

## Vatican II – Saturday Morning Sessions

### Session 3: Saturday 9<sup>th</sup> March 2013

#### Feedback from Group Discussions

#### **How did the three guiding principles of ressourcement, aggiornamento and development of doctrine impact on the way the Council reviewed the liturgy?**

- With regard to the liturgy, Vatican II brought a breath of fresh air.
- We need to go back to the enthusiasm engendered at the close of the Council.
- The changes to the language of the liturgy – reintroduction of the vernacular (worth remembering that in Rome during the first two centuries the Mass was celebrated in Greek).
- Having Mass in your own language removed some of the fear that was associated with the church. A lot of this was to do with the power of the clergy – the priest “up there” and the people “down here”.
- The priest facing the people.
- With regard to ressourcement, celebration of the Eucharist was originally in the language of the day, it was a gathering of the community and a community celebration (cf. house churches).
- The layout of the church.
- The congregation feeling more involved.
- Lay participation/involvement in liturgy and other aspects of church life.
- The emphasis on the celebration of the Eucharist.
- People **wanting** to go to Mass because they are part of the family of God and not going to Mass, any longer, out of **fear**.
- The opening up of the Scriptures to the catholic community has been a major factor in the development of doctrine.
- Some of the changes were introduced gradually – e.g. in many parishes there wasn't communion under both kinds until the late 70s or 80s (and in some parishes they still don't have it under both kinds).
- There was reluctance regarding change – it wasn't welcomed by everybody.

- As the years have gone by you can see situations where there has been a lack of engagement with the changes the Council introduced – sometimes a creeping back to the way the liturgy was before the Council. This has been a cause of disappointment.
- The recent changes to the words of the Mass are an example of the clawing back of some of the good changes that Vatican II brought. We need to ditch the new translation and get back to basics.
- Church architecture hasn't changed sufficiently to enable us to experience all the enhancements to the liturgy envisioned by Vatican II. For example, shortly after the Council churches were built in a circular mode with the community gathered around the Lord's Table; but most churches still have rows of pews facing the sanctuary.
- It can often be the luck of the draw with regard to the priest appointed to a parish. If we get a priest who *thinks* he has the power we should shout "Aggiornamento!!" It is good that we in this Cluster have priests who allow and encourage us to do things.
- It has taken us 50 years to learn about the three guiding principles.
- It is good to now ask questions and explore these things productively.
- There was little information about the changes introduced at Vatican II and this therefore limited their impact in some way. People were told there would be changes but not told **why**. Did parish priests get more information about why, or were they similarly told just to make the changes?

**What would you like to say to the Cardinals as they prepare to enter the conclave to elect the new Pope / what qualities and gifts would you like to see in the new Pope?**

⌘ Group 1

- The recent translation (new liturgy) was imposed on us. There was no consultation or consideration of authentic cultural diversity in language.
- Leadership is service; and to serve is to listen deeply to the concerns, worries, joys and sorrows of the living Church. Availability and accountability is central to service.
- Women are central to the Church. They should be part of the decision-making and governance.
- There should be less secrecy and more transparency related to Church Courts and judgements against theologians. This should also apply to the management of property, investments and finance.
- The Curia needs a radical overhaul.

- National Conferences (with teeth) should be convened each year. This could be a dynamic resource for all parishes.
  - Ecumenical commitments should be re-launched at all levels within the Church.
- ✘ Group 2
- Fulfil and fully implement Vatican II.
  - We need a pope with energy, experience, wisdom and vision.
  - Reintroduction of collegiality – open channels of communication, including two-way between the laity and the bishops
  - Recognise the importance of women in our church.
- ✘ Group 3
- We need a younger pope who, crucially, has extensive pastoral experience.
  - We need a pope who is willing to appoint a diverse range of people to the Curia and promote women to senior positions within it.
  - We need a pope who will demand honesty and openness throughout the church.
- ✘ Group 4
- Celibacy: the rule of celibacy was imposed at a certain point in the history of the church and was acceptable at that time. But in our own times the bar is set too high and it has caused difficulty. It is unfair to impose celibacy on men and women who would want to become priests or religious. It should be a matter of personal choice. The imposition of celibacy has brought sadness and priests and religious have left. The new pope should welcome back with open arms those who have left active ministry.
  - Permission to speak and discuss: often people in the church don't feel that they have permission to make their point. The Church needs to move away from its standpoint of saying that people don't have permission. The new pope needs to give permission to speak and discuss.
  - Divorce: The Church's attitude towards divorce has brought misery to countless people; they have felt shunned and left outside the church. The new pope needs to proclaim: "You are welcome here. Come back!"

✘ Group 5

- Develop a culture of transparency, mutual trust, open communication, debate and discussion.
- Return to the principle of collegiality and fully implement the spirit of Vatican II. Restructure the Church.
- Choose a visionary, brave, humble and open Pope who listens to the whole church.
- See sexuality as a God-given gift, whatever it is.
- Involve women in the Church and drop the boy's club culture.
- Consider the quality vs. the quantity with regard to priests.

✘ Group 6

- Listen to John XXIII and be open to the Spirit.
- Return to being a Servant Church and living the Gospel – get the frocks off and put on the jeans and t-shirts. Be open.
- We need a change to Church structures.
- Join the world, get real and pastor the flock.

✘ Group 7

They should take their time , consider widely within and out with their own number in looking for another John 23rd. Seek one who has a strong pastoral background, moral integrity and prepared to minimise the red hats, Latin and lace!

Priority issues include seeking out a Pope who has both physical and moral courage to:

- Oversee a root and branch reform of the curia
- Establish collegiality of the bishops
- Maximise the laity's involvement in church matters while championing the unique contribution of women.

Elect a man with qualities similar to those of the late Cardinal Carlo Martini of Milan. *(You may be interested in the following link which reports the final interview Cardinal Martini gave shortly before his death - <http://www.bbc.co.uk/news/world-europe-19451439>)*