

CHAPTER FOUR, THE THIRD SESSION, SEPT. 14, 1964-JULY 25, 1965

The third session of Vatican II opened on the Feast of the Holy Cross, Sept. 14. We always celebrated this day at our summer house by making the outdoor Stations of the Cross up the steep hill behind our home to the Cross which overlooked the Valley of the Aniene River.

The community returned to Rome in early October. Since my classmates and I would be ordained to the priesthood in December, and stand for our Licentiate exam in Theology in June, it promised to be a very busy academic year.

America Article Accepted, Sept. 30, 1964.

During August and early September I worked on the draft of an article about the Bossey experience, for the national Catholic weekly America. Edited by the Jesuits, this review was widely read by Protestants wanting to know what the Catholic Church in the USA was thinking and doing. It commands great respect to this day.

One of our staff, Father Lucien Dufault, aided me as I typed away. Fr. Fortin, the superior, approved it on Sept. 18, and I sent it off on Sept. 19 by air mail, which in those days required special permission. I was not hopeful about it being accepted; as far as I know, no Oblate had ever had an article published in this review. On October 3, I received an aerogram from the editor, Father Thurston Davis, S.J., that it was "gratefully accepted and a little check will be coming shortly (\$40.00 did arrive later). We shall use the article, I imagine, in what we call the 'State of the Question' format. And we may have to do some cutting in the second half."¹

Not only was I ecstatic, but our superior general had been trying to push the entire Oblate order into a more open position. Through our American assistant general, Father John Walsh, I received the general's congratulations. Then I waited to see what the editors had cut.

Course on Liturgy by Fr. Herman Schmidt.S.J., Autumn, 1964

In April, 2009, I decided to send the massive copy of our liturgy professor Herman A.P. Schmidt, S.J.'s text Introductio in Liturgiam Occidentalem (Herder, 1959) to the Gregorian University, if they wanted it. I received a very quick reply that Fr. Schmidt's successor, Fr. Keith Pecklers, S.J., would be happy to receive it.

Since we Oblates had been reading and doing as much as we could in the French and English literature concerning the renewal of the liturgy (see above, especially ch. 1, pp. 6, 13), we took to Schmidt's course like ducks to water. He would regale us with stories of how fundamentalist Catholics were accusing him of being a Communist, since he wanted ordinary people to be able to participate in the worship of the Church.

His book was one of our few texts which was written not only in Latin, but included pages in modern languages. It also used Protestant sources describing the renewal of liturgy occurring in their Churches.

We Oblates did well on his final exam, even though a flu bug was working its way through the seminaries.²

Conferences of Bishops

As the Council sought to integrate the role of the pope with that of the bishops, suggestions were made for the bishops of each country or region to work together. Several of us witnessed Bishop John Taylor, O.M.I., of Stockholm, Sweden, walking with two other bishops in our garden on an autumn afternoon. Later, we asked Taylor what was happening. He smiled and said that we had just witnessed the first meeting of the Scandinavian Bishops Conference. The other two bishops were of Oslo, Norway and Copenhagen, Denmark.³

Course at the Oriental Institute, and Licentiate Dissertation, Spring, 1964-March, 1965.

In order to qualify for the Licentiate in Theology (roughly equivalent to a Master's), we had to take part in a small group called an "Exercitatio," and write a thesis. The "Exercitatio" was led by a theologian qualified in that particular area, and he (only men led them, but that has since changed) and only about 15 were allowed to sign up for each theologian and subject. I do not think that Fr. Henrich de Vries, S.J., was my first choice, but his subject, "Primatus Romae and Episcopatus in Oriente" (the Primacy of Rome and the Episcopacy in the East) interested me very much. So fifteen of us met not at the Gregorian, but at the Oriental Institute, near St. Mary Major's Basilica, about a fifteen minute walk from the Greg.

The classes began with the Spring semester, 1964. De Vries' subject then had been described in three long Latin lines as "The Theological Nature of the Schisms and Separated Eastern Churches, from the Point of View of the Pontifical Documents and Examining the Ecclesiological Nature of the Separated Churches."⁴

We met once a week during the spring semester and then every other week during the autumn semester, which extended into March, 1965, when a synopsis in Italian of our Master's thesis was presented to the entire class. At least de Vries' classes meant a lot of sharing with the other members as we looked at the ancient documents in light especially of the discussion by the Council Fathers of Vatican II regarding the Constitution on the Church, and Ecumenism with both the Protestant and Eastern Churches. (Whether the other professors used class discussion as much as de Vries, I'm not sure).

Before the age of computers, working in the library of the Gregorian, and especially in the library of the Oriental Institute, was an unforgettable experience. I was able to look at reviews and journals available nowhere else in Italy. The class also meant delving deeply into Yves Congar, O.P.'s, publications on the early Church.

After returning to the USA in 1965, I submitted my 43 page thesis "The Significance of the Appeals of Oriental Bishops to Rome," to the Jesuit run Theological Studies. Among my fondest documents is the letter Rev. John Courtney Murray, S.J., the editor, wrote in response. It may be the nicest letter of rejection ever written. After telling me that my subject, centering on St. Athanasius, was of "personal interest" to him, and that the article "is well organized and carefully done," he gently informed me the journal had "long had the policy of not accepting pre-doctoral or even doctoral work. Like all policies it sometimes does not make sense in the particular, even though is necessary as a policy."⁵

The Oblate run Ottawa University published a slightly shortened form in 1967.⁶

America Article Published, Nov. 4-19, 1964.

On Nov. 4, Vincent S. Kearney, S.J., Associate Editor for America, wrote me that my article on Bossey would be published in the Nov. 14 edition. On Nov. 19, the issue arrived by air mail and I was able to see what they had cut from the manuscript. Only the final, eleventh page, examining how the Bossey experience could be transferred to the USA, had been shortened.⁷

However, I was puzzled by the editor's comment "His sympathetic reaction provides a striking index of the new spirit that animates the younger generation of religious."⁸ I did not feel part of the "New Breed" so thoroughly described by Father Andrew Greeley in an earlier, May 23, 1964 issue of America.⁹ My place has always been more of a half-breed, serving as a bridge between the pre-Vatican II and post-Vatican II positions.

I sent a copy of the draft to Bossey; Simone Mathil replied on Dec. 11: "your article has already had some influence among the readers of the magazine (sic), since I received this morning a first enquiry about what we have to offer next summer... we hope that something of the community and understanding that was created here last summer may bear fruit in the way in which all those present will exercise their Christian ministry."¹⁰

I had been able to inform Miss Mathil that, since the Swiss Reformed Pierre Luciri was doing a year's study at the Waldensian Seminary in Rome, he, Reinhard, Ferguson and I had been able to continue our ecumenical meetings. Soon this would result in what was probably the first ecumenical contact between the Waldensian Seminary and a Roman Catholic seminary.

Nov. 19, 1964, Black Thursday: Seminarians Influence Vatican II.

"November 19, 1964, the 126th General Congregation of the Council, became known as 'Black Thursday,' when it was announced that a vote would not be taken on the text of the document on religious liberty. I will never forget meeting King by chance on the path at the General House as he returned from St. Peter's. He and many of the English speaking bishops were furious that the Italian and Spanish bishops had asked for more time to

study a very new text. I pointed out to him that in our undergraduate course in canon law, it was still taught that when Catholics become a majority in a country, we are obliged to make Catholicism the country's official religion. (We also knew that in the graduate course, the newer proposals of the council were being taught.). King reluctantly agreed with me that the text proposed in the third session needed more reflection."¹¹

I'm convinced that when the journals and diaries of the seminarians, student priests, and Council Fathers are reviewed, we will find that this happened all over Rome: those of us who had been living and studying in Rome were able to help the Council Fathers, experts and observers see that Paul VI was correct in giving, especially the Italians and Spanish more time to absorb the newer position. When I was teaching Ecumenism, I discovered that it was James Hastings Nichols (above, Introduction) who had taken the older Catholic position and soundly exposed it for being outdated and unChristian.¹²

Closing Third Session: Simplicity for Clergy

A close childhood friend, J.J. Kirby, and his wife Helene arrived in Rome on Friday, Nov. 20. Since Pope Paul was visiting the Basilica of St. Mary Major the next day, after concluding the second session, I took them there on Saturday, having heard that Pope Paul had told the bishops to be more approachable.

The Italian Cardinals stood uncomfortably, waiting for people to approach them. The Romans, accustomed to a great deal of formality, such as kissing the ornate ring of the bishops and cardinals, held back. Helene who was the niece of the superior general of a religious order, marched up with American directness, shook the hand of the cardinal, and started chatting with him. Others followed quickly.¹³

Paul VI wanted very much for the panoply of the clergy to be reduced. Soon the triple layers of clothing which bishops wore were reduced to one layer. Interventions during this session had urged such changes, and culminated in the famous "Pact of the Catacombs," described below in chapter five.

On Nov. 21, the "Constitution on the Church" was promulgated, along with the "Decree on Ecumenism" and the "Decree on the Eastern Churches." For a short and incisive explanation fifty years later of the key importance of the "Constitution on the Church," see Gavin D'Acosta in the Jesuit review America.¹⁴

Ecumenical/Cultural Dimension of Ordination

On Dec. 9, nine of us took the usual third class train accommodations to the summer house at Roviano, where the chaplain there, Father Henri Tassel, O.M.I., gave us our retreat in preparation for ordination to the priesthood. Each of us knew not to ask Tassel about his role in the murder of 5 Oblates at our French seminary at La Brosse-Monceaux on July 24, 1944. He was the young superior at the time and he had been kept in ignorance by the staff of the work of some of them in hiding allied pilots, and their resistance against

the Germans. Only fifty years after the event did the survivors publish three separate accounts of the tragedy.¹⁵

During my studies from 1958-65, Polish seminarians could not obtain visas to study in our scholasticate. However we had a province of Poles living in France and Belgium, and they sent students. I shall never forget during this time of the academic year of 1964/65, I was sitting at a meal with a German scholastic next to me. We had been together for five years and I knew that his life had been saved by American medics in 1945/46. I have forgotten how we got on the topic of World War II, but the Polish student interjected "You Americans should never have fed the Germans after World War II." I asked what I thought was a rhetorical question "Should we have let them starve?" He looked at both of us and said emphatically "Yes.

It was reassuring when I heard later that he did not continue on in our community.

We were constantly coping with prejudice and hatred. Most of us learned how to deal with it.

The ordination to the priesthood took place in our General House chapel on Dec. 16, 1964. Attending from the Bossey summer program was Pierre Luciri. When I asked him, as a member of the Presbyterian/Reformed Church, what he thought of the ceremony, he dryly replied that when the 9 of us were prostrate on the marble floor during the invocation of the saints, one certainly got the message of obedience to the bishop. As we shall see below, Pierre and I almost followed each other around Rome and the Eastern USA for several years.

At the Solemn First Mass, held in the General House chapel the next day, the Greek Catholic priest from Bossey course who would quickly become a valued member of the Secretariate for Christian Unity, Father Elutherio Fortino, attended.¹⁶

Contact with Waldensian Seminary

On Jan. 14, a classmate from the Diocese of Albany, NY, Mike Cronin and I visited the Waldensian Seminary. We were probably the first Catholic clergy inside that pre-Reformation Protestant group. We represented the Gregorian University's ecumenical group. Our visit was helped immensely by the presence of Pierre Luciri, who was spending a year studying there.¹⁷ On March 31, several of the Waldensians, led by Jean Boule and accompanied by Pierre Luciri, visited our scholasticate. Whether they were able to visit the North American College with Mike Cronin my notes do not indicate. This was probably the first time Waldensians were able to enter Catholic seminaries in Rome.¹⁸

1965 Week of Prayer for Christian Unity

Our seminary administration encouraged Marty Moser O.M.I. and myself to give an ecumenical introduction on Jan. 13, for the Jan. 18-25 1965 Week of Prayer for Christian

Unity. Moser had arrived from our German province in western Canada to do the four year theology program. It was a sign of the changing times when two students were able to give the introduction for the week.¹⁹

I was surprised when Moser told me that I was the most American of the "Internationals," and the most International of the 10 from the USA. Our training in the cross-cultural reality continued.

Visit of Fr. Tom Stransky CSP and the Aagaard's

On April 10, Fr. Tom Stransky, C.S.P., who had assisted Cardinal Bea at the Secretariate for Christian Unity from the very first days, came to speak to us at the scholasticate, accompanied by Fr. Bill Reinhard, O.M.I., of the Bossey summer course, who was continuing his doctoral studies in Missiology.²⁰ About this time, we saw a great example of French gentility. Dr. Johannes Aagaard, and his wife Anna Maria Aagaard, from the summer course, spoke to us. Our superior, Father Gerald Fortin, O.M.I., who could be gruff and irascible, went out of his way to make sure that Anna Maria had a comfortable chair, was able to hear her husband's presentation, and was welcome in every way possible.

It reminded me of how the French treated Queen Elizabeth when she made her first official visit to Paris. Her French was excellent, but she made one tiny mistake with the word for string beans, haricot. The "h" should have been silent, but she gave it the aspiration, or vice versa. In the next edition of the official Larousse French Dictionary, the French Academy changed the pronunciation to the Queen's. Yes, French gallantry persisted in our superior.

Return to Bossey for Eastern Holy Week, and St. Sergius, Paris, for Easter, April 11-25 Experience of Orthodox Easter

The article beginning in the paragraph below was written in May, 1965, and submitted to the national Catholic weekly America, which rejected it. The italicized portion was then published in One in Christ I (#4, 1965) 390-93. The underlined sentences were added by the editor. An effort was made before the seminar to see if the Maronite priest attending the course, Fr. Paul Harb, and I could offer the Eucharist together at Bossey on Holy Thursday. The bishop's delegate wrote that it was "impensable" (unthinkable). Note though, what was learned and experienced about our worship convergence.²¹

One of the greatest failures of the ecumenical movement has been its inability to employ the major feasts of the Christian Year. Since the Orthodox Church has been described as "The Worshipping Church," it is significant that *an interesting attempt to introduce Western Christians to the message of the Eastern Churches, is held each year at Easter by the Ecumenical Institute, near Geneva, Switzerland. The brainchild of the late, beloved Professor Leon Zander, this year's "Orthodox Seminar and Holy Week Worship" was attended by twenty-one Protestant and Catholic students, from April 13-25 [1965]. Since the Decrees on Ecumenism, and on the Eastern Churches, stress the riches*

of Eastern spirituality and liturgy, and the necessity of knowing our Eastern brethren, a description of the seminar may be of interest for American Catholics. (In the U.S., there are approximately 3 million Eastern Church members not in union with Rome, and 750,000 in union). It provides one of the ways of helping us towards this.¹

Begun in 1955, the Easter Seminar on Orthodoxy is divided into two phases. The first, an introduction to the liturgy, is held at the World Council of Churches Ecumenical Institute, at Celigny, near Geneva. The second part, which is the actual Eastern Holy Week, takes place at the Institute of St. Sergius, the Russian Orthodox seminary in Paris. During the Week at the Ecumenical Institute, we heard conferences on the characteristics of Orthodox theology, since an understanding of her liturgy is impossible without a theological background, and vice versa. The liturgy was approached from the Biblical-Patristic aspect, from the historical aspect, and from a description of the services in which we would participate during Holy Week. After each conference, time was always reserved to ask questions. Since we came from 10 confessions and 12 countries, the questions were varied, covering a wide field of Protestant-Catholic-Orthodox aspects. IBM simultaneous translation permitted the French-English-German speaking groups to converse. We were fortunate to have Prof. Nikos Nissiotis as moderator of this week. One of the two official observers of the World Council of Churches, he was the only Greek Orthodox theologian present at the first two sessions of Vatican II. His training at Basle under Karl Barth, and at the Louvain, permitted him to understand both the Protestant and Catholic "mentalities" in our questions. It was interesting to hear a Syrian Orthodox lecturer quote the work of an American Catholic Scripture scholar, to an audience composed in great part of German Protestant theology students.

The Orthodox Holy Week may fall as late as six weeks after the Roman Catholic. This year's calendars permitted us five full days of conferences and discussion, from Tuesday April 13 to Monday April 19, with two days off for the observance of the Western Good Friday and Easter Sunday. The ideas we received in these five days were extremely varied and rich; by way of illustration only, here are two. "Western theology has been more at the mercy of philosophical systems than Eastern; Eastern theology is Eucharist-centered." The explanation of this statement led us to see that the Eastern Churches have a more living theology, which is a real liturgical theology, in its purer forms at least. Perhaps we in the West have something to learn from the liturgical dimension of the theology of the East. With all of the complaint today that our Roman Catholic theology is too diffuse, lacking a real unity, perhaps the liturgical-centered Eastern theology could furnish us much help in re-vitalizing our theology.

Secondly, the Eastern devotion to Mary was by no means glossed over; it is the fulfillment of the Biblical command in Lk. 1:48: "All generations shall call me blessed." We saw how the Eastern Church venerates Mary as the theotokos, never separating Mary from her Son-God, Jesus Christ. For the more liberal Protestants, this furnished much food for reflection. And for the Catholics, it reminded us that in our tradition, the real Biblical feasts of Mary, such as her Maternity, receive very little attention. We may perhaps learn from the Eastern Church how to purify and re-biblicize our Marian devotion, not neglecting of course the legitimate developments in our Western world.

The seminar students were asked to organize the Institute's morning worship for unity, in the context of our common prayer for unity, and each confession took a day; thus we prayed for unity in an Anglican 'style' one morning, in a Lutheran another, and so on. On Holy Thursday it was the Catholics' turn, and we used the ceremony of the foot-washing, with its Gospel, Our Father and Collect, in an ecumenical context. On Good Friday, after we had all attended the services of our various Churches, we reassembled at the Institute for the first part (non-Eucharistic) of the Lutheran service. It resembled very much our Mass of the Catechumens: the Gospel was from St. John, with the Nicene Creed, and with an excerpt from Bach's Passion Chorale 'O Bleeding Head' as the hymn. We were struck by the realization of how united we are in certain parts of our common prayer, on the day of the Lord's death.

My fellow priest, a Maronite, and myself were given every opportunity to assist in the near-by parish, where our help was greatly appreciated for Good Friday ceremonies and the Easter Vigil. A group of nine, mostly Americans and Germans, visited the Protestant Monastery of Taize for Easter, where they participated were present both at the Roman Catholic Easter Vigil and at the Protestant community's Easter service. They found amazing similarities in structure.

During all this time, we were dialoguing continually and informally. Imagine hearing a Southern Baptist minister state the need of at least some celibate ministers in his tradition, of an American Lutheran Scripture professor relating the visits of Catholic seminarians to his college, of a German Protestant mentioning her family's escape from East German, yet holding absolutely no rancor against the Russian people. She is now studying to teach Russian.

On Tuesday, April 20th, we journeyed by private bus to Paris, where we were the guests of the Orthodox Theological Institute of St. Sergius. Founded 40 years ago, one of its aims is to make known in the West, the riches of the Eastern Church. Among its alumni are 8 bishops, 180 priests and deacons, and 15 professors teaching in Europe and America. Its late rector, Archbishop Cassien (Bezobrazov), was an observer at the third session of Vatican II.

The Orthodox Holy Week ceremonies must be seen to be believed. We had been told about the theology of the icons; it is very different actually to pray in an Eastern church and experience the warmth of the whole family of God, present by the iconostasis. One wonders if some of our newly built churches do not go to an extreme in rejecting all representations of the saints; this does not mean that huge iconostases may not go to the other extreme, and cut off the people entirely from the altar.

The Matins of Holy Thursday-Holy Saturday were extremely forceful; although many old people were present, there were also young members in the congregation. *In the light of the words of the Decrees on Ecumenism and on the Eastern Churches about the possibility of common participation in the Eucharist between Orthodox and Roman Catholics in certain circumstances, I wondered whether an Easter seminar might not be such a case. I was told, however, that no Orthodox synod of bishops had yet taken action*

*on this possibility; the deep suspicion that this is a more subtle form of Latin proselytism is one of the many factors involved.*²

While the ceremonies were extremely rich and varied in their Biblical-Patristic content, this length caused some discomfort. If it is true that the Eastern Liturgy remains the best way of reaching the Eastern mentality, it is probably also true that the Western sobriety and shortness of ceremonies may be better adapted to our way of life. We began to see that some experimentation is necessary before adapting various usages which intend to remedy the defects in each other's traditions.

One factor which increased our participation in the liturgy was the thought that we were united very closely to the Orthodox Church behind the Iron Curtain, celebrating the same events. The language was Russian; the Institute was founded as a sub-monastery of St. Sergius, near Moscow.

The Good Friday Vespers and Holy Saturday Matins seemed much warmer than our Roman rite. the congregation was gathered all around the wooden replica of the sepulcher of Our Lord; constantly they kissed and covered it with flowers. It was carried around the outside of the church, accompanied by all of the people. The people did not cling to the back of the church; when they were incensed, it was almost individually, emphasizing their dignity in the congregation.

The explosion expression of Easter joy at the chanted words "Christ has risen from the dead, trampling death," is something to hear. The entire Easter vigil, with its Prologue of St. John chanted in Greek, French, German and Russian, with the kisses exchanged among the members of the congregation, with the Beatitudes interspersed between the joyful chants, showed us the centrality of Easter in the Orthodox tradition.

It is very hard to summarize the vast field covered in such a short length of two weeks. Some general impressions do appear, though. The basis of the Catholic-Protestant-Orthodox dialogue is that the Son of God became Man and is present among us by His Spirit. This we all believe, and as it becomes explicitated, we become closer. Yet we encountered many difficulties in understanding Orthodox language and images; they are foreign to us. The lecturers were not afraid to admit the defects of Orthodoxy today; the tendency towards nationalism; a formalism in the multiplication of prayers; the difficulty of living their liturgy the other six days of the week.

There seemed to be a suspicion of quick and sudden liturgical changes, above all change done without the proper historical research. It was emphasized that Patristic standards are modern in many respects.

One question posed for Westerners was to recapture the liturgical dimension of theology. Theology is para-Eucharistic: communion and participation with God.

The emphasis on the Holy Spirit's role in the Church was very noticeable. Yet even in modern Orthodoxy, it was stated that some neglect Him.

Did we experience typical Orthodox thought and worship? Perhaps not, since we were always among the more educated Orthodox. We probably saw the Eastern Church's better aspects. Yet this does not lessen the message of Orthodoxy to the West.

One thing we learned during those two weeks was that we must pray together, and live together. Only by finding and sharing our common life in Christ can we ever be united. Significantly, we met for the last time as a group in the unforgettable atmosphere of Easter Sunday afternoon in the Russian cemetery of Paris. Everywhere was the resurrection; we joined a group among the graves, singing "Christ has truly risen, Alleluia." Here we had a foretaste of the final union of all Christians in Christ; here we were spurred to work for that union today. There was no living or dead, no Western or Eastern; we were all one in Christ's victory. And why not? He died and rose, that we all might be one in Him to the glory of the Father, through the Spirit, now.

¹ *Full details about the coming seminars may be obtained from Dr Nikos Nissiotis, Director of the Ecumenical Institute, Chateau de Bossey, Celigny, nr. Geneva.*

² *A statement by the Standing Conference of Orthodox Bishops in the U.S.A., approved 2 January 1965, on 'The Discipline of Holy Communion', reminds the Orthodox faithful that 'decisions regarding Holy Communion reached by Christian bodies outside of the Orthodox Church have no significance of validity for the Orthodox Church or her members. Holy Communion will not be sought by Orthodox Christians outside of the Church, nor will it be offered to those who do not yet confess the Orthodox Church as their mother.' The full text of the statement is given in St. Vladimir's Seminary Quarterly, Vol. 9, No. 1, 1965, p. 38.--Ed.*

I did not include in the above article the fascinating experience during the seminar, with Russian Orthodox Bishop Alexis van der Mensbrugge. Most Catholics studying in Rome had heard of the efforts of the Benedictine Monastery at Chevetogne, Belgium, established at the request of Pope Pius XI, to work for the reunification of the Roman Catholic Church and the Eastern Orthodox Churches, especially the Russian Orthodox Church. Dom Lambert Beauduin, O.S.B., the founding abbot, was often mentioned in our courses. (He had a great influence on Blessed John XXIII.²²). What Nissiotis revealed was that about half of the monks had left the Roman Catholic Church and become Orthodox themselves. Bishop Alexis, part of the staff for the seminar, was one of them.

Nissiotis made sure that the Maronite priest, Father Paul Harb, and myself had several opportunities to talk with Bishop Alexis. Nissiotis continued to tell me stories of his participation in Vatican II. He mentioned how much he felt at home in Rome when he visited the ancient Byzantine churches of St. Prassede and St. Pudentiana (see chap. 1 above, "Eastern Churches," p. 12).

On Monday afternoon and evening, April 19th, Nissiotis built on what the other speakers had told us about Eastern spirituality and worship. He spent a great deal of time discussing philosophy and its relationship to theology. In a way, he summarized and gave a fascinating perspective on my seven years of study in Rome.²³

Easter Sunday morning at Bossey, April 18, I had breakfast with the Finnish American Lutheran Scripture Scholar whom I would later find very helpful when I taught in

Washington, DC: Dr. Jacob Heikkinen. During the Tuesday morning, April 13 discussion, Heikkinen had presented the view of Luther as man acting out of a happy and hilarious heart.²⁴

A Church of the Brethren pastor taking part in the course became one of my best ecumenical network friends, Rev. Galen Heckman. He and his wife Jan worked in Greece for the World Council of Churches. Later they pastored a church near Richmond Va. He died from a sudden illness on May 3, 1995. I miss him greatly.²⁵

Taking part in the Easter seminar were three women who had a profound impact on me. First was an eighteen year old, Christa Zimbehl, who had escaped from East Berlin over the wall with her parents and younger sister. Tall and attractive (she reminded me of Ingrid Bergman) and with a certain simplicity, she radiated calm. Since this was the height of the Cold War, I found it hard to comprehend how she could be studying Eastern Christianity with the intention of helping the Russian people. When I voiced this puzzle to her, she replied that she loved the Russian culture and the Russian people. The possibility of having been killed as she and her family fled East Berlin did not seem to have fazed her in the least.

A West German Lutheran pastor who worked close to the Easter German border told me that Christa was not exceptional, in his experience. His ministry had brought him in contact with other young people like her.²⁶

We were assigned dishwashing duty after the evening meal. Since we were close alphabetically, I found myself the first evening at St. Sergius washing dishes with Christa. The Russian Orthodox priest in charge of the assignment immediately removed me, with the explanation: Priests do not wash dishes. Whether he also was afraid I might be too influenced by her beauty, I never found out.

Anna Maria Aagaard also took part in the course. We met her above when she and her husband visited our scholasticate and she was the recipient of French gallantry. The course helped her complete her doctorate and she has influenced many by her love of Eastern Christianity.

An English woman who had journeyed from agnosticism to Irish monasticism to Eastern Orthodoxy was Dr. D.D.C. Pochin-Mould. Author of many books on religion, she gave much to the seminar by her questions and observations.²⁷

The Vatican and Vatican--related organizations have never hidden their financial support of Bossey and St. Sergius. But for obvious reasons they do not boast of it either.²⁸

Over the years, Bossey has continued to be a place of profound influence for Christian Unity. Its programs have evolved to meet the changing situation: In an article I found movingly reminiscent, a young American deacon from the Paulist Society, Stephen Bell, C.S.P., described his Bossey experience of Jews, Moslems and Christians living together for the month of July, 2007.²⁹

Most recently, in February, 2015, Thomas Rausch, S.J., described Bossey as an ecumenical monastery.³⁰ Missiologists and ecumenists over the years have remembered their debt from the experience of Bossey programs: Rausch himself,³¹ and Gerald H. Anderson--(both in the nine month program)³² and Charles C. West (staff, 1956-61).³³ Two Oblate seminarians followed me in the summer program: now Archbishop Roger Schwietz, O.M.I. and now Very Rev. Daniel Corijn, O.M.I., Provincial of the Belgium-Netherlands Province.

For two more scholarly studies of Bossey's impact, see Ioan Saucă³⁴ and The American Association of Theological Schools.³⁵

Jim Ferguson, C.S.C., continued his interest in ecumenism and missiology, from the 1964 summer course. He became the first to write a doctoral thesis concerning our Vatican II Oblate missiologist, Andre Seumois, O.M.I.³⁶

Ecumenism in London, July, 1965

After successfully passing the Licentiate Exam on June 21, 1965, I left for Marseilles, Paris and London. After visiting our Oblate foundation places in Marseilles and Aix, I stopped at Lourdes on June 30. I celebrated Mass in the crypt, and discovered that my Mass server was my classmate from the North American College, Michael Cronin.

While in London, there were two very important visits I had planned to further my ecumenical experience. The first was to the Anglican Theological College at Chichester, which had just begun a twinning experience with our International Scholasticate in Rome. Our staff member, Father Alexandre Tache, O.M.I., would develop this to a remarkable extent in the years following. Because the school year had ended, I didn't see much of the seminary, but Frank Hawkins, his wife and Colin Hickling showed me the Cathedral, with Evensong and a great supper.³⁷

I had heard of the Fellowship of S. Alban and S. Sergius, and especially their journal *Sobornost*, while at the Easter Seminar. Headquartered at St. Basil's House, 52 Ladbroke Grove, London, the Fellowship had as the "secretaries," the Rev. Basil Allchin and his wife Margaret. Although the house was closed on Saturday, July 10, my first try, I managed to meet Allchin and his wife on my second try, Monday, July 12.³⁸

It was very interesting that both the current issue of *Sobornost* and that of *Saint Serge* had long and loving obituaries for Lev Zander.³⁹ The Fellowship had broken much ground in bringing Anglican and Russian Orthodox spiritualities closer.

I celebrated my first Mass in my home parish of St. Paul, Norwich, NY, on July 25, 1965. My maternal grandfather, who had declined to attend my mother's wedding because it was to a Catholic, was in the front pew. How much of the Latin he followed he never revealed. Most of his other grandchildren were Baptist or Methodist. One of them

recently told he that her greatest problem in attending the Mass was a worry that she would blurt out the "Protestant" conclusion when it came time to recite the Lord's Prayer. It is moving to think that at the 50th anniversary on July 26, 2015, she will be able to receive Communion if she decides it is an event of urgent need.

We have seen that seminarians and student priests in Rome influenced the first three sessions of Vatican II in many ways. In chapter 5, I hope to show that those of us who returned to our countries in the summer of 1965 continued our influence as the fourth and final session began. We became a vital part of the great effort to implement the massive changes which Vatican II made not only in the Roman Catholic Church, but in all Christian Churches and Denominations.

Sources (in addition to those in chapters one-three).

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Footnotes for Chapter Four.

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². Harry E. Winter, "Five Year Diary," Feb. 13, 1965.

³. Several attempts to find more information on Taylor's role at Vatican II, especially regarding ecumenism in Scandinavia, have not been successful.

⁴. Praelectiones in Facultate Theologica, 1964-65, Pontifical Universitas Gregoriana Romae, pp. 17, 21.

- ⁵. John Courtney Murray, S.J., to Father Winter, July 31, 1966. The Italian synopsis (13 pp), full text, and notes for the course are available at the Oblate Archives, Washington, DC.
- ⁶. Harry Winter, O.M.I., "Recourse to Rome: Battifol's Argument," Revue de l'Universite d'Ottawa 37 (1967):477-509.
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- ⁹. Rev. Andrew M. Greeley, "Vantage Point: 1964, A New Breed," America, May 23, 1964, reprinted July 1-8, 2013, pp. 21-25.
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- ¹¹. Harry E. Winter OMI, "Oblates at Vatican II: An Initial Survey," Oblatio 1 (Nov. 2012: 346-47; available at www.omiworld.org. F. Anderson, Council Daybook, Vatican II, Session 3 (Washington, DC: National Catholic Welfare Conference), p. 285.
- ¹². See J. Ryan and J. Boland, Catholic Principles of Politics (NY: Macmillan, 1940), pp. 313-21. Nichols lambasts precisely these pages: The Meaning of Protestantism (Collins, London, 1947), pp. 151-52. This book, and an American edition, were very popular in English-speaking countries.
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- ¹⁴. Gavin D'Acosta, "A Prophetic Vision: 'Dogmatic Constitution on the Church' 50 Years Later," America, Nov. 17, 2014, pp. 19-22.
- ¹⁵. Vie Oblate Life 53 (1994, #1). The issue is available on the internet: www.omiworld.org/archive. Unfortunately the internet edition does not contain the hard copy's pagination. After the first, 11 page article, there is an interview in English by Alfred Hubenig, O.M.I., of one of the seminarians of the time, Rene Motte, O.M.I. "The Journey of an Apostolic Man." Motte devotes 4 pages of the 10 page interview to the tragic event. Then come two articles in French: "La Brosse-Montceaux, avant et apres le 24 juillet, 1944," by Henri du Halgouet, O.M.I. (8 pp.) and "La Brosse Montceaux," by Jean Gueguen, O.M.I. (8 pp). One may also google the city on the internet. An Oblate priest, Fr. Theophile Lepage was mentioned when I pulled up the site on Feb. 16, 2014.
- ¹⁶. Fortino is eulogized in the Secretariate for Christian Unity's Information Service 134 (2010/11): 35-36: "In Memoriam: Monsignor Eleuterio Francisco Fortino."

- ¹⁷. Harry Winter, "Five Year Diary," Jan. 14, 1965; Aerogram, Jan. 21, 1965.
- ¹⁸. Harry Winter, "Five Year Diary," March 31, 1965.
- ¹⁹. Harry Winter, "Five Year Diary" Jan. 13, 1965.
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- ³⁸. Harry Winter, "Rome-Norwich," July 10, 12, 1965.
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