

CHAPTER THREE: THE SECOND SESSION, SEPT. 29, 1963-SEPT. 13, 1964

The second session of Vatican II produced the first and very basic document for all others, the Constitution on Sacred Liturgy, "with its sweeping changes in the Latin rite"¹ (and ultimately all the other rites too). *For a short but thorough overview, see John F. Baldovin, S.J.'s consideration 50 years later.*^{1a} It also produced the Decree on the Instruments of Social Communication, which meant that bishops and theologians addressed the influence of modern media for the first time. It was during this discussion of the impact of social media that the panel for the English-speaking media was formed, including John King OMI (see chap. 2, p. 27 above).

In his magisterial and comprehensive opening speech on the first day of the session, Sept. 29, Pope Paul VI announced that 11 Catholic laymen would attend, and "may even be called upon to give their advice to the conciliar commissions." He also expanded the number of other Christian observers attending from 45 to 63, and invited non-Christian observers.²

Personnel Changes

Since we did not usually return from the summer house to Rome until mid-October, we had to follow the opening days from a distance. But visitors were constantly coming and going, so the excitement mounted as we prepared to return to Rome. There were extensive changes in personnel on Oct. 5-6, with Father Gerard Fortin OMI (1911-91) being named superior.³ His temperament was unlike anything the staff and seminarians had experienced. One day he would practically suspend all the rules and regulations, and the next day enforce them more strictly than ever.

He would have a great impact on my preparation in ecumenism, for which I am very grateful.

John King OMI was named superior of our Studium, the house of graduate studies for Oblate priests. He would provide a great deal of insight for all of us, and we, in turn, provided some for him, as he continued to serve as an expert, and a member of the panel for English-speaking media at the Council. He told us, with some bemusement, that he had received a telegram from the superior of Oblate College, Washington, DC, where he had been a valued professor: "Congratulations, Jack, Rome's loss is Washington's gain."

Theology Courses; Learning About Others and Rome

Our courses in theology continued to use the best scholarship, not only from Catholic sources, but also from Protestant and Eastern Orthodox ones. I had a second course by Johannes Witte SJ, which whetted my appetite for more ecumenical theology (see "Ecumenist Witte," chap. 1, p. 14 above).

On Thursday, Nov. 7, the superior told me to guide around Rome a young archaeological student, Gary James, whom he had met, and who had showed us slides the previous evening of working with Dr. Louis Leakey in Olduvai Gorge, Kenya. Usually such requests were restricted to guiding family members or visiting Oblates. Fortin was revealing his tendency to bend or forget many rules.⁴

Mass with Bishops McSorley and Taylor

On Sunday, Nov. 10, my classmate from the Central USA Province, David Kalert, and I were asked to accompany Bishops John Taylor OMI (1914-76), of Stockholm, Sweden, and Francis McSorley OMI (1913-70), of Jolo, Philippines, to the motherhouse of the Bridgettine Order in the Piazza Farnese and serve their Masses. The friendship of the two bishops was a marvel: Taylor, urbane, and a linguist; McSorley, at times rude, a leader who made some fun of education. After Kalert had served Taylor's Mass and I McSorley's (concelebration was still years away), the mother general offered us breakfast, complete with fingerbowls. McSorley rudely asked what these things were for; Taylor told him to behave himself when he is in polite company. And we learned a great deal about the proceedings at the Council, and the history of the Bridgettine Order, so important for the history of Sweden.⁵

President J.F. Kennedy's Death, Nov. 22-28.

"Fri 63-at 8:50 pm we hear of Kennedy's death, 6 hours + 50 minutes ago, in San Antonio. Could the States have gone past its Finest Hour?" Despite having got the city of death wrong, my notes reflect the deep grief of his assassination. I made the mistake of going to the Greg the following day (Thursday's were off; Saturday's were class days), and with so many seminarians from other countries approaching me with their condolences, I lasted for just one of the four classes. It was too much; I noticed that the North American College seminarians were absent, so I absented myself too.⁶

"Mon [Nov. 25] '63: At 9 pm, we hear on the Voice of America the beautiful and melancholy "Taps" from Arlington, over Kennedy's grave." "Thur [Nov. 28] '63: The late JFK's address this am."⁷

With modern technology, especially around Nov. 25, it is now possible to watch the rebroadcast of the State Funeral Mass, which is called a "Low Requiem Mass," from St. Matthew's Cathedral, Washington, DC. One can see how difficult it was to interpret the old Latin liturgy for a world-wide tv audience.

Thanksgiving with John King and Cardinal Joseph Ritter, Nov. 28

Our administration enforced restrictions on contact between the Oblate priests at our Studium, and us seminarians. The fear was that we would socialize too much, to the detriment of studies for both groups. However, exceptions could be made, and King

approached Fortin to ask permission to take me to Thanksgiving Dinner at the Hilton Hotel on Monte Mario. Fortin emphasized to him that this was a once only exception.

As we were sitting in the dining room, King spotted a cleric at a table across the room. He excused himself, went over and chatted with him, and then beckoned for me to come over. He introduced me to Cardinal Joseph Ritter of St. Louis. After we came back to our table, King mentioned that while he differed on some issues with Ritter, he respected him very much.⁸

Christmas-Epiphany, Wednesday, Dec. 25, 1963-Monday, Jan. 6, 1964

As usual, the Christmas holidays were busy. We were encouraged to visit the outlying areas, walking all the way. My classmates David Kalert and Said Abboud and I lunched at the EUR complex on Monday, Dec. 30. Then on January 6, the great holiday and holyday in Italy of the Epiphany, when Pope Paul returned from visiting Jerusalem and the Ecumenical Patriarch Athenagoras, we were told by Fortin that we could be out all night, a first.

Michael Cleary and Bernard Bruggeman of Australia and I caught sight of the motorcade bringing Pope Paul from the airport to the Vatican, and were able to hear him speak from the loggia of St. Peter's. "The autocade came to the Coliseum, where the mayor of Rome received him, and then down the large Via where we were. We were maybe 10 feet from the car; he was wearing his heavy red cape, and red trimmed Roman hat, which certainly stood out under the bright-as-day illumination. I believe he stood the whole way to St. Peter's, blessing the crowds as he went."⁹ With a catch in his voice, he told us how, after so many centuries of separation and bitterness, the Bishop of Rome and the Patriarch of Constantinople had embraced. They would soon lift the mutual excommunications of 1054 AD and bring the process of convergence between the Roman Catholic Church and the Eastern Orthodox Churches much closer.

Preparation for the World Council of Churches Experience at Bossey, Switzerland

The openness of seminarians doing summer courses in France and Germany expanded drastically with Vatican II. So when I learned of a three week experience at the World Council of Churches center of Bossey, near Geneva, Switzerland, which mixed together seminarians and other graduate students, I applied. I mentioned this to a good friend at the seminary of the Holy Cross Congregation, James Ferguson CSC, and our own student priest who had been with me in Paris the summer before, Bill Reinhard.

The January 1964 circular planned for "about 70 students....We hope that besides theological students a good group of students from other faculties will also find their way here. All the participants should have already completed a good part of their studies."¹⁰

All three of us were accepted (ending with 57), but I was the last of our group of three. All the participants had to speak French, German or English, preferably several of these languages. Students were chosen to balance all three groups. We three were the first

Roman Catholics to apply and be accepted for the Summer Course. We were joined by an Italian priest of Greek background, studying at the Greg, Eleuterio Fortino, who would become an important member of the Secretariate for Christian Unity, making four Catholics for the course. Simultaneous translation was provided in these three languages, with the staff noting that we came from 26 nations and 13 different traditions, Churches or Confessions.

I didn't realize the application forms were color coded, and so when I gave mine to Reinhard (I believe English speakers were receiving a blue form), and sent in a white copy, it puzzled Miss Simone Mathil, the administrative secretary and delayed my acceptance. I believe she is pictured recently in the national Catholic weekly America magazine, behind Dr. W. A. Visser 't Hooft and then Msgr. Jan Willebrands (later cardinal), at the first historic meeting of the Joint Working Group between the Vatican and WCC, May, 1965.¹¹ Without her persistence in tracking down my form, and her gracious help all during the July 27-Aug. 15, 1964 meeting, I would not have been able to proceed on my ecumenical track.

Mathil's letter of May 8, 1964 concluded: "P.S. For good order, kindly inform the local Bishop, Mgr. Charriere, Bishop of Fribourg, Lausanne and Geneve, FRIBOURG, Switzerland, of your coming to the Course."¹² When Fortin wrote him, the bishop replied that he wanted me to visit with the Dominican theologian Father Henri de Riedmatten, OP, after the course. This meant for me a very fascinating trip to Fribourg to learn much from a pioneer in ecumenism, who represented the Vatican at many international organizations in Geneva. As I review the correspondence today, the amount of effort it took Fortin and me to get the necessary permissions to attend seems incredible. But that was the spirit of the time.¹³

Congo Martyrdoms, Jan. 30, 1964

Many of the Belgians who had lived in the Congo for years died in the uprisings of late January. On Thursday, Jan. 30, in the chapel of the General House, "Archbishop (Pietro) Sigismondi (Secretary of the Congregation for the Propagation of the Faith) sings the Pontifical Requiem Mass ...for the 3 Belgian Oblates martyred in the Congo. Cardinal Agagianian (see ch.1 above, p. 9) gives the absolution."¹⁴ This experience was made all the more complicated by the two Congolese scholastics among our seminarians.

Seminarian Pilgrimage to Our Lady of Good Counsel, Genazzano, March 5, 1964.

On our Thursday day off, March 5, the Vita Nostra Gregorian University group organized a Lenten March to the Shrine of Our Lady of Good Counsel, in Genazzano, southeast of Rome. We had a small, 10 page pamphlet of quotations from the Bible and the Vatican II Council Fathers, to remind us that our studies and activities were to help us serve the poor.

We were asked to bring our own lunch, and hike as much of the way as we could. Arriving at the Shrine, we had Mass in the lovely church, with its Byzantine heritage fresco of Our Lady of Good Counsel.14a

The student organization proposed other activities. As members of a religious community, we often found it difficult to maintain our activities with our own community, and join the diocesan seminarians in their activities.

Two years earlier, Vita Nostra had sponsored a "gita" (a kind of an excursion trip) to the earliest shrine in Italy dedicated to Mary, at Mentorella. A classmate from the English College and I spent time together; Peter Coughlan later headed the Vatican Office for the Laity. Although this trip was dedicated to the coming Council, it did not have the more reverential atmosphere that the 1964 one did.^{14b}

Pope Paul and Seminarians, March 12, 1964

The pope visited the Greg on Thursday, March 12. "Rather formal" was my only observation. On Pentecost Sunday, May 17, "Pope Paul calls all his seminarians to St. Peter's."¹⁵ With the numbers of seminarians studying in Rome at probably an all time high, the Vatican was not forgetting that reform of the seminaries was now on the agenda of the Council.

Subdeaconate, Saturday, July 11, 1964

"At 10 am, Bishop Favari ordains the nine of us subdeacons. In his sincere and simple homily after, he reminds us of sacrifice (chastity, but positively for love) and prayer (the Office)."¹⁶ Our summer house at Roviano was in the historic diocese of Tivoli, and since there were almost no seminarians for the diocese, our superior general went out of his way to be hospitable to its bishop. At this time of year, a large fig tree at the edge of the soccer field by our house was full of ripe figs. The bishop loved to visit that tree.

The reforms of the Sacrament of Ordination after Vatican II abolished the step of subdeacon before priesthood. It was at this time that seminarians took the obligation of praying the Divine Office each day in Latin. Before the simplification of this prayer, it was not such an easy task.

Recognizing that Latin was not always the easiest way to pray for clergy who did not read it well, bishops now had permission to grant members of their communities permission to read the prayers in the vernacular. I applied for this to Bishop Charriere, for the duration of the Bossey course, which was looking more and more intense, and he readily granted it.¹⁷

Departure for Bossey, Switzerland, July 16, 1964

Already in April, 1963, some of us studying theology at the Greg were meeting to discuss ecumenism. Called simply the "Group of Ecumenism," we were looking at our own personal histories, and our courses, and drawing up programs.¹⁸ This was a great incentive for the summer course.

I traveled alone from Rome to Bossey, in sharp contrast to the summer before. Until the reforms of the seminaries begun with the first session of the council, our superiors would have moved heaven and earth to have us go by twos. The morning of the 26th, I received strong support from two very interesting Oblates, Fr. Joseph FitzGerald (later Archbishop) and Fr. Garth Michaelson (later an expert in South Africa on interreligious dialogue). Each sought me out to recommend articles in journals on ecumenism.

"An Ecumenical Diary" I kept noted: "I face the trip with some misgiving. But with the manners my folks have taught me and confidence in God's love, all should go well." And it certainly did.¹⁹

First of Three Main Activities: A Vital Topic, Aided by the Bible.

Each summer a different topic was chosen for the course, the study of which would enable us to learn how to discuss and share on a vital subject. We had been urged to read materials beforehand. For 1964, the topic of "The Church in a Technological World," led us to the critical question: "Is Christianity reaching the modern industrial world of rapid change?" We heard very frank exchanges between those who had created industries, and the labor leaders who felt shortchanged. A scientist from CERN, the European Organization for Nuclear Research (now the home of the Large Hadron Collider), continued my interest of the previous summer, when he discussed the moral dilemmas of people on teams. Dr. Reinhard Budde spared no effort to convince us of our ignorance when liberal arts students criticized technology. He urged us to read Victor Weisskopf's Knowledge and Wonder. *This classic has remained on my required reading list for graduate students to this day. Weisskopf's "The Origins of the Universe" article continued to show his ability to explain complex scientific discoveries in simple language. Although not a Roman Catholic, his insights were cited by Pope St. John Paul II in an audience of Nobel Prize winners in 1981.*²⁰

The ethics of pressure on team members to conform was presented by Budde, especially as we actually visited CERN itself on Tuesday afternoon, July 28.

A Danish Lutheran theologian, Dr. Johannes Aagaard led a Biblical discussion each day, which gave us some insights into Biblical texts relating to our increasingly industrialized world. I found that the Biblical courses I had at the Greg were quite comparable to those from the Protestant and Orthodox students. We broke into small groups frequently for Bible discussion, which made this a very integral part of the course.

Second Main Activity: Worshipping Together: Catholics came to the experience still remembering the fear of joint worship. In the spring of 1951, when I was a freshman in a public high school, our elderly home room teacher died and was buried from the Congregational Church (later the United Church of Christ) in the same block as our high school. We Catholics, who made up perhaps one third of the class of 125 students, asked the pastors of the two churches in our small city if we could attend. Both pastors told us very frankly that we had to sit during the entire service, even when others stood, and that

we could not pray the Lord's Prayer, which had the "Protestant" ending. The summer experience regarding worship promised to be both rewarding and fearful.

Shared prayer consisted of Morning Prayer from 8-8:20 am, Intercessions from 12:15 to 12:30 pm and Evening Prayers from 6:30 to 7 pm on weekdays. Sunday morning, Aug. 9, featured a Communion Service. The chapel at Bossey was marvelously arranged for a sense of reverence and quiet. The Bossey newsletter of autumn, 2013, "Beyond Boundaries," describes it accurately as "rustic and pastoral and awe inspiring."²¹

Each denomination was responsible for a Morning and Evening Prayer. A marvelous Anglican priest, Martin Reardon (1932-2005) was the worship coordinator. He and his Catholic wife, Ruth Slade, had been recently married, and this was part of their honeymoon. Martin would eventually become the first General Secretary of the national ecumenical group "Churches Together in England" (CTE), and he and Ruth were practically the cofounders of The Association of Inter-Church Families, which for many years has pushed the positive side of families where the spouses come from different Churches and want to share the contributions of each Church as much as possible.²² They would be part of my support group over the years.

For our Morning Worship on August 12, we Catholics presented a simple prayer service as a preparation for the evening Mass. The Mass was the Votive Mass for Christian Unity, and of course it would be closed Communion.

An open Communion service was presented as the Sunday worship on Aug. 9. It was preceded by "Quiet Time" from 5 pm Saturday evening, Aug. 8. Not all of the participants found the silence comfortable.

I was somewhat naive and optimistic because I had been able to get information on dialogue Masses (as we called it then), in English, so everyone could follow the Latin prayers and join in with the English prayers which were gradually being allowed. Madame Mathil made sure that we had an outline also in German and French. So on Wednesday evening, Aug. 12, we three seminarians, Reinhard our Latin rite priest, Fortino our Melkite rite priest, and Ruth Slade from the lecturers, celebrated the dialogue Mass.

It did lessen the hurt when I recalled to the participants as part of the preparation that the World Council of Churches Faith and Order meeting at Montreal in 1963 recommended that at ecumenical conferences, both Eucharistic services be held, one reflecting the closed tradition of Roman Catholicism and Eastern Orthodoxy, and one the open Communion of most Protestant Churches. But it still hurt a great deal at both services, our RC one on the 12th, and the Protestant one on the 9th, not to be able to receive Communion with those who were becoming close friends. As I review the 29 pages from the session, concerning the Catholic Mass and the other forms of worship, I see how far we have come in shared prayer.

For this reason I developed a great interest in the convergence of the official liturgy of Christians, culminating in my recent article expressing delight that the first food and drink on the moon was Communion offered by the Presbyterian astronaut and elder, Edwin Buzz Aldrin.²³

Third Main Activity: Socialization.

Short recreations after each meal, volleyball and tennis facilities, free weekends: all this gave us a chance to know each other. For meals, there was no separation between directors of the Institute, presenters, and students. As I wrote in my America article (see below), "the freedom and liberty of discussion so demanded by the 'new breed' were in full evidence here."²⁴

I remember to this day the tall, blond, smiling 22 year old Finn, Eero Sepponen, who was one of the four in our large bedroom. It took several seconds to figure out what country he was referring to, when he mentioned Finland's little colony to the east. Learning a little bit about each country and culture of the participants was a joy.

Visit to Taize, Aug. 1-2, 1964

The middle weekend of the course was left free, to encourage participants to visit their local churches. But Bossey also encouraged participants to visit the unique ecumenical community of Taize, about a five and half hour trip by train in those days. Evening Matins was jammed at 11:30 pm Saturday evening; the yard in front of the recently completed upper church was full of the bicycles of young participants.

Reinhard celebrated Mass for the Catholics in our group of nine Americans, on Sunday morning at 7:30 am; then we attended the regular Sunday Eucharistic Service of the Taize Community. At 11:45, Prior and Founder Roger Schutz spoke with our group for about half an hour, explaining his views of the three vows of contemplative life, and ecumenism and telling us of the close cooperation between Taize and Bossey. After our noon dinner, we were invited to Sub-prior Max Thurian's study for a fascinating hour and a half.²⁵ At one point, someone from the group who probably had difficulty following the English and French being used, started leafing through some papers on a small table in the study. Thurian stopped, and said to him: "Please put those papers down; they are 'sub secreto'." We all wondered what he meant, and he explained: as a Protestant observer at Vatican II, he was given all the private documents as the various committees prepared them. He was probably keeping the secret early process better than most Catholic bishops and experts.²⁵

It was very clear during our visit that Thurian was considered the theologian and co-founder, with Schutze, of the community. When he asked for admission to the Catholic Church, and left the community, it almost seemed that Taize disowned him. At Schutz's tragic death on August 16, 2005, I found no mention of Thurian in the obituaries and accounts of Schutz's life.

The community of Taize became the focal point for devising ways to share the Eucharist which respected the position of both open and closed Communion. When Schutz participated in the funeral Mass of John Paul II and the inauguration of Benedict XVI and received Communion, it was discovered that it was no mistake. It has become clear that the Roman Catholics and Eastern Orthodox Churches do not hold either to open or closed Communion, but to an interesting combination.^{25a}

Janani Luwum and Ecumenism of the Martyrs.

In my discussion group of nine was a very large, probably six foot two, two hundred pound Anglican priest from Uganda, just ordained, Janani Luwum. I remember him as very dark, smiling and yet quiet. When I learned in 1977 that Uganda's dictator Idi Amin had murdered the Anglican Archbishop of Kampala named Janani Luwum, I realized that I had spent three weeks worshipping, studying and socializing with a martyr saint. It was consoling to learn that the last visit Luwum paid before arriving at the dictator's request at the palace, was to the Catholic cardinal of Kampala.²⁶

Today a special field of ecumenism is developing, the Ecumenism of the Martyrs. We are realizing more and more that we are united by the blood of many in all our Churches who are giving up their lives for Christ and His Body, the Church of all times and places.²⁷

Dr. Nikos Nissiotis

On Sunday morning, Aug. 9, one of the most extraordinary ecumenists of the 20th century invited Fortino, Ferguson and myself to coffee. Dr. Nikos Nissiotis was one of the three associate directors of the Ecumenical Institute, but he had no direct role in the summer course. He had earned three doctorates in theology, one in Eastern Orthodox Theology at the University of Athens, Greece; one in Protestant Theology under Karl Barth at the University of Basel, Switzerland, and one in Roman Catholic Theology at the Louvain University, Belgium. He was also the only Eastern Orthodox theologian slated to attend Vatican II, in a slot of the WCC, until the two Russian observers showed up (above, ch. 1, p.16).

He regaled us with stories of his good friend Msgr. Willebrands (then director of the Secretariate for Christian Unity, later Cardinal) who had attended the six month theological course with him at Bossey in 1958-59. He spoke with great affection of the library at the Oriental Institute in Rome, where I was taking a course in Eastern Christianity for my master's thesis.²⁸ He said that when he would make a remark or answer a question of a Catholic bishop in a conversation during the first two sessions of Vatican II, he would then find his material in the document to be discussed the next day. We will see much more of Nissiotis below in the Bossey meeting of April, 1965.

Pierre Luciri and Hansjorg Vogt

A student whom I got to know very well was a Swiss Reformed Church member. Pierre Luciri would study in the Waldensian Seminary in Rome during my last year of theology,

attend my ordination, and study in Princeton Seminary, Princeton, NJ, which enabled him to visit me in DC while I was beginning my teaching ministry there. He became a respected member of the Swiss diplomatic corps.²⁹

Hansjorg Vogt was a member of the Old Catholic Church of Switzerland. He would spend Christmas with me at my home in Norwich, NY, in 1965. I learned much from him about this fascinating Church which split from the Roman Catholic Church at Vatican I and kept the apostolic succession of bishops.

Fribourg, Switzerland and Fr. Henri de Riedmatten, OP, Aug. 15-16, 1964

"He is a fantastic man, superior of the Dominican Seminary at Fribourg....We had a very interesting talk about the course and its values," I described de Riedmatten in a letter to my family.³⁰ I remember being impressed that the BBC evening radio news came on during our talk, and he excused himself to check on it, having to keep up with any developments which would affect the Information Centre of the International Catholic Organizations, as the letterhead in French, Spanish and English described the organization he headed.

I discovered that the canton in which Fribourg is the capital has a sizable German population. But the seminarian who read in German during the evening meal was not fluent in that language, and earned many interruptions and corrections. On the 16th, "I came across Switzerland's beautiful Central Plateau, from Fribourg to Lausanne. It is wooded, with many farms; in one word, it is ordered, without seeming artificial. I took the lake ship from Lausanne to Montreux, on the eastern end, having dinner on board. You have the Alps rising straight from the lake; it is a very interesting ride."³¹

Visit to St. Maurice, Switzerland, April 16, 1964

De Riedmatten had urged me to visit the oldest continual monastery in Europe, conducted by the Canons of St. Maurice, in St. Maurice. Since it was right on the train route, I was able to visit the monastery, with its fascinating treasury, which de Riedmatten told me he had recommended to Adlai Stevenson, his good friend who was then the US Ambassador to the United Nations. The small treasury contains the crown of Charlemagne, among other priceless artifacts.³²

The martyrs of the Theban Legion (died 286), led by St. Maurice, are immortalized in the town and monastery.

Sierre, Switzerland and Jean-Pierre Caloz OMI, Aug. 16-17, 1964

One of our few Swiss Oblates had graduated from our International Scholasticate a year ahead of me, so we had been together for six years. He was on a few days vacation with his mother at their home in the Rhone River Valley city of Sierre, and I spent the late afternoon of the 16th with him, until noon on the 17th. The Oblates had a chaplaincy at a Catholic school there, and I stayed the night in the school, vacant for summer vacation.

The Oblate chaplain, Fr. Lucien Morand OMI and his two diocesan priest brothers were also visiting the Caloz's, one brother bringing a large sack of cheese over his back, made in the high pastures above the city.³³

My paternal grandfather had been raised in Switzerland, and my Dad was always fascinated when I visited Switzerland, since he had never been able to visit the country.

Caloz became a trusted resource when I researched the Lemius Family, whose three Oblate sons and one daughter nun influenced our community almost as much as the family of the Founder, St. Eugene de Mazenod. The youngest of the five children (one son, Louis, entered our novitiate, but left, and continued the family name), Joseph, was used as ghost writer by Pope St. Pius X in his encyclical Pascendi. I discovered that Joseph, in his search for the truth of Catholic Modernism (strongly linked with Protestant Liberalism), was both conservative and liberal. He rejected much of Modernism, in a compassionate manner, which helped strengthen my attitude in ecumenism.³⁴

Florence, Italy, Aug. 17-21.

We had a junior college for seminarians in Florence, so I had asked permission to spend a few days there and visit the most outstanding art of this beautiful city. I visited the Duomo several times, the Friary of San Marco especially for Fra Angelico's paintings, the Medici Palace, using Irving Stone's 1961 historical novel about Michelangelo, The Agony and the Ecstasy, almost as a guide.

I was intrigued by the Penitent Magdalene by Donatello, outside the Baptistry. At first glance, one thinks the life size wood carving is a very scruffy John the Baptist. It certainly provides a contrast to the imagination of Dan Brown and the Da Vinci Code.

These, along with the Uffizei, the Pitti Palace, the Boboli Gardens, and the Cloisters of Santa Maria Novella, were high points.³⁵ An Oblate seminarian gave me great hints on to get around in the city. When the massive flood of 1966 hit Florence, I realized how much everyone should help restore its beauty.

The college windows had no screens, so the only bad part of the visit was being eaten alive by mosquitoes during the night.

It was good to return to the cool of our summer house, which had no mosquitoes.

Sources (in addition to those above for chapters one and two):

Ecumenical Discussion Group: Group of Ecumenism, April 1963, 1 page, 2 sides.

"UT OMNES UMUN (sic) SINT," a general report, 8 pp, 8 sides. A thorough description of the progress of the Decree on Ecumenism to Nov. 21, 1964.

HEW, Personal notes regarding the group, 4 pp.

Bossey:

Correspondence for Admission: Simone Mathil to HEW, Feb. 27 and May 8, 1964;
HEW, "Cari Amici," March, 1964, 2 1/2 pp.

HEW, "An Ecumenical Diary," 9 pp (6 1/2x4 3/4), both sides.

Provisional List of Participants, Speakers, Chaplains, Group Leaders, Staff: 3 pp, 6 sides.

The Church in a technological-industrial world, Programme: 2 pp, 4 sides.

The Church in a Technological World, First Circular, Jan. 1964, Dr. H.H. Wolf,
Chairman: 1 p., 2 sides.

The Ecumenical Movement in its Present Stage and Our Participation in It, Dr. H.H.
Wolf: 1 p, 2 sides.

Characteristics and Problems of the Technological Industrial World, as seen by a
scientist, by Dr. Reinhard Budde: 1 p, front side his outline, back side my notes.

The Presence of the Church in the modern technological industrial World, by Dr.
Cameron P. Hall: 1 p., 2 sides.

Characteristics and Problems of the Technological Industrial World as seen by a
managerial director, by Mr. J. Gordon Coburn: 2 pp, 3 1/2 sides.

Report of Group Three: 6 pp, 6 sides.

Worship Forms and Notes, 29 full sides, several half pages.

Pierre Luciri to HEW, post card, June 1965; post card, no date, 1966; letter, Sept. 30,
1975.

HEW, "Taize, Aug. 1-2, 1964," 3 pp., 6 sides, 4 1/2x3 1/4.

Vita Nostra, small ten page pamphlet, March 5, 1964, in Italian.

Footnotes for Chapter Three:

¹. Floyd Anderson, ed., Council Daybook, Vatican II, Session 1&2 (Washington, DC:
National Catholic Welfare Conference, 1965, p. 131.

^{1a}. John F. Baldwin, S.J., "An Active Presence: The liturgical vision of Vatican II 50
years later," America, May 27, 2013, pp. 11-14.

². Anderson, Council Daybook 1&2, pp. 133, 138.

³. HEW, 1958 Desk Diary, Oct. 5-6, 1963; Quaderno, Oct. 20 Farewell by Fr. Swiatello, p. 69.

⁴. HEW, 1958 Desk Diary, Nov. 7, 1963.

⁵. HEW, 1958 Desk Diary, Nov. 10, 1963; see Jason Berry's March 5, 2013 internet story on Sr. Tekla, the current mother general.

⁶. HEW, 1958 Desk Diary, Nov. 22, 1963.

⁷. HEW, 1958 Desk Diary, Nov. 25 and 28, 1963.

⁸. HEW, 1958 Desk Diary, Nov. 28, 1963.

⁹. HEW, 1958 Desk Diary, Dec. 30, 1963; Aerogramme, Jan. 9, 1964.

¹⁰. H.H. Wolf, *The Church in a Technological World*, First Circular, side 2.

¹¹. America magazine, Oct. 1, 2012, pp. 1, 10. The accompanying article by John Borelli, "In the Beginning, How the work of Christian unity got started," pp. 10-14, is very moving.

¹². Simone Mathil to Harry Winter, May 8, 1964. A much more detailed earlier letter explaining the course also requested this: Mathil to Winter, Feb. 27, 1964.

¹³. Msgr. Francois Charriere to Rev. Gerald Fortin OMI, March 13, 1964. See also my appeal to my classmates for an Oblate companion to accompany me: "Cari Amici," March, 1964, 2 1/2 pp.

¹⁴. HEW, 1958 Desk Diary, Jan. 30, 1964.

14a. The small, ten page pamphlet is available in the Oblate Archives, Washington, DC.

14b. HEW, 1958 Desk Diary, March 29, 1962.

¹⁵. HEW, 1958 Desk Diary, March 12, May 17, 1964.

¹⁶. HEW, 1958 Desk Diary, July 11, 1964.

¹⁷. HEW to Charriere, July 11, 1964. He simply returned the letter with "Accorde," and his signature.

¹⁸. "Group of Ecumenism," April, 1963.

¹⁹. HEW, "An Ecumenical Diary," July 26, pp. 1-2.

- ²⁰. HEW, on Dr. Reinhard Budde, notes, "Characteristics and Problems of the Technological and Industrial World." Weisskopf's book was published by Doubleday, 1962. *The article is in American Scientist 71 (Sept.-Oct., 1983): 473-480, and the pope's talk is in Observatore Romano, English edition, Jan. 5, 1981, p. 6, #4.*
- ²¹. Bossey Newsletter "Beyond Boundaries," Fall, 2013, p. 1.
- ²². From England, the Association of Inter-Church Families has spread all over the world; see local websites. A lovely photo of Martin and Ruth receiving a papal award for their work is on the cover of Interchurch Families Annual Review, 2002.
- ²³. HEW, "Anniversary of Communion on the Moon, July 20, 1969," Ecumenical Trends 42 (Sept. 2013, #8): 14.126/-15/127; also available on websites www.omiusa.org and www.harrywinter.org. For a fuller treatment of Aldrin and the fascinating convergence of Presbyterian worship with Roman Catholic, see my PhD dissertation above, ch. 2, p. 28, n.4.
- ²⁴. HEW, "Gesture in Ecumenism," America, Nov. 14, 1964, p. 617.
- ²⁵. HEW, "Taize, Aug. 1-2, 1964," sides 1-6.
- ²⁶. See Thomas P. Rausch, book review of Mark A. Noll and Carolyn Nystrom, Clouds of Witnesses: Christian Voices from Africa and Asia, America, April 25, 2011, p. 25.
- ²⁷. Both the previous cardinal heading the Pontifical Council for Promoting Christian Unity, Walter Kasper, and the current one, Kurt Koch, have been outspoken regarding Ecumenism of the Martyrs.
- ²⁸. HEW, "An Ecumenical Diary," Aug. 9, 1964, p. 2.
- ²⁹. Pierre Luciri, correspondence to HEW, June, 1965; no date, 1966; Sept. 30, 1975.
- ³⁰. HEW, Letter, Aug. 23, 1964.
- ³¹. HEW, Letter, Aug. 23, 1964
- ³². HEW, "An Ecumenical Diary," Aug. 16, 1964.
- ³³. HEW, "An Ecumenical Diary," Aug. 16-17, 1964
- ³⁴. HEW, "Joseph Lemius O.M.I.: Liberal or Conservative?," Vie Oblate Life 52 (Aug. 1993, #2):229-40; for Caloz's help, see "Searching for the Lemius Family," Vie Oblate Life 57 (Dec.1998, #3), especially pp. 502-03;both available at www.omiworld.org.
- ³⁵. HEW, "An Ecumenical Diary," Aug. 17-21, 1964.