

German and Austrian Opinion

The Second Council of the Vatican remains the most important single issue in what may be called religious public opinion in the German-speaking countries. Little of the unbounded optimism that followed the Pope's first announcement remains, but there is a great deal of sober interpretation of such information as is available, and numerous articles have been written on topics likely to be discussed by the Council.

The *Herder-Korrespondenz*, vol. 15, No. 7 (April 1961), pp. 312-323, contains statistics of the personnel concerned with the preparatory work for the Council, and an analysis of the statistics. The tables are detailed, showing such matters as position in the ecclesiastical hierarchy, nationality, membership of religious orders, membership of the Roman Congregations, special expertise, etc. It is deduced that the following matters are likely to be treated: the Episcopal Office, (it will be remembered that this was on the agenda for the first Vatican Council, but the item was not reached), the shortage of priests, the difficulties, particularly those of recruitment, of the religious orders, the reforms needed to adjust the orders of women to the present age, the administration of the Sacraments of Matrimony and Penance, the liturgy, the position of the laity. It is noted that the officials of the Curia form a high proportion of those concerned with the preparations, but it is pointed out that this is, for administrative reasons, inevitable. It is hoped that the Council will not get bogged down in details, but will deal with essentials, and there is a plea for more publicity and information. The attitude of some officials of the Curia (as shown in Archbishop Felici's address to the journalists) by contrast to that of the Holy Father, has given cause for some anxiety. In the same issue, on pp. 294-296, an address on the Council given by Cardinal König, the Archbishop of Vienna, is reported. He lists the following as likely subjects: the Episcopal Office, the language of the liturgy, the revision of canon law, the reform of the Index, the administration of the Sacrament of Penance, pastoral problems, the position of the laity. He concludes with an appeal to the journalists not to wait for a lead from the bishops, but to warn, urge, and inform as their sense of duty moves them. Dr O. B. Roegele, writing in the *Rheinischer Merkur* urges strongly that the example given by the Cardinal be followed, and that public opinion be not excluded from the preparations as hitherto. Professor H. Küng, of Tübingen, in a very sober address to the Catholic Writers' Society, points out certain shortcomings manifested in the course of the preparations, and asks for prayers for the success of the Council. The *Österreichisches Klerusblatt* published, in June 1961, suggestions for consideration by the Fathers of the Council made by Austrian parish priests. These include a fixed Easter (fixed to a certain Sunday, not a certain date), reduction in the number of holy days, simplification of the rite of baptism, shortening of the office which should consist of three parts to

be prayed mentally and in the vernacular, certain reductions of the burden imposed on priests (not more than two Masses said on any one day, help to be given by visiting priests, etc.), abolition of the *Asperges*, removal of feudal ceremonies, relaxation of the rules governing the burial of non-Catholics, greater use of the vernacular in the liturgy, Communion under both kinds on certain solemn occasions, the practice of fasting to be adjusted to contemporary conditions, Holy Mass to end with the blessing, the Office of Bishop to be elevated, the training of priests to be reformed, restriction of the Index, reform of the legislation relating to marriage, particularly to mixed marriages, a clear but constructive stand against unnatural methods of birth control, adequate clerical salaries with relief for needy priests elsewhere, reaffirmation of clerical celibacy coupled with the possibility, in special cases, of returning to the status of a layman. These proposals are, of course, controversial, and were strongly criticised by the *Tiroler Kirchenblatt*.

Articles on 'conciliar' topics include S. Otto: *Papst, Bischof, Konzil: die Interpretation der Vatikanischen Konzilsverkündigungen in der neueren Theologie* (*Münchener Theologische Zeitschrift*, vol. 11 (1960), No. 4, pp. 248-261). The theological treatment of the decrees of the first Vatican Council has taken several forms, i.e. examinations of the following questions: (1) (Scheeben) the relation of the powers conferred by the Sacrament of Order to the authority to teach; (2) (Vacant) the equality of the *magisterium ordinarium* of the Church and of the *magisterium ordinarium personale* of the Pope; (3) (Spáčil-Straub) the single or double vehicle of infallibility; (4) the relations between universal and local Church, direct and indirect apostolic succession.

In the same periodical, vol 12 (1961) No. 1, pp. 14-38, J. Auer in *Das 'Leib-Modell' und der 'Kirchenbegriff' der katholischen Kirche: ein Beitrag zum Verständnis der Kirche und ihrer Ämter* deals with the history of the concept of the 'Church' and with the doctrine of the Mystical Body of Christ. He asks: who belongs to the Church, what are the relations between Pope, Bishop, and Priest, and what is the position of the laity. The phrase 'one body' was coined by St Paul and it is necessary to find out in what sense the Apostle used the term. The author thinks that it is to be understood as a 'Modell', perhaps best rendered as 'pattern'. He tries to answer his questions in the light of this insight, and dwells *inter alia* on the tensions between statements of dogmatic essentials and their restatement in positive-juridical terms, and between the power conferred by Order and the authority of office (jurisdiction).

On pp. 39-51 F. X. Haimerl discusses *Probleme der kirchlichen Aufklärung als Gegenwartsanliegen*. In so far as the Enlightenment was effective within the Church, it was concerned with problems that are topical now, such as pruning of the devotional life, restriction of certain popular devotions, pilgrimages, etc., which had grown at the expense of, and displaced, the more central and essential forms of religious practice, liturgical renewal with the aims pursued by the present-day liturgical movement, use of the vernacular, and toleration. It is pleasant to read of bishops who strongly discouraged attacks on non-

Catholics and prohibited polemical sermons.

P. Meinhold in: *Die christliche Oekumene (Wort und Wahrheit*, vol. 16, No. 2 (Feb. 1961), pp. 101-116) suggests three ways for healing the divisions in Christendom: getting to know one another, doing intensive theological work on the things that separate us, and asking which things we owe thanks for to one another.

In the same review, No. 3 (March 1961) pp. 169-190, an editorial article *Kirche der Menschheit: das ökumenische Konzil in Konfrontation mit der modernen Welt* examines the part the Church has to play in the world from many angles. It is impossible to summarize the article adequately in a few lines.

In No. 6-7 (June-July), pp. 409-419 G. Biener in *Newman an das Vaticanum II: John Henry Newman's 'Entwicklung der christlichen Lehre' fuer heute* relates the Cardinal's views on the development of doctrine to the preparations for and the tasks of the Council.

In No. 4 (April 1961), pp. 251-272, O. B. Roegele in *Akademien ueber Gott und die Welt; Erfahrungsbilanz mit den evangelischen und katholischen Neugruendungen seit 1945* tells the story of the Catholic and Evangelical Academies. These are institutions for the instruction of adults by means of courses and, in particular, of conferences, and are places designed to enable the Churches to meet the world. They began in the Evangelical Church and the example was followed by the Catholic Church although on a smaller scale. They have been very successful, and the mutual influences considerable.

The difficulties of the Evangelical Church in Eastern Germany are reflected in two articles in the *Herder-Korrespondenz*: No. 10 (July 1961) pp. 443-444 reports a circular letter of the Evangelical Bishops advising practising Christians how to conduct themselves in Eastern Germany. To work in industry is not objectionable, but activities that would imply an assent to, or compromise with, atheism must be shunned. Certain professions, e.g. those of judge or teacher ought now to be avoided by professing Christians. No. 5 (Feb. 1961), pp. 212-214, deals with the thorny problem of Pastors who have fled to the West. They have been considered as having left their posts without excuse and are, therefore, very harshly treated, e.g. they are barred from all Church employment in Western Germany and the view is being taken that they must not leave even when threatened with arrest. Their difficulties are now more clearly seen.

The same review (No. 10, July 1961, pp. 461-465) summarizes under the title *Kirchliche Einheit oder Einheitskirche*, an article by Fr. W. de Vries, S.J., and an utterance by Maximos IV, Patriarch of Antioch. Both have appeared in print before, but are summarized because of their importance. Fr. de Vries points to the damage that has been done by the identification of Catholic and Latin and by the view that everything non-Latin is somehow a deviation from the norm. The numerical preponderance of the Catholics of the Latin rite is a fact, but the deductions that have been drawn from it are not justified in principle, run counter to the universality of the Church, and are an injustice to the Eastern Catholics. He recalls that, in the East, there has been a real intermediate

authority between Pope and Bishops, which fact is of importance from the point of view of reunion, and enquiries whether the absence of a violent reaction against Byzantium comparable to the Reformation in the West may be due to the greater freedom accorded to the local Churches in the East. His remarks are echoed by the Patriarch who complains that although Rome has left their rites to the Eastern Catholics attempts have been made to latinize them in everything else, and that although the recent Popes have been scrupulous in their observance of the Union agreements, departments of the Curia have at times unjustifiably exceeded their powers. Both are agreed that though the Truth is one, it can be expressed in different ways. This was recognized and acted on by the Council of Florence.

The genuine difficulties of reunion are illustrated by the history of the Bulgarian Union (G. Eldarov, *Die Union der Bulgaren mit Rom: zur hundert-jährigen Gedenkfeier*, in *Ostkirchliche Studien* vol. 10 (1961), No. 1, pp. 3-27). In the Ottoman Empire, the Bulgarians who had no Patriarch of their own, were subject to the Oecumenical Patriarch not only in ecclesiastical, but also in some civil matters. It was one aspect of the national revival in the nineteenth century that they were anxious to rid themselves of Greek ecclesiastical domination. An attempt was made to achieve this by union with Rome. The vicissitudes of the Bulgarian Catholic Church show the difficulties of reunion. Mistakes were made on all sides, both the Russian government and some Polish émigrés interfered, and the first hundred years have not been easy.

W. A. STEINER

Heard and Seen

L'AVVENTURA AND ITS PUBLIC

The ambiguous reception of *L'Avventura* poses a number of questions of wider application than the future of the cinema. At the premiere the audience laughed and jeered. The film has since received enormous acclaim, but in the provinces performances are still punctuated by the heavy feet of those who walk out, while among educated people there are very many who are bored by it, and perhaps a majority who have to see it twice or three times before they can at all appreciate what it is.

'*Pour la recherche d'un nouveau langage cinématographique.*' So goes the citation of the special jury prize. We are, as cinema goes, unused to directors who speak to us quite so uncompromisingly in the terms of their own art. That is to say, we expect support from other conventions with which we are more