

1. Quote from Fr Yves Congar in 1977, commenting on Fr Ralph Wiltgen's book *The Rhine Flows into the Tiber*: "Fr Wiltgen . . . was remarkably well informed and his report, which shows the unfolding of the entire Council is full of precise details . . . In short, the Rhine was in reality that broad current of vigorous Catholic theology and pastoral science which had got under way in the early 1950s and, with regard to liturgical matters and biblical sources, even earlier than that."
2. Convocation
 - a. Humanae Salutis 25 December 1961
 - b. Odd mix of realism & unwarranted optimism
 - i. "Thence a weakening in aspirations towards the values of the spirit; thence the tendency to seek only the earthly pleasures that technological progress brings so easily within the reach of all; thence also a quite new and disturbing fact: the existence of a militant atheism operating all over the world."
 1. Clear reference to Communism, which would be utterly absent from the Council itself.
 - ii. Optimism
 1. About world: "Indeed, making our own Jesus's recommendation that we learn to discern "the signs of the times" it seems to us that we can make out, in the midst of so much darkness, more than a few indications that enables us to have hope for the fate of the Church and of humanity"
 2. About condition of Church: Thus, if the world seems to have changed profoundly, the Christian community has also in great part been transformed and renewed: that is, it has been strengthened in its social unity, reinvigorated intellectually, interiorly purified. It is ready for any trial.

- a. Consider +Lefebvre's comments about Tulle
 - i. P280 of biography
 - b. Cardinal Montini in Milan
 - 3. About goodness of man & temporal material progress
 - a. She knows that by giving life to the temporal order by the light of Christ, she is also revealing men to themselves, leading that, that is, to discover in their own nature their own dignity, their own purpose.
 - 4. About other religions
 - a. Furthermore, at a time of generous and growing efforts being undertaken in various areas to reconstitute that visible unity of all Christians which corresponds to the will of the divine Redeemer, it is quite natural that the forthcoming Council provide the premises of doctrinal clarity and of mutual charity that will make even more alive in our separated brethren the desire for return to unity and will smooth the way to it.
 - i. Cf Pius XI: visible unity never lost.
 - ii. Ambiguous sense of "return to unity" as mentioned here.
 - b. "To this chorus of prayers we also invite all Christians of Churches separated from Rome, so that the council may also be to their advantage.
- 3. By enemies of Church
 - a. Repeat of attitude towards non-Catholics at Vatican I.
 - i. Letter to orthodox
 - ii. Letter to Protestants

- b. This overall spirit was abandoned at Vatican II. Efforts to invite non-Catholic observers and the atmosphere this helped to create.
 - i. Cf. RFIT p120 quote beginning: “The religious climate had changed. . .”
- c. Formation by John XXIII of Secretariat for Unity of Christians
 - i. Founded in June 1960
 - ii. First head was Augustin Cardinal Bea, who had been confessor to Pius XII
 - 1. Secretary was Dutch man Jean Willebrands
 - iii. Had many contacts with various non-Catholics, asking what they wanted from Council
 - 1. Orthodox (Wiltgen pp121-2)
 - 2. Jews
 - a. B’nai Brith in NY
 - b. Fr Yves Congar’s visit to Strausberg Center for Peace. Quote from Catechism of the Crisis.
 - 3. Protestants
 - a. Cardinal Bea met with Pastor William Visser’t Hooft, secretary General of ECC in September 1961 at Milan
 - iv. This Secretariat would be transformed into a Commission at the Council itself (cf. Wiltgen p123), 11 days after the opening, which ensured it would keep the members gathered by Bea (no contribution by Council Fathers) and that it would be able to prepare texts.
 - 1. Texts:
 - a. Unitatis Redintegratio
 - b. Dignitatis Humanae
 - c. Nostra Aetate
- d. Liberal preparation

- i. Quote by Yves Chiron: “the work of the preparatory commissions would be in a certain manner mirrored by propositions and projects undertaken by French and German speaking theologians. Thus, in May 1959, one of the first, the theologian Otto Karrer, wrote an memorial on ecumenism in the next council. Significantly, he addresses this memorial to the bishops of his own country, Germany, to Mgr Charriere, charged with ecumenism in the midst of the Swiss episcopate, and Cardinal Montini.” Pp150-1.
- ii. Preparing attack on schemas prepared by Preparatory Commission
 1. Dutch bishops attack on order of initial decrees. (Rhine FIT pp22-3
 - a. They prepared a critical commentary, especially of the first 4 constitutions sent to the bishops, and distributed them widely to Council Fathers. This was penned by Fr Schillebeeckx who would later be the author of the heretical Dutch Catechism.
 - b. Argued as well that the constitution on Liturgy should be seen first. Only document of preparatory commission which had been effectively written by liberals from Germany/France.
- iii. Members of European alliance
- iv. Rehabilitating suspect theologians.
 1. Example of Marc Sagnier, founder of the *Sillon*, which St Pius X had condemned in the encyclical *Notre Charge Apostolique* in 1910. Sagnier died in 1950 and was granted a solemn funeral at Notre Dame in Paris

- a. Cardinal Roncalli wrote a letter to his wife praising him and his ideas, commenting that they were a source of inspiration to him in his young priesthood (1903-4)
2. Mgr Montini, as undersecretary of state, in a conversation to Jean Guitton in 1950.
 - a. Stated the pope's encyclical *Humani Generis* was merely a warning.
 - b. Also ensured Guitton that he would prevent Pius XII from proceeding to any specific condemnation of any individual writer or work.
 - c. Also prevented a work of Guitton on BVM to be condemned by holy office.
3. Mgr Montini also tried to prevent condemnation of work of Fr Congar
4. E.G. Cardinal Montini as bishop of Milan inviting to preach a theologian who had been censured by Holy Office.
 - a. Don Mazzolari was condemned by Holy Office, forbidden to preach outside his parish in 1954 and forbidden to write in 1956. He had advocated collaboration of Catholics and communists. Pp146-7
5. Publication by Hans Kung, a famous theologian who had been censured by Rome, of a book in 1960 titled *Council and Return to Unity*. Its forward was by Cardinal Koenig! He was also known
6. John XXIII himself permitting a number of these theologians to be appointed to the preparatory commissions.

- a. Rynne: Among those excluded or invited late were De Lubac, Chenu, Danielieu, Rahner.
- b. Cf. comments of +Lefebvre at top of p 293.
 - i. Reputed reply of Ottaviani: I understand your concern, but what can one do?

7. Crea

v. Planning direction of council

1. Using effort to distinguish Council from Curia to attack Curia, which was more or less in hands of those with a more traditional spirit

- a. Cf. John XXIII at solemn vespers on 5 June 1960:
 - i. The preparation of the Council, however, will not be the task of the Roman Curia but, together with the illustrious prelates and consultors of the Roman Curia, bishops and scholars from all over the world will offer their contribution. This distinction is therefore precise: the ordinary government of the Church with which the Roman Curia is concerned is one matter, and the Council another.
- b. Cf. Rynne's comments on Pizzardo, Ruffini, Ottaviani, Siri, etc.
 - i. Also, Rynne's account of battle (pp34-6) between Holy Office and Biblical Institute, which had become every progressive.
Biblical Institute
- c. This will be echoed by European Alliance's attack at the very beginning of the Council on the list of members of Conciliar commissions which had been taken largely from Curial sources.

