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## Educational Viewpoints of the Second Vatican Council

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**EDUCATIONAL VIEWPOINTS OF THE  
SECOND VATICAN COUNCIL**

by

**Edward Francis Breen**

**A Dissertation Submitted to the Faculty of the Graduate School  
of Loyola University in Partial Fulfillment of  
the Requirements for the Degree of  
Doctor of Philosophy**

**February**

**1969**

## LIFE

Edward Francis Breen was born in Chicago, Illinois, January 9, 1925.

He was graduated from Quigley Preparatory Seminary, Chicago, Illinois, June, 1942; and from Saint Mary of the Lake Seminary, Mundelein, Illinois, June, 1946, with the degree of Bachelor of Arts. Continuing at Saint Mary of the Lake Seminary, the author earned the degrees of Bachelor of Sacred Theology, June, 1948; Master of Arts, June, 1949; and Licentiate of Sacred Theology, June, 1950. He was also graduated from DePaul University, Chicago, Illinois, June, 1958, with the degree of Master of Arts. He began his studies at Loyola University that same month.

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## ACKNOWLEDGEMENTS

The encouragement and assistance of four members of the faculty and staff of Loyola University are especially appreciated: Eugene F. Lyons, M.A., S.T.D., president of the Niles College; Richard A. Matre, Ph.D., dean of the Graduate School; John M. Wozniak, Ph.D., chairman of the Department of Education; and Christine Nowacki, E.S., assistant to the dean of studies of the Niles College.

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## CHAPTER I

### INTRODUCTION

Between October 11, 1962, and December 8, 1965, the Second Vatican Council counted 178 general and plenary meetings, 147 introductions and reports, 2,212 speeches, and 4,361 interventions.<sup>1</sup> As results of its efforts, the Council at various times promulgated sixteen major documents:

1. Sacrosanctum Concilium, "Constitution on the Sacred Liturgy," December 4, 1963;
2. Inter mirifica, "Decree on the Instruments of Social Communication," December 4, 1963;
3. Lumen Gentium, "Dogmatic Constitution on the Church," November 21, 1964;
4. Orientalium Ecclesiarum, "Decree on Eastern Catholic Churches," November 21, 1964;
5. Unitatis Redintegratio, "Decree on Ecumenism," November 21, 1964;
6. Optatam totius, "Decree on Priestly Formation," October 28, 1964;
7. Perfectae Caritatis, "Decree on the Appropriate Renewal of the Religious Life," October 28, 1965;
8. Gravissimum Educationis, "Declaration on Christian Education," October 28, 1965;

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<sup>1</sup>Floyd Anderson, ed., Council Daybook, Vatican II, Session 4, Sept. 14, 1965 to Dec. 8, 1965, p. 366.

9. Nostra Aetate, "Declaration on the Relationship of the Church to Non-Christian Religions," October 28, 1965;
10. Christus Dominus, "Decree on the Bishops' Pastoral Office in the Church," October 28, 1965;
11. Apostolicam Actuositatem, "Decree on the Apostolate of the Laity," November 18, 1965;
12. Dei Verbum, "Dogmatic Constitution on Divine Revelation," November 18, 1965;
13. Dignitatis humanae, "Declaration on Religious Freedom," December 7, 1965;
14. Ad Gentes, "Decree on the Church's Missionary Activity," December 7, 1965;
15. Gaudium et Spes, "Pastoral Constitution on the Church in the Modern World," December 7, 1965;
16. Presbyterorum Ordinis, "Decree on the Ministry and Life of Priests," December 7, 1965.

The object of this study is to examine and appraise these documents as they are related to education and are of interest to educators. In other words, the study aims at identifying, relating, and interpreting the educational viewpoints of the Second Vatican Council. For this purpose, study of all sixteen Council documents is necessary, for each of them has something to say about education.

But to assure depth, the documents cannot be studied alone. A literature has sprung up concerning the Council, and this literature also deserves probing. The books and articles that comment upon, analyze, criticize, and

evaluate the official acts of the Council as they touch education are consequently included in the study.

The study has for its data, therefore, the official documents of the Council and the literature commenting upon these documents, but only in so far as education is concerned.

The study is unique because it considers the documents and the literature they have inspired comprehensively and not merely individually, as they relate to education. Viewing the data as a totality, the study can illuminate consistencies and inconsistencies of the Council. The study makes an appraisal of the full range of the Council's opinions on education. Comprehensive as it is, the study can organize the Council's viewpoints on education so that they are unified, clear, and concise and so that, related to each other, they take on a fuller significance.

To ensure the broadest scope possible, the study defines the term "educational viewpoints" loosely. Whatever opinion, philosophy, assumption, or issue touches education, is a proper concern of the study. Not every reference of educational interest is necessarily included, however. Repetitions that do not add to the fund of data and references of small significance are omitted.

One barrier to this study is that the original documents were written in Latin and no official translations into English have been produced. Among the English versions, however, no significant differences which affect the study have appeared. For the purpose at hand, the most widely distributed translations have been selected, those edited by Very Rev. Msgr. Joseph Gallagher and



published in The Documents of Vatican II.<sup>1</sup>

These translations, like the others currently available, are divided into numbered articles, just as are the original texts in the Acta Apostolicae Sedis. Wherever citations of the documents are needed in the pages that follow the article numbers appear, rather than page numbers from The Documents of Vatican II. Such citations of article numbers, rather than of page numbers of the edition selected, make possible finding references with equal ease in the original texts and in any other translations.

Of course, the study assumes that between 1962 and 1968 the total body of literature concerning the Council and its opinions on education has grown sufficiently as to deserve comprehensive treatment. In fact, the very size of the body of literature seems to necessitate study. No comprehensive study of this literature exists, in so far as it is possible to learn. What has been written so far often fails to relate the documents of the Council to each other and omits certain documents altogether.

The study is limited, moreover, to those educational viewpoints expressed by the Council which are likely to be of interest to educators in the United States. Studying the Council's points of view on education as they affect every nation, every society, and every educational system is beyond the scope of this and perhaps any dissertation.

This study, nevertheless, is of interest and value. It can be of help to theologians and other students of the Council, to educators, especially those concerned about Catholic education in the United States, and to philoso-

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<sup>1</sup>Walter M. Abbott, S.J., gen ed.

phers and historians of education generally.

EDUCATIONAL VIEWPOINTS OF THE  
SECOND VATICAN COUNCIL

## CHAPTER II

### THE DECLARATION ON EDUCATION

The first document of the Second Vatican Council that should attract the attention of educators is Gravissimum Educationis, "Declaration on Christian Education." The title is significant. The Declaration is on Christian education, not on Catholic schools, as it was in the early stages of its drafting. The sweep of the document grew as the Council progressed.

Yet the Declaration is not intended as a complete statement on Christian education, let alone as a survey of the educational problems important to Christians. The aim of the Declaration is modest: to enunciate "certain basic principles of Christian education, especially those applicable to formal schooling. These principles will have to be developed at greater length by a special postconciliar Commission and applied by episcopal conferences to varying local situations."<sup>1</sup>

The Declaration proposes no sweeping changes in traditional Catholic positions. It assumes that Catholic schools are here to stay. It does not encourage those who feel that sisters, brothers, and priests should teach in the public schools where an increasingly larger percentage of Catholics are in attendance. It does not attempt to permeate and leaven those schools with a

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<sup>1</sup>Gravissimum Educationis, Introduction.

Christian spirit. Neither does the Declaration look forward to a day when the public systems will absorb the Catholic schools.

What the Declaration asks is that Christian education be integrated into the whole pattern of human life. It recognizes man's heavenly calling, but it also admits that Christian education is in the world and, to a degree, for the world. Consequently, it speaks of education for adults as well as for youth, for leisure as well as for work, for politics and economics and civic duty as well as for faith and the Church, and for social life and sex as well as for worship.<sup>1</sup>

Who has the right to be educated? The Declaration answers: "Since every man of whatever race, condition, and age is endowed with the dignity of a person, he has an inalienable right to an education corresponding to his proper destiny and suited to his native talents, his sex, his cultural background, and his ancestral heritage."<sup>2</sup>

The aim of the process of education is to develop responsible adults, involved in community organizations, ready for dialogue, working for the common good, weighing moral values, and embracing them by personal choice.<sup>3</sup>

Christian education, however, aims at even more: a growing consciousness of the gift of faith, learning to adore God especially through liturgical worship, living an upright and holy life, witnessing Christian hope, and

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<sup>1</sup>Ibid. and Art. 1 and Art. 8.

<sup>2</sup>Ibid., Art. 1.

<sup>3</sup>Ibid., Art. 2.

transforming the world according to Christian values. Every Christian is entitled to such an education, and pastors of souls are bound to make every effort to see that it is provided.<sup>1</sup>

As means to such Christian education, the Declaration suggests using not only schools and catechetical training,<sup>2</sup> but also mass media<sup>3</sup> and groups devoted to spiritual and physical development and to youth.<sup>4</sup> Yet the Council does not say that every diocese should have schools, and it does not even speak of parish schools.

Pastors and bishops are urged to offer as broad a program of Christian education as they can, considering all alternatives and using what best fits their particular situation.

Perhaps in response to the feeling of the Declaration, some parishes are being established today for which no school is planned; instead, these parishes hope to emphasize catechetical work, particularly through the agency of the Confraternity of Christian Doctrine.<sup>5</sup> On the other hand, since the Declaration there seems to be no greater emphasis now than before the Council on using the mass media and the other agencies mentioned to extend the Church's educational apostolate.

But the Church does admit its responsibility to attend to the moral and

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<sup>1</sup>Ibid.

<sup>2</sup>Cf. Christus Dominus, Art. 13 and Art. 14.

<sup>3</sup>Cf. Inter mirifica, Art. 13 and Art. 14.

<sup>4</sup>Gravissimum Educationis, Art. 4.

<sup>5</sup>Cf. Christus Dominus, Art. 30.

religious education of all its children, including those not in Catholic schools.<sup>1</sup> In itself, such an admission is a step forward in official thinking. Previous statements on education did not explicitly accept the Church's duty toward those not enrolled in her own institutions.

The Church is committed, then, to the religious education of youth, whether in Catholic schools, private schools, or public schools. It will use every means such as the Confraternity of Christian Doctrine, the Young Christian Students, the Newman Apostolate, to name a few, to keep religious education up to the level of the other education young persons receive.<sup>2</sup> Furthermore, the Church is also committed to the religious education of adults.<sup>3</sup>

But in the mind of the Council as expressed repeatedly,<sup>4</sup> the first responsibility for the education of children rests with the parents, especially in so far as religious education is concerned.

A passage from another document, Dignitatis humanae, "Declaration on Religious Freedom," puts the attitude of the Council clearly:

Parents, . . . have the right to determine, in accordance with their own religious beliefs, the kind of religious education that their children are to receive.

Government, in consequence, must acknowledge the right of parents to make a genuinely free choice of schools and of other means of education. The use of this freedom of choice is not to be made a reason for imposing unjust burdens on parents, whether directly or indirectly.

<sup>1</sup>Gravissimum Educationis, Art. 7.

<sup>2</sup>Ibid. and Art. 2 and Art. 10.

<sup>3</sup>Ibid., Art. 9. Cf. Christus Dominus, Art. 14.

<sup>4</sup>Gravissimum Educationis, Art. 3, Gaudium et Spes, Art. 48, and Dignitatis humanae, Art. 5.

Besides, the rights of parents are violated if their children are forced to attend lessons or instruction which is not in agreement with their religious beliefs. The same is true if a single system of education, from which all religious formation is excluded, is imposed upon all.<sup>1</sup>

The feeling of the Council here is that freedom of choice in education in a given country is often the key test of the sincerity of that nation's commitment to religious freedom.

Yet even apart from any issue of religious education, Gravissimum Educationis asserts that parents should enjoy freedom in their choice of schools for their children and condemns any monopoly of education by the civil authority.<sup>2</sup> In so doing, the Declaration parallels the thinking of Pope Pius XI. In his encyclical Divini Illius Magistri, "Christian Education of Youth," Pius XI declared "that it is not in the competence of the State to fix any uniform standard of education by forcing children to receive instruction exclusively in public schools."<sup>3</sup> In this context he referred with approval to the decision of the United States Supreme Court of June 1, 1925 in the Oregon school case, Pierce v. Society of Sisters.<sup>4</sup>

The Second Vatican Council holds that public subsidies will have to be made available to parents if they are to enjoy true freedom of choice in the education of their children.<sup>5</sup> Tax monies will have to be allocated according

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<sup>1</sup>Dignitatis humanae, Art. 5.

<sup>2</sup>Gravissimum Educationis, Art. 6.

<sup>3</sup>Pope Pius XI, "Christian Education of Youth," p. 47.

<sup>4</sup>Ibid.

<sup>5</sup>Gravissimum Educationis, Art. 6. Cf. Ibid., Art. 7.



to the principles of distributive justice. But the Council does not attempt to spell out in detail some plan which will enable the parents to be subsidized. Its failure to do so is in accord with the purpose announced at the beginning of the Declaration, to give only general principles which may be adapted according to the opportunities in various societies.

The important fact to note, considering the provisions of the United States Constitution and the constitutions of the various states, is that aid is asked for parents, and not directly for Catholic schools.

It is also well to notice that aid is requested for all parents, not merely those who are Catholic. Such a request is consistent with the entire spirit of the Council. However, it must be recognized that in a society such as that of the United States, the difficulties of implementing a policy of aid to all parents are numerous. Many prefer private schools for their children. More send their children to schools affiliated with the various churches, synagogues, and other religious bodies. If these parents are to be subsidized in some way for the education of their children, the number of public schools and their enrollments will need to be reduced, many teachers will be forced to leave the public systems and seek employment with other schools, and the problems of the various levels of government in rightfully supervising an increasing number of schools not directly under public control will be vastly multiplied. Finally, as these events occur, the per capita cost of educating the children will rise more swiftly than ever, if the quality of education is to be maintained at its present level. It is no surprise, then, that many Americans object to any plans to assist parents with educational subsidies.

But if parents are not being subsidized, they may still benefit from

certain provisions of the law. In 1930 the United States Supreme Court decided that states may provide certain textbooks to children who do not attend the public schools. In 1947 it ruled that states may also furnish these children with transportation. Since 1946 the United States government has also aided with school lunches. Since 1944 the federal government has helped students through the so-called GI Bill. The catalog of legislation could be extended, but there is no need to do so. It is evident that many benefits are at hand for students enrolled in schools not under public control and that these benefits are of assistance to their parents.

As recently as November 13, 1968, the Catholic bishops of the State of Illinois announced that they would give their support to a four-part legislative program that would assist those enrolled in Catholic schools. This is their program:

1. Transportation for all nonpublic school pupils from a point close to their homes to the nearest available school of their parents' choice over a distance not less than a mile and a half nor more than fifteen miles, including bus service across public school lines;
2. Loan of secular textbooks to nonpublic school pupils residing in districts where this service is provided for public school pupils;
3. Auxiliary services, e.g., psychological testing, health examinations, speech correction and therapy, remedial instruction, for nonpublic school pupils residing in districts where these services are provided for public school pupils;
4. Provision for a State agency to purchase the secular components of nonpublic elementary and secondary school programs, notably in the fields of mathematics, modern foreign languages, physical science and physical education.<sup>1</sup>

The bishops hope for public support, so that the legislation may be enacted. Similar programs may be expected from the bishops of other states, each

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<sup>1</sup>Letter from the Bishops' Committee, Illinois Catholic Conference.

program designed to fit within the constitution of the particular state involved. If such programs are enacted in the various states, the rights of parents to send their children to schools of their choice will be strengthened considerably.

Granting prior rights to parents, the Declaration allows the civil authority a subsidiary role. It expects the state to look after the health of the students and the ability and training of the teachers, to oversee the duties and rights of parents and others who have a role in education, providing them with assistance when needed, to build schools and institutes, to be sure that its citizens are prepared to exercise their civic duties and rights, and to provide various kinds of cultural enrichment so that the task of education may be completed.<sup>1</sup>

Such an outline of the place of civil authority in education is not new in Catholic statements. But what is surprising is the failure to admit anywhere that the government may have both the duty and the right to set up an educational system of its own, at least in certain circumstances.

In contrast, the Declaration asserts "the Church's right freely to establish and to run schools of every kind and at every level."<sup>2</sup> Moreover, it reminds parents of "their duty to entrust their children to Catholic schools, when and where this is possible, to support such schools to the extent of their ability, and to work along with them for the welfare of their children."<sup>3</sup>

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<sup>1</sup>Gravissimum Educationis, Art. 3 and Art. 6.

<sup>2</sup>Ibid., Art. 8. Cf. Ibid., Introduction, Art. 3, and Art. 9.

<sup>3</sup>Ibid., Art. 8.

And the Catholic school is not intended to enroll Catholics only. The Declaration mentions the Church's "cordial esteem for those Catholic schools . . . which contain large numbers of non-Catholic students."<sup>1</sup>

But many are concerned, not about establishing new Catholic schools, but about whether or not those already in existence can survive. They are worried that Catholic schools are perhaps small, understaffed, poorly equipped, narrow in their curricula, and so on. Aware of such feelings, the Declaration suggests one solution that may help some schools, coordination may be "fostered between various Catholic schools, and . . . between these schools and others."<sup>2</sup>

Here the Declaration suggests merging schools. Existing Catholic parish schools may combine, to become interparochial schools or central schools serving a greater number of Catholic pupils. Catholic colleges and universities, now sometimes competing with each other, are encouraged to affiliate. Seminaries in the same area may unite, or attach themselves to local Catholic colleges or universities. Special schools for the education of the religious may do the same. Catholic schools may enter shared time plans with nearby public schools, and Catholic institutions of higher learning may become colleges of public or private universities. Any of these alternatives seems to be possible, given the wide mandate of the Declaration.

Finally, the Declaration faces the questionable charge that the Church is anti-intellectual. The Declaration asserts the contrary: The Church seeks due freedom of scientific investigation, especially in schools of higher

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<sup>1</sup>Ibid., Art. 9.

<sup>2</sup>Ibid., Art. 12.

learning.<sup>1</sup> Strengthening this assertion, the Declaration asks Catholic colleges and universities to give maximum support to scientific research.<sup>2</sup> Overall, Catholic colleges and universities should be outstanding in their pursuit of knowledge, rather than in their numbers.<sup>2</sup>

In summary: Gravissimum Educationis commits the Church to mass education at the elementary and secondary levels. It demands intellectual excellence of Catholic schools and asks them to cooperate with others. It shows that the Church is interested in education, not only so that Catholics may achieve a better understanding of their faith, but also so that men, regardless of their faith or lack of it, may live in a better world.

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

## CHAPTER III

### EDUCATION FOR PROFESSIONAL SERVICE

#### IN THE CHURCH

##### Seminarians

Optatam totius, "Decree on Priestly Formation," is concerned with the education of young men for the priesthood and most directly with the preparation of diocesan clergy for their pastoral roles.<sup>1</sup>

In recent memory, the education of seminarians has been charted by directives given from Rome for the whole world. Often these directives were most specific, determining the content of courses, the number of minutes of study in class in a particular week, and the number of weeks or years to be devoted to various studies. Since the number and complexity of these directives was formidable, relatively scant opportunity remained for adaptation to local needs or conditions.

Optatam totius is a departure from such policy. It begins with a call for decentralization. It recognizes the need for greater local autonomy: "In each nation or particular rite a 'Program of Priestly Formation' should be undertaken. It should be drawn up by Episcopal Conferences, revised at definite intervals, and approved by the Apostolic See."<sup>2</sup>

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<sup>1</sup>Optatam totius, Preface and Art. 1.

<sup>2</sup>Ibid., Art. 1

Consequently, the initiative for reorganizing and modernizing the seminaries of the United States now lies clearly with the American bishops, not with Rome. And the bishops have taken the initiative: In 1966 they set up a national commission for this purpose, with Rev. William Coyle, C.S.S.R., acting as permanent secretary. Currently the commission has under way several research projects, better to determine the status and needs of American seminaries. Whatever its conclusions, they should not be fixed, but under constant revision and evaluation, as the Decree suggests.

One question remains: How liberal will the Apostolic See, that is, the Congregation of Seminaries and Universities, be in granting approval to the program of priestly formation that may be devised by the bishops? To this point, it is difficult to forecast. Rome still moves slowly. No response from Rome may not mean a program is not approved. But a lack of response can amount to a denial of approval in fact. Still in the early stages of its work, the commission is feeling its way, not sure how Rome will respond.<sup>1</sup> But the principle should stand: The Episcopal Conference will largely determine seminary programs of study in the future.

Having fixed that general principle, the Decree intends to legislate only general rules to guide the Episcopal Conferences as they set up programs suitable for their particular areas of the world.<sup>2</sup>

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<sup>1</sup>This paragraph summarizes comments by Father Coyle in an address to the combined faculties of the seminaries of the Archdiocese of Chicago, given at St. Mary of the Lake Seminary, Mundelein, Illinois, October 14, 1967.

<sup>2</sup>Optatum totius, Art. 1.

The main work of the Decree is to call for a revision of ecclesiastical studies, and "the first object in view must be a better integration of philosophy and theology."<sup>1</sup>

Some confusion appears here. How can philosophy be called an "ecclesiastical" study? When should the study of philosophy be begun, during the college years or afterwards, in some intermediate stage before the student begins studying theology itself? Or should philosophy be taught simultaneously with the teaching of theology? Considering the fact that the custom in the United States has been to devote four years to the study of theology after completing philosophy, should the theological years be increased to make room for a concurrent study of philosophy? Or should the traditional studies in theology be pruned, to make room for studies in philosophy at the same time? How much and what areas of philosophy are essential?

To solve these problems, the Decree offers only a brief reference:

"Excessive multiplying of subjects and classes is to be avoided. Those questions should be omitted which retain scarcely any significance, or which should be left for higher academic studies."<sup>2</sup>

Beyond that, it seems that the Episcopal Conferences in various areas of the world will have to seek answers to these questions for themselves.

But the Decree can be more precise in its legislation:

Ecclesiastical studies should begin with an introductory course of suitable duration. In this initiation, the mystery of salvation should

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<sup>1</sup>Ibid., Art. 14.

<sup>2</sup>Ibid., Art. 17.



be presented in such a way that the students will see the meaning of ecclesiastical studies, their interrelationship, and their pastoral intent.<sup>1</sup>

The seminarian's philosophical studies should bring him in contact with recent scientific progress and with contemporary philosophical investigations, while acquainting him as well with "a philosophic heritage that is perennially valid."<sup>2</sup>

Is this perennially valid philosophy some version of the scholasticism that has been urged on the seminaries in the past? The Decree does not say directly, but in a note it makes reference to Pope Pius XII's encyclical Humani Generis which deplores certain other philosophies and praises that of Thomas Aquinas.

Still speaking of philosophy, the Decree urges, among other things, that the students learn something of the history of philosophy and of "the connections between philosophical argument and the mysteries of salvation, . . ."<sup>3</sup>

These passages in the Decree which concern philosophy<sup>4</sup> are somewhat disconcerting. For philosophy appears to be considered throughout, not so much as a discipline worthy in itself, but rather as a study joined to and useful for theology. The customary distinctions between philosophy and theology seem blurred.

Moving on to discuss the role of theology in the education of seminarians,

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<sup>1</sup>Ibid., Art. 14.

<sup>2</sup>Ibid., Art. 15.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., Art. 14 and Art. 15.

the Decree says: "Under the light of faith and with the guidance of the Church's teaching authority, theology should be taught in such a way that students will accurately draw Catholic doctrine from divine revelation, understand that doctrine profoundly, nourish their own spiritual lives from it, and be able to proclaim it, unfold it, and defend it in their priestly ministry."<sup>1</sup>

For the Council to place such hopes before the minds of professors of theology is understandable, but some professors are likely to feel burdened by the responsibility. Certainly the professors can test the depth of their students' understanding. But they are less likely to be able to discover whether or not the spiritual lives of their students are in fact being nourished. Further, they may have some difficulty in predicting whether or not their students will be able to proclaim, unfold, and defend Catholic doctrine in the years of their ministry ahead. Finally, the professors may see here some limits to their academic freedom. For them, at times, the light of faith may be somewhat uncertain, the guidance of the Church's teaching authority indeterminate, and the link between divine revelation and a particular doctrine tenuous. Given these possibilities, how can professors of theology be said to be as free as other academicians in researching, writing, and teaching in the areas of their expertise?<sup>2</sup>

Considering sacred Scripture, the Decree proposes that, after a suitable introduction, students "should be accurately initiated into exegetical method,

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<sup>1</sup>Ibid., Art. 16.

<sup>2</sup>This question is considered in Chapter VI, infra.

grasp the pre-eminent themes of divine revelation, and take inspiration and nourishment from reading and meditating on the sacred books day by day."<sup>1</sup>

The Decree calls for the study of dogmatic theology to "be so arranged that the biblical themes are presented first."<sup>2</sup> Such an arrangement has not been customary in most of the textbooks, whether in Latin or in English, used in the United States. New books, using the suggested approach, seem called for.

The Decree has even more detailed instructions for the professors of dogmatic theology:

Students should be shown what the Fathers of the Eastern and Western Church contributed to the fruitful transmission and illumination of the individual truths of revelation, and also the later history of dogma and its relationship to the general history of the Church. Then, by way of making the mysteries of salvation known as thoroughly as they can be, students should learn to penetrate them more deeply with the help of speculative reason exercised under the tutelage of St. Thomas. Students should learn too how these mysteries are interconnected, and be taught to recognize their presence and activity in liturgical actions<sup>3</sup> and in the whole life of the Church. Let them learn to search for the solutions to human problems with the light of revelation, to apply eternal truths to the changing conditions of human affairs, and to communicate such truths in a manner suitable to contemporary man.<sup>4</sup>

Once more the Decree lays a heavy burden on those who teach. It seems to imply that the professor of dogmatic theology must also be expert in Church history. But many dogma professors do not feel themselves competent to discuss Church history in such depth. In numerous cases, they have relied in the past on those who were expert in Church history to make up what was lacking in their

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<sup>1</sup>Optatum totius, Art. 16.

<sup>2</sup>Ibid.

<sup>3</sup>Cf. Lumen Gentium, Art. 7 and Art. 16.

<sup>4</sup>Optatum totius, Art. 16.

own instruction. Perhaps they will and even must continue to do so. Some form of team teaching, closely joining the work of the theologian with that of the historian, is likely called for.

In a similar way, some professors of dogmatic theology are not well versed in the writings of the Fathers of the Eastern and Western Church. They have enjoyed the support of other teachers who have studied patrology in depth. Again, they may join in an effort of team teaching, rather than teach courses separately.

The professor of dogmatic theology, moreover, is probably not well prepared to relate his teaching to the liturgy. Usually he has looked to another, a professor of liturgy, to make up what was lacking in his own classes in dogma. For the professor of dogmatic theology to become well versed in liturgy is no small task, particularly today with the expansion of liturgical studies which have been in progress in recent years. Liturgy, in fact, is becoming a major study in itself.<sup>1</sup>

Further, the professor of dogma is likely to feel some strain if he should try, as the Decree suggests, to apply his teachings to current affairs. He is not a social scientist. He is not a competent scholar in such fields as economics, political science, psychology, and sociology. Yet the Decree asks him to help his students do what he has not been able to do for himself.

The Decree also calls for some revisions in the treatment of moral

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<sup>1</sup>Sacrosanctum Concilium, Art. 15 and Art. 16.

theology, canon law, Church history, and liturgy,<sup>1</sup> as well as for a better understanding of other churches and religions.<sup>2</sup>

Further, the Decree proposes that during both their school years and their vacations the students have some opportunities to engage in pastoral work<sup>3</sup> and that after ordination the young priests be able to enjoy the advantages of special programs designed to help integrate them into their vocation.<sup>4</sup>

Another controversy today centers on language studies appropriate for seminarians. Should they study Hebrew for a better grasp of the Old Testament? And if so, how much skill with that language must they have? Should they study Greek? If they do, should they limit themselves to the Greek of the New Testament, or should they learn the classics as do most other students of the language in this country today? Even for New Testament studies alone, how much accomplishment should they demonstrate? Should they merely be able to read Greek, or must they be able to write it too? How many courses should the seminarians complete in Latin? When should they take them, in high school or in college or in both? Do they have to read, write, and even speak Latin? To keep abreast of modern theological scholarship, what modern language studies are best, and how much proficiency is required? Should seminarians take three years of college English as the American Association of Theological Schools

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<sup>1</sup>Optatum totius, Art. 16.

<sup>2</sup>Ibid. Cf. Lumen Gentium, Art. 10, Art. 14, Art. 15, and Art. 16.

<sup>3</sup>Ibid., Art. 21.

<sup>4</sup>Ibid., Art. 22.

suggests?

The Decree does not answer these questions, but it does provide some guidance. First, it encourages the study of the various languages of Scripture and of the sources of tradition. Second, with greater emphasis it proposes that seminarians should be able to understand and use Latin in their studies of the documents of the Church and of other sources. Third, it insists that knowledge of the language of one's rite is absolutely necessary.<sup>1</sup> The Decree seems to have a utilitarian point of view, but it does not mention the usefulness of modern foreign languages for the purposes of scholarship. It seems fair to conclude that the Decree does not require the study of modern languages or Hebrew or Greek and that it does not demand skill in Latin until the seminarians have entered the study of theology.

But the question arises: Are seminaries necessary to prepare young men for the priesthood? In so far as minor seminaries are concerned, the Decree does not answer.<sup>2</sup> But regarding major seminaries, the Decree answers affirmatively, with a long series of arguments.<sup>3</sup> Where an adequate seminary is not possible in a diocese, seminaries serving several dioceses or various sections of the country or even a whole nation are urged.<sup>4</sup> Lest large seminaries lose touch with their student bodies, work with small groups is urged upon the

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<sup>1</sup>Ibid., Art. 13.

<sup>2</sup>Ibid., Art. 3.

<sup>3</sup>Ibid., Art. 4.

<sup>4</sup>Ibid., Art. 7.

larger institutions.<sup>1</sup> In any seminary there should be a well developed guidance program.<sup>2</sup> Finally, the Decree suggests that it may be wise to allow the seminarians some time for spiritual or pastoral apprenticeships or simply to interrupt their studies for a while if that may prove useful.<sup>3</sup>

One final issue troubling seminary faculties concerns the duration and kind of studies which should precede the students' advanced work. Here the Decree provides two guidelines. First, the students should enjoy that humanistic and scientific training which in their own countries enables young people to undertake higher studies.<sup>4</sup> In the United States, the Decree would imply that, before theology, they should have completed studies equivalent to those expected of persons going into the various professions, commonly but not necessarily a bachelor's degree. Second, the students should find it easy to elect a new state in life, leave the seminary, and continue studies without any disadvantage.<sup>5</sup> The course of studies, then, should closely resemble that pursued by other young people of their age, suiting them for their own culture.

But before these considerations about the future of seminaries can be concluded, one note must be added from another document. Orientalium Ecclesiarum, "Decree on Eastern Catholic Churches," looks to education as a means of bringing those of one rite to a better understanding of those in

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., Art. 6 and Art. 11.

<sup>3</sup>Ibid., Art. 12.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid., Art. 3.

other rites. Consequently, this Decree advises: "All clerics and those aspiring to sacred orders should be instructed in the various rites and especially in the principles which are involved in interritual questions."<sup>1</sup> Such instruction need not be of major importance in the seminaries of whatever rite, but it cannot be overlooked.

Despite some problems, Optatum totius, in summary, is a progressive document. First, it emphasizes that Scripture is properly the foundation and center of theological studies. Second, it demands a thematic or historical approach, rather than one that is logical, to dogmatic theology. Third, it recognizes the importance of ecumenism, implying that the seminaries should have opportunities to become acquainted with non-Catholic seminarians and to be instructed by professors who are not themselves Catholic. Fourth, it calls for some revision of the traditional studies in philosophy so that philosophical studies may be more closely related to the problems of life. Fifth, recognizing the small size of many seminaries, it looks toward larger schools, bigger academic departments, and better qualified faculties, all of which will make accreditation, at least by the various states, more feasible. Sixth, it is pastoral, expecting that seminaries should reflect the local culture, be dynamic rather than static and experimental rather than fixed. Finally, the Decree recognizes the principle of subsidiarity, freeing the

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<sup>1</sup>Orientalium Ecclesiarum, Art. 4.



seminaries, to some degree, from Roman dominance.<sup>1</sup>

### Priests

Presbyterorum Ordinis, "Decree on the Ministry and Life of Priests," does not assume that the seminary program is sufficient to meet the educational needs of the clergy. On the contrary, once a man is ordained a priest, his education must continue, and it must embrace beyond theological and pastoral concerns. The Decree specifies:

Since in our times human culture and the sacred sciences are making new advances, priests are urged to develop their knowledge of divine and human affairs aptly and uninterruptedly. . . .

. . . every care should be taken to provide them with opportune aids. Such would be the instituting of courses or of congresses, . . . the establishment of centers dedicated to pastoral studies, the setting up of libraries, and appropriate programs of study. . . .

Bishops, moreover, as individuals or jointly, should consider working out some easier way for their priests to attend courses giving them the opportunity to acquire a better grasp of pastoral methods and theological science, . . .<sup>2</sup> Such courses should be held at set times, . . .

Finally, bishops must be concerned that some persons dedicate themselves to a more profound knowledge of theological matters. Thus there will never be any lack of suitable teachers to train clerics, and the rest of the clergy as well as the faithful can be assisted in providing themselves with needed teaching. Thus, too, will be fostered that wholesome advancement in the sacred disciplines which is altogether necessary in the Church.<sup>3</sup>

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<sup>1</sup>Cf. Warren A. Quanbeck, "A Response," The Documents of Vatican II, Walter M. Abbott, S.J., gen. ed., pp. 458-61 and Frank B. Norris, S.S., "Commentary," Second Vatican Council, Decree on Priestly Training and Decree on the Ministry and Life of Priests of the Second Vatican Council, pp. 26 and 30-31.

<sup>2</sup>Cf. Christus Dominus, Art. 16.

<sup>3</sup>Presbyterorum Ordinis, Art. 19.

While no evidence has been published to establish the fact, it appears that ever greater numbers of priests have been doing advanced studies in recent years, even anticipating this Decree. Some have enrolled in graduate schools on a part-time basis, while carrying out the duties expected of them otherwise. Many have studied in various biblical and pastoral institutes. Many have been attracted by the social sciences, particularly psychology and sociology. And not all of these men are teachers; a considerable number are parish priests who wish to enlarge or supplement their seminary studies.

Certain universities have responded to the needs of priests, establishing programs of study to suit their interests. Beyond that, some dioceses have financed study weeks and institutes and encouraged priests to attend. Others have begun special programs and obliged priests to attend if they wished to be advanced to the rank of pastor. Certain dioceses have appointed someone to take charge of the continuing education of the clergy.

In all, both the priests and the institutions are ready to respond to the spirit of this Decree.

However, two barriers often stand in the way of priests desiring to advance their education. The first of these is money. The expenses of education are beyond the financial resources of many priests. And the second of these is time. Many find that they cannot arrange to be away from their usual assignments long enough to complete a study week or an institute, let alone to engage in graduate studies.

The Decree seems to call out to bishops to help with such problems. They could assist in financing studies if they wished. And they could set time aside too, much as they have arranged to do for years so that priests can

attend their required annual spiritual retreat. Certainly, allowing priests extended time to complete programs of graduate study is more difficult to arrange, but it is not impossible.

The Council wills that the opportunity for education not be limited to seminarians and young priests, but that it be extended to all priests, so that priests may increase their learning and their skills with their years.

Two other issues referred to in this Decree should not be overlooked. First, it is interesting to note that, although the Decree is concerned with priests and their continuing education, it does not limit to priests the opportunity to be dedicated to deep theological knowledge. In the passage quoted above, bishops are advised that "some persons" be so dedicated. By not explicitly saying "some priests," the Decree seems to encourage lay persons and religious brothers and sisters, as well as priests, to devote themselves to being full-time theologians.

Second, the Decree recognizes that some priests have felt uneasy as researchers and teachers, wondering whether or not these roles were proper, considering their priesthood. The Decree consoles those concerned priests with the assurance that priests who are engaged in scientific research or teaching "are united in the single goal of building up Christ's Body, a work requiring manifold roles and new adjustments, especially nowadays."<sup>1</sup>

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<sup>1</sup>Ibid., Art. 8.

Religious

Perfectae Caritatis, "Decree on the Appropriate Renewal of the Religious Life," directs that the education of religious should be thorough, extended, and conducted by the most capable persons. The best expression of this attitude is in Article 18:

Therefore religious men other than clerics, and religious women as well, should not be assigned to apostolic works immediately after the novitiate. In suitable residences and in a fitting manner, let them continue their training in the religious life and the apostolate, in doctrine and technical matters, even to the extent of winning appropriate degrees.

. . . religious should be properly instructed, . . . in the prevailing manners of contemporary social life, and in its characteristic ways of feeling and thinking. . . .

Throughout their lives religious should labor earnestly to perfect their spiritual, doctrinal, and professional development. As far as possible, superiors should provide them with the opportunity, the resources, and the time to do so.

It also devolves upon superiors to see that the best persons are chosen for directors, spiritual guides, and professors, and that they are carefully trained.

If the spirit of this Decree is influential, religious brothers and sisters and priests will no longer be assigned to teach before they have completed the studies usually expected of professional educators. If they wish to teach in elementary or high school, they should have earned appropriate degrees and completed the studies in education expected by both the various states and the accrediting agencies. If they are planning to devote their lives to college teaching, they should have the opportunity to acquire doctorates in their respective teaching fields before they are assigned full time to the classroom. Some religious communities already have such policies. For the benefit of the students in Catholic schools, for the improvement of Catholic institutions, and for the morale of the religious themselves, such

policies should become universal.

### Missionaries

Ad Gentes, "Decree on the Church's Missionary Activity," is concerned about those who will actually serve in mission lands. Whether priests, brothers, sisters, or laymen, they should "gain a general knowledge of peoples, cultures, and religions, a knowledge that looks not only to the past, but to the present as well."<sup>1</sup>

A somewhat similar thought appears in the Decree concerned with priests: "It will be highly advantageous if those priests who seek to work in a nation new to them take care not only to know well the language of that place but also the psychological and social characteristics peculiar to the people they wish to serve. . . ."<sup>2</sup>

Every future missionary, moreover, should know the teachings and norms of the Church concerning missionary activity, the history and present status of the missions, and the methods now considered especially effective for mission work.<sup>3</sup> Brothers and sisters should be prepared in catechetics.<sup>4</sup> Finally, for various practical reasons, the missionaries should complete their training in the mission lands themselves.<sup>5</sup>

The Decree is specific about the education to be given young men native to the mission lands who are preparing to be priests:

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<sup>1</sup>Ad Gentes, Art. 26.

<sup>2</sup>Presbyterorum Ordinis, Art. 10.

<sup>3</sup>Ad Gentes, Art. 26.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

By way of achieving this general goal, the whole training of students should be planned in the light of the mystery of salvation as it is revealed in the Scriptures. This mystery of Christ and of man's salvation they should discover and live in the liturgy.<sup>1</sup>

These common requirements of priestly training, including the pastoral and practical ones prescribed by the Council,<sup>2</sup> should be combined with an attempt on the students' part to make contact with the particular way of thinking and acting characteristic of their own people. Therefore, let the minds of the students be kept open and attuned so that they can be versed in the culture of their people and be able to evaluate it. In their philosophical and theological studies, let them consider the points of contact between the traditions and religion of their homeland and the Christian religion. Likewise, priestly training should have an eye to the pastoral needs of a given region.

The students should learn the history, aim, and method of the Church's missionary activity, and the special social, economic, and cultural conditions of their own people. Let them be educated in the ecumenical spirit, and duly prepared for fraternal dialogue with non-Christians.<sup>3</sup> All these objectives require that seminarians pursue their priestly studies, as far as possible, while associating and living together with their own people. Finally, let care be taken that students are trained in orderly ecclesiastical administration, even in its economic aspect.

Moreover, after gaining some pastoral experience, suitable priests should be chosen to pursue higher studies in universities, even abroad and especially in Rome, as well as in other institutes of learning.<sup>4</sup>

This passage obviously incorporates many of the ideas which appear also in Optatum totius regarding seminarians generally. But the Decree has its own special wisdom as well. Native priests are not to leave the seminaries aliens to their own culture, and some of them at least must be prepared to take on

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<sup>1</sup>Cf. Sacrosanctum Concilium, Art. 17.

<sup>2</sup>Cf. Optatum totius, Art. 1.

<sup>3</sup>Cf. Unitatis Redintegratio, Art. 4.

<sup>4</sup>Ad Gentes, Art. 16.

positions of great responsibility to the further benefit of the Church in their homeland.

The education of the missionary, whether foreigner or native, must come up to a high standard. The missionary must be prepared for many roles, including that of educator. The Decree calls for the establishment of schools in mission territories.<sup>1</sup> But it also warns the missionary against attempts at imposing an alien culture on a particular mission area. Rather, a given local culture should be explored for what it may yield to the advancement of religion. The Decree assumes that the customs, traditions, philosophy, wisdom, learning, arts, and sciences of the mission lands may enrich Christian life and thought. Accordingly, "theological investigation must necessarily be stirred up in each major socio-cultural area, . . ."<sup>2</sup> Recognizing the difficulties, the Decree suggests some collaboration among scientific institutes concerned with mis-  
sionology, ethnology, linguistics, pastoral skills, and the history and science of religions.<sup>3</sup> The missionary is to be prepared to be an educator, but a humble educator, ready to learn as well as to teach.

Finally, the Decree hopes for a fuller awakening of the missionary spirit generally, even among those candidates for the priesthood who do not expect to serve in mission lands. It provides that the missionary aspects of dogmatic and moral theology, Scripture, and history are to be taught to seminarians,

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<sup>1</sup>Ibid., Art. 12 and Art. 15.

<sup>2</sup>Ibid., Art. 22.

<sup>3</sup>Ibid., Art. 34.

both in college and in theology.<sup>1</sup> What these "missionary aspects" are, however, the Decree fails to specify.

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<sup>1</sup>Ibid., Art. 39.



## CHAPTER IV

### EDUCATION AND LITURGY

Asserting that the liturgy "contains abundant instruction for the faithful,"<sup>1</sup> Sacrosanctum Concilium, "Constitution on the Sacred Liturgy," suggests several means to turn the liturgy of the Church into a more potent force of education.

First of all, so that the liturgical rites may educate the faithful, they should be simple, short, clear, free of useless repetitions, comprehensible, and not requiring much explanation.<sup>2</sup>

In accordance with tradition, "the use of the Latin language is to be preserved in the Latin rites."<sup>3</sup>

But the local language may be advantageous in the Mass, the administration of the sacraments and sacramentals and other parts of the liturgy, particularly for readings, directives, and some prayers and chants.<sup>4</sup>

Moreover, the revision of the liturgy, if it is to lead to true progress, must be scholarly. Careful investigations must be made of the theological, historical, and pastoral points of view. Studies of the general laws governing the structure and meaning of the liturgy and of the experience

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<sup>1</sup>Sacrosanctum Concilium, Art. 33.

<sup>2</sup>Ibid., Art. 34.

<sup>3</sup>Ibid., Art. 36.

<sup>4</sup>Ibid., Art. 36 and Art. 63.

derived from recent liturgical reforms and from the indults conceded to various places are in order.<sup>1</sup> A serious problem today for the liturgical scholar is the lack of research in his field and the lack of interdisciplinary research involving such studies as music, art, and social psychology.

Obviously, the Scriptures are a very important part of the Christian heritage and culture, a strong force in Christian education. Consequently, Scripture must be promoted, so that it may influence the restoration, progress, and adaptation of the liturgy.<sup>2</sup>

In general more Scripture should be read in liturgical services than ever before, and the readings are to be more varied and suitable than they were in the past.<sup>3</sup> Over a set cycle of years, a more representative portion of the Scripture should be read to the people.<sup>4</sup> Bible services should be encouraged, and the sermon should draw its content mainly from scriptural and liturgical sources, proclaiming "God's wonderful works in the history of salvation."<sup>5</sup> Except for a serious reason a homily based on the Scripture should not be omitted on Sundays and feasts of obligation.<sup>6</sup>

All who take part in the divine Office ought to "take steps to improve

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<sup>1</sup>Ibid., Art. 23.

<sup>2</sup>Ibid., Art. 24.

<sup>3</sup>Ibid., Art. 35.

<sup>4</sup>Ibid., Art. 51.

<sup>5</sup>Ibid., Art. 35.

<sup>6</sup>Ibid., Art. 52.

their understanding of the liturgy and of the Bible, especially the psalms."<sup>1</sup>

After Scripture, special emphasis is also given to the place of music and art in the liturgy:

Great importance is to be attached to the teaching and practice of music in seminaries, in the novitiates and houses of study of religious of both sexes, and also in other Catholic institutions and schools. To impart this instruction, teachers are to be carefully trained and put in charge of the teaching of sacred music.<sup>2</sup>

Since the musical traditions of people in various parts of the world "play a great part in their religious and social life," these various traditions should be granted a suitable place in the liturgy as adaptations are being made.<sup>3</sup>

"Bishops should take pains to instill artists with the spirit of sacred art and of the sacred liturgy. This they can do in person or through suitable priests who are gifted with a knowledge and love of art."<sup>4</sup>

Taking a broad point of view, the Council enacted numerous provisions for the liturgical instruction of the clergy and laity:

1. "Professors who are appointed to teach liturgy in seminaries, religious houses of study, and theological faculties must be properly trained for their work in institutes which specialize in this subject."<sup>5</sup>

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<sup>1</sup>Ibid., Art. 90.

<sup>2</sup>Ibid., Art. 115.

<sup>3</sup>Ibid., Art. 119.

<sup>4</sup>Ibid., Art. 127.

<sup>5</sup>Ibid., Art. 15.

2. "The study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of study; in theological faculties, it is to rank among the principal subjects."<sup>1</sup>
3. Liturgy "is to be taught under its theological, historical, spiritual, pastoral, and juridical aspects."<sup>2</sup>
4. Those not teaching liturgy, especially professors of dogmatic, spiritual, and pastoral theology and holy Scripture, should "bring out the connection between their subjects and the liturgy."<sup>3</sup>
5. Clerics "must learn how to observe liturgical laws."<sup>4</sup>
6. "Secular and religious priests . . . are to be helped . . . to understand . . . what it is they do when they perform sacred rites."<sup>5</sup>
7. "Pastors . . . must promote the liturgical instruction of the faithful," taking into account their age and condition, way of life, and degree of religious culture.<sup>6</sup>
8. "The broadcasting and televising of sacred rites must be done with discretion and dignity, under the guidance and guarantee of a suitable person appointed for this office by the bishops."<sup>7</sup>

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<sup>1</sup>Ibid., Art. 16.

<sup>2</sup>Ibid., Art. 16.

<sup>3</sup>Ibid., Art. 16.

<sup>4</sup>Ibid., Art. 17.

<sup>5</sup>Ibid., Art. 18.

<sup>6</sup>Ibid., Art. 19.

<sup>7</sup>Ibid., Art. 20.

To sum up: The revised liturgy described in this Decree will grow out of scholarship, emphasize simplicity, and be enriched with Scripture, music, and art. It will augment Christian culture and better Christian education.

## CHAPTER V

### EDUCATION AND CULTURAL, SOCIAL, POLITICAL, ECONOMIC, AND RELIGIOUS CONDITIONS

Gaudium et Spes, "Pastoral Constitution on the Church in the Modern World," is the longest document promulgated by the Second Vatican Council. As the title indicates, this Constitution is concerned with some of the issues which mankind faces today. Unlike the other documents of the Council, it is addressed expressly "to the whole of humanity."<sup>1</sup> It is surely one of the more interesting documents for educators.

To begin, the Constitution expresses hope for modern man: "Now, for the first time in human history, all people are convinced that the benefits of culture ought to be and actually can be extended to everyone."<sup>2</sup>

Asking that men revere one another, the Constitution lays down these principles:

Respect and love ought to be extended . . . to those who think or act differently than we do in social, political, and religious matters, too. . . .

This love and good will, to be sure, must in no way render us indifferent to truth and goodness. . . . But it is necessary to distinguish between error, which always merits repudiation, and the person in error, who never loses the dignity of being a person, . . .<sup>3</sup>

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<sup>1</sup>Gaudium et Spes, Art. 2.

<sup>2</sup>Ibid., Art. 9.

<sup>3</sup>Ibid., Art. 28.

The importance of human dignity is one of the themes of the conciliar documents. Developing the concept of human dignity, the Constitution is specific:

. . . the basic equality of all men must receive increasingly greater recognition.

. . . with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language, or religion, is to be overcome and eradicated . . .<sup>1</sup>

In another document of the Council, Nostra Aetate, "Declaration on the Relationship of the Church to Non-Christian Religions," appears a second condemnation of discrimination: ". . . , the Church rejects, . . . any discrimination against men or harassment of them because of their race, color, condition of life, or religion."<sup>2</sup>

These condemnations of discrimination were especially sought after in the Council by the bishops from the United States.<sup>3</sup> They were concerned particularly about the blacks, the Spanish speaking, the Jews, and the American Indians. They obtained what they wanted. The highest possible source in the Church, an ecumenical council, has condemned discrimination in all its forms.

Gaudium et Spes has something to say also to strengthen the spirit of those who are worried about the problems of poverty, disorder, and war:

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<sup>1</sup>Ibid., Art. 29.

<sup>2</sup>Nostra Aetate, Art. 5.

<sup>3</sup>Most Rev. Robert E. Tracy, "No Racial Discrimination," in Council Speeches of Vatican II, ed. by Hans Kung, Yves Congar, O.P., and Daniel O'Hanlon, S.J., pp. 262-263.

. . . the equal dignity of persons demands that a more humane and just condition of life be brought about. For excessive economic and social differences between members of the one human family or population groups can cause scandal, and militate against social justice, equity, the dignity of the human person, as well as social and international peace.<sup>1</sup>

The Constitution returns to these same notions later and enlarges upon them:

The possibility now exists of liberating most men from the misery of ignorance. Hence it is a duty most befitting our times that men, especially Christians, should work strenuously on behalf of certain decisions which must be made in the economic and political fields, both nationally and internationally. By these decisions universal recognition and implementation should be given to the right of all men to a human and civic culture favorable to personal dignity and free from any discrimination on the grounds of race, sex, nationality, religious, or social conditions.

Therefore it is necessary to provide every man with a sufficient abundance of cultural benefits, especially those which constitute so-called basic culture. Otherwise, because of illiteracy and a lack of responsible activity, very many will be prevented from collaborating in a truly human manner for the sake of the common good.

Efforts must be made to see that men who are capable of higher studies can pursue them. In this way, as far as possible, they can be prepared to undertake in society those duties, offices, and services which are in harmony with their natural aptitude and with the competence they will have acquired. . . .

Energetic efforts must also be expended to make everyone conscious of his right to culture and of the duty he has to develop himself culturally and to assist others. For existing conditions of life and of work sometimes thwart the cultural strivings of men and destroy in them the desire for self-improvement. This is especially true of country people and of laborers. . . .

Women are now employed in almost every area of life. It is appropriate that they should be able to assume their full proper role in accordance with their own nature. Everyone should acknowledge and favor the proper and necessary participation of women in cultural life.<sup>2</sup>

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<sup>1</sup>Gaudium et Spes, Art. 29. Cf. "Text of Bishops' Pastoral: Human Life in Our Day," The New World (Chicago, III.) Nov. 22, 1968, pp. 9-10.

<sup>2</sup>Gaudium et Spes, Art. 60.



But the Constitution recognizes that many persons are unconcerned about the implications of these statements. It warns, accordingly, that one cannot live as if he cared nothing for the needs of society and be content with merely an individualistic morality. Rather, one should promote and assist "the public and private institutions dedicated to bettering the conditions of human life."<sup>1</sup>

The Constitution extols democracy: "Praise is due to those national procedures which allow the largest possible number of citizens to participate in public affairs with genuine freedom."<sup>2</sup> But the Constitution remains silent about the possibility of any democratic movement in the Church itself.

The Constitution does consider the relationship of the Church to politics; however:

The role and competence of the Church being what it is, she must in no way be confused with the political community, nor bound to any political system. . . .

. . . . .

But it is always and everywhere legitimate for her to preach the faith with true freedom, to teach her social doctrine, and to discharge her duty among men without hindrance. She also has the right to pass moral judgments, even on matters touching the political order, whenever basic personal rights or the salvation of souls make such judgments necessary.<sup>3</sup>

One particular problem of growing concern to politicians all over the world is the problem of population. Reflecting on it, the Constitution says:

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., Art. 31.

<sup>3</sup>Ibid., Art. 76.

Within the limits of their own competence, government officials have rights and duties with regard to the population problems of their own nation, for instance, in the matter of social legislation as it affects families, of migration to cities, of information relative to the condition and needs of the nation. Since the minds of men are so powerfully disturbed about this problem, the Council also desires that, especially in universities, Catholic experts in all these aspects should skillfully pursue their studies and projects and give them an even wider scope.<sup>1</sup>

The Constitution asks international organizations to help in providing education where they can.<sup>2</sup> Moreover, it calls for cooperation between nations in providing education in the so-called developing countries.<sup>3</sup> Recognizing that many nations can profit from help which can be offered by foreign experts, the Constitution suggests that such experts should act as co-workers with the local people and guard against appearing to be their lords.<sup>4</sup>

Turning away from politics and social doctrine, the Constitution argues the case for lay action in the Church:

Secular duties and activities belong properly although not exclusively to laymen. Therefore . . . , they will observe the laws proper to each discipline, and labor to equip themselves with a genuine expertise in their various fields. They will gladly work with men seeking the same goals. Acknowledging the demands of faith and endowed with its force, they will unhesitatingly devise new enterprises, where they are appropriate, and put them into action.

. . . Let the layman not imagine that his pastors are always such experts, that to every problem which arises, however complicated, they can readily give him a concrete solution, or even that such is their mission. Rather, . . . let the layman take on his own distinctive role.<sup>5</sup>

This passage from the Constitution has its counterpart in Presbyterorum

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<sup>1</sup>Ibid., Art. 87.

<sup>4</sup>Ibid.

<sup>2</sup>Ibid., Art. 84.

<sup>5</sup>Ibid., Art. 83.

<sup>3</sup>Ibid., Art. 85.

Ordinis, "Decree on the Ministry and Life of Priests." Speaking of the dignity and freedom of laymen in the Church, the Decree advises priests to "listen to the laity willingly, consider their wishes . . . , and recognize their experience and competence . . . , so that together with them they will be able to read the signs of the times."<sup>1</sup>

The educator can see in these passages the admission that lay persons should teach and administer Catholic schools, serve on parish councils, school boards, and boards of trustees, associate with their peers in such fields even though these peers and their organizations are not Catholic, invent and manage new means of carrying on the educational work of the Church, and move ahead on their own initiative, not waiting for clerical leadership. The documents trust and encourage the laity, while they ask the priests to be humble.

Apostolicam Actuositatem, "Decree on the Apostolate of the Laity," looks upon education as a means of advancing the apostolate. General cultural preparation, practical and technical training, and solid doctrinal instruction in theology, ethics, and philosophy are needed, the Decree says, to form the laity for the apostolate.<sup>2</sup> Further, the obligation to provide formation for the apostolate falls exactly on those who are obliged to provide Christian education.<sup>3</sup>

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<sup>1</sup>Presbyterorum Ordinis, Art. 9.

<sup>2</sup>Apostolicam Actuositatem, Art. 29.

<sup>3</sup>Ibid., Art. 30.

Schools, colleges, and other Catholic educational institutions also have the duty to develop a Catholic sense and apostolic activity in young people. . . . Teachers and educators, . . . should be equipped with the learning and pedagogical skill needed for imparting such apostolic training effectively.<sup>1</sup>

Finally, Orientalium Ecclesiarum, "Decree on Eastern Catholic Churches," exhibits concern for achieving a better understanding between the laymen who belong to the different rites within the Roman Catholic Church. It asks that, as part of regular catechetical instruction, the laity become acquainted with the various rites within the Church and with the rules and regulations proper to each.<sup>2</sup> Although the Decree does not say so, such catechetical instruction may also be of help in another way. It may aid the cause of ecumenism, by giving Catholic laymen a better familiarity with their own Church that will make understanding other churches with similar rites easier to achieve.

In Gaudium et Spes and to a lesser extent in Nostra Aetate, Apostolicam Actuositatem, and Orientalium Ecclesiarum, the bishops of the Council update the social doctrine of the Church. They urge respect for human dignity and the end of discrimination, poverty, disorder, and war. As means of realizing the importance of the human person, they ask for the extension of lay activity in the Church, political democracy, culture, and education. They expect educators to carry their message through the world, "to the whole of humanity."

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<sup>1</sup>Ibid., Art. 30.

<sup>2</sup>Orientalium Ecclesiarum, Art. 4.

## CHAPTER VI

### EDUCATION, RESPONSIBILITY, AND FREEDOM

The Second Vatican Council gives new emphasis in the Church to responsibility and freedom. In various ways, it encourages students, teachers, pastors, bishops, schools, organizations, institutions, civil authority, and society to accept and bear their proper responsibilities. At the same time the Council urges the use of the freedom that comes from responsibility, freedom often based in the dignity of the human person.

However, the Council sometimes appears to be restricting freedom and proposing indoctrination and censorship. Instances of conflict, or of apparent conflict, between these conciliar attitudes are numerous.

The "Pastoral Constitution on the Church in the Modern World" encourages scientists to boldness in their research. Shunning any fundamentalist tendency, it stands for academic freedom, even in the ecclesiastical sciences, without mentioning the term explicitly:

. . . all things are endowed with their own stability, truth, goodness, proper laws, and order. . . .

Therefore, if methodical investigation within every branch of learning is carried out in a genuinely scientific manner and in accord with moral norms, it never truly conflicts with faith. . . .

Consequently, we cannot but deplore certain habits of mind, . . . which do not sufficiently attend to the rightful independence of science.

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<sup>1</sup>Gaudium et Spes, Art. 36.

These lines give heart not only to those in the natural sciences, but also to social scientists, dogmatic and moral theologians, and biblical scholars, all of whom have at one time or another in the past been repressed or silenced for having announced or published their research. A conciliar commitment to academic freedom is the strongest the Church can give.

The Constitution returns to this theme of freedom later, in a section on the development of culture:

. . . culture has constant need of a just freedom if it is to develop.  
 . . .

. . . . .  
 All these considerations demand too, that, within the limits of morality and the general welfare, a man be free to search for the truth, voice his mind, and publicize it; that he be free to practice any art he chooses; and finally that he have appropriate access to information about public affairs.<sup>1</sup>

Here again the Constitution pledges the Church broadly to human freedom. Shortly thereafter it promises equal freedom to all in the Church: ". . . all the faithful, clerical and lay, possess a lawful freedom of inquiry and of thought, and the freedom to express their minds humbly and courageously about those matters in which they enjoy competence."<sup>2</sup>

Christus Dominus, "Decree on the Bishops' Pastoral Office in the Church," sets down some principles to guide the bishops in exercising their teaching office:

The bishops should present Christian doctrine in a manner adapted to the needs of the times, that is to say, in a manner corresponding

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<sup>1</sup>Ibid., Art. 59. Cf. Inter mirifica, Art. 5.

<sup>2</sup>Ibid., Art. 62. Cf. Lumen Gentium, Art. 37.

to the difficulties and problems by which people are most vexatiously burdened and troubled. They should also guard that doctrine, teaching the faithful to defend and spread it. . . . With a special concern they should attend upon the poor and the lower classes to whom the Lord sent them to preach the gospel.

.....  
 They should also strive to use the various means at hand today for making Christian doctrine known: namely, first of all, preaching and catechetical instruction which always hold pride of place, then the presentation of this doctrine in schools, academies, conferences, and meetings of every kind, and finally its dissemination through public statements made on certain occasions and circulated by the press and various other media of communication, which should certainly be used to proclaim the gospel of Christ.<sup>1</sup>

The bishops are asked to think of catechetical training as intended to make men's faith become living, conscious, and active and as needed by children, adolescents, young adults, and grownups.<sup>2</sup>

Finally, they should see to it that this instruction is based on sacred Scripture, tradition, the liturgy, the teaching authority, and life of the Church.

Moreover, they should take care that catechists be properly trained for their task, so that they will become thoroughly acquainted with the doctrine of the Church and will have both a theoretical and a practical knowledge of the laws of psychology and of pedagogical methods.<sup>3</sup>

The bishops are advised to be concerned also about their priests. They should encourage institutes and hold special meetings in which priests can gather from time to time for the performance of lengthier spiritual exercises by way of renewing their lives and for the acquisition of deeper knowledge of ecclesiastical subjects, especially sacred Scripture and theology, the social

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<sup>1</sup>Christus Dominus, Art. 13.

<sup>2</sup>Ibid., Art. 14.

<sup>3</sup>Ibid.

questions of major importance, and the new methods of pastoral activity."<sup>1</sup>

So far, this summary of the responsibilities of bishops as teachers does not surprise those familiar with traditional Catholic doctrine. But then the responsibilities of the bishops are extended. The bishops of the various dioceses are granted authority over the schools within their ecclesiastical jurisdictions, even though the schools are owned, administered, and staffed by members of religious orders:

All religious, . . . are subject to the authority of the local Ordinaries in those things which pertain to . . . , the religious and moral education of the Christian faithful, . . . Catholic schools conducted by religious are also subject to the authority of the local Ordinaries as regards general policy and supervision, but the right of the religious to direct them remains intact.<sup>2</sup>

The bishop has authority over the teaching of religion in the schools, but has control also over policy in general. The bishop becomes a school board in himself. He is independent of any other board a particular school may have. He is not obliged to consult with anyone before he sets policies. A wise bishop of course, will consult with everyone concerned. But this enlargement of the responsibilities of bishops comes at the cost of the freedom of others and can create conflicts of responsibilities which may be difficult to adjudicate.

Lumen Gentium, "Dogmatic Constitution on the Church," is a landmark in Church history, completing the labors left unfinished in 1870 by the First

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<sup>1</sup>Ibid., Art. 16 (d).

<sup>2</sup>Christus Dominus, Art. 35.



Vatican Council. It speaks of the mystery of the Church,<sup>1</sup> describes the people of God,<sup>2</sup> and identifies certain powers and responsibilities given the Apostles by Christ as collective or collegial.<sup>3</sup> In so doing, it gives Catholics new approaches to thinking that are characterized as being "Vatican II."

Highly praised, this Constitution is also the center of much controversy, especially among those concerned about education and the authoritative voice of bishops, including the Pope, in the Church.

The specific passage of the Constitution which to some educators appears as a threat is a description of bishops as teachers:

They are authentic teachers, that is, teachers endowed with the authority of Christ, who preach to the people committed to them the faith they must believe and put into practice. By the light of the Holy Spirit, they make that faith clear, bringing forth from the treasury of revelation new things and old (cf. Mt. 13:52), making faith bear fruit and vigilantly warding off any errors which threaten their flock (cf. 2 Tim. 4:1-4).

Bishops, teaching in communion with the Roman Pontiff, are to be respected by all as witnesses to divine and Catholic truth. In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching with religious assent of soul. This religious submission of will and of mind must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he is not speaking *ex cathedra*. That is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will. His mind and will in the matter may be known chiefly either from the character of the documents, from his frequent repetition of the same doctrine, or from his manner of speaking.

Although the individual bishops do not enjoy the prerogative of infallibility, they can nevertheless proclaim Christ's doctrine infallibly. This is so, even when they are dispersed around the world,

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<sup>1</sup>Lumen Gentium, Art. 1 to Art. 8.

<sup>2</sup>Ibid., Art. 9 to Art. 17.

<sup>3</sup>Ibid., Art. 18 to Art. 24.

provided that while maintaining the bond of unity among themselves and with Peter's successor, and while teaching authentically on a matter of faith or morals, they concur in a single viewpoint as the one which must be held conclusively.<sup>1</sup>

Karl Rahner provides an extended commentary on this passage.<sup>2</sup> Religious assent, he says, is an obedient acceptance arising out of one's certainty of the Christian faith as a whole. It may be as little as public silence regarding the issue involved. It does not demand that one believes the doctrine in question, but it does mean that one holds the doctrine, except perhaps privately. The ambiguity of this position for the scholar is obvious.

Writing about the teaching office of the bishops, John L. McKenzie, S.J., clarifies the difference between the faith a man believes and the theology he holds:

There must be a clear distinction between faith and doctrine. Faith is the response to revelation; doctrine, the product of theology, is an understanding and an application of the faith. . . .

. . . historically theology in the Church has been a private rather than an official enterprise. . . .

What is the function of Church authority toward learning? . . . It should be a relation of friends and colleagues, not a relation of hostility or neutrality.<sup>3</sup>

The practical difficulty for the bishops is in separating the doctrines of theologians from the theologians' faith. Both the bishops and the theologians must believe the same faith. Whether or not they hold the same doctrine is a question apart; here they may differ. When they do differ, each group

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<sup>1</sup>Ibid., Art. 25.

<sup>2</sup>"Dogmatic Constitution on the Church, Chapter III, Article 25," in Commentary on the Documents of Vatican II, Vol. 1, ed. by Herbert Vorgrimler, pp. 208-16.

<sup>3</sup>Authority in the Church, pp. 126-28.

should maintain respect for the freedom of the other.

Considering the role of the layman in the Church, Lumen Gentium first urges him to tell his bishop or his pastor what he desires and needs, and to do so with freedom and confidence. The Constitution stresses the point: "An individual layman, by reason of the knowledge, competence, or outstanding ability which he may enjoy, is permitted and sometimes even obliged to express his opinion on things which concern the good of the Church."<sup>1</sup> The document seems to encourage such institutions as diocesan and parish councils and school boards and boards of trustees with lay members.

But at the same time the laity--and all Christians--are told to be obedient: "With ready Christian obedience, laymen as well as all disciples of Christ should accept whatever their sacred pastors, as representatives of Christ, decree in their role as teachers and rulers in the Church."<sup>2</sup>

Then the Constitution pays its respects to the layman again:

Let sacred pastors recognize and promote the dignity as well as the responsibility of the layman in the Church. Let them willingly make use of his prudent advice. Let them confidently assign duties to him in the service of the Church, allowing him freedom and room for action. Further, let them encourage the layman so that he may undertake tasks on his own initiative. Attentively in Christ, let them consider with fatherly love the projects, suggestions, and desires proposed by the laity. Furthermore, let pastors respectfully acknowledge that just freedom which belongs to everyone in this earthly city.

A great many benefits are to be hoped for from this familiar dialogue between the laity and their pastors: in the laity, a strengthened sense of personal responsibility, a renewed enthusiasm, a more

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<sup>1</sup>Lumen Gentium, Art. 37.

<sup>2</sup>Ibid.

ready application of their talents to the projects of their pastors. The latter, for their part, aided by the experience of the laity, can more clearly and more suitably come to decisions regarding spiritual and temporal matters.<sup>1</sup>

The aim of the Constitution in this passage is to acknowledge the reciprocal assistance and dependence of pastors and laity. The main thrust of the argument is to enhance the position of the layman. But mentions of the pastors' fatherly love and of the layman's being obedient, carrying out assigned duties, and working on the pastors' projects appear to indicate that the layman of the future will continue to have his accustomed subordinate role.

Dei Verbum, "Dogmatic Constitution on Divine Revelation," emphasizes the importance of Scripture for theology, pastoral preaching, catechetics, homilies, and all Christian instruction.<sup>2</sup> The Decree goes on to encourage catechists and the clergy, especially those active in the ministry of the word, to hold fast to the sacred Scriptures "through diligent sacred reading and careful study."<sup>3</sup> Finally, it urges all the faithful, and especially the religious, to read the Scriptures frequently and to augment that reading with the help of the liturgy, devotional readings, instructions, and prayers.<sup>4</sup>

Urging Scripture study, this Constitution does not seem to go far enough. It fails to encourage the use of the most up-to-date texts and

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<sup>1</sup>Ibid.

<sup>2</sup>Dei Verbum, Art. 24.

<sup>3</sup>Ibid., Art. 25.

<sup>4</sup>Ibid.

reference books. It does not urge linguistic, historical, and critical studies. It does not press for familiarity with the original Hebrew and Greek. The clergy, teachers, and serious lay persons might have been stimulated to deeper scholarship, but the opportunity is lost.<sup>1</sup>

Since the interpretation of Scripture is often difficult, Dei Verbum provides certain norms to aid in the task.<sup>2</sup> Some of these are commonly accepted by scholars, regardless of their faith or lack of it. But others, however acceptable to students in the Roman Catholic tradition, may appear to limit objectivity and academic freedom.

Specifically, the Constitution advises that in the interpretation of Scripture the exegete must remember the tradition which lives in the whole Church,<sup>3</sup> the harmony which exists between the elements of faith, and the Church's judgment which prevails over any interpretation.<sup>4</sup>

Problems arise in identifying that tradition and the validity of the assumptions, if any, lying beneath it, in weighing the elements of faith, in distinguishing elements truly of faith from those that are not properly such, and in knowing at a given point in time what the authentic judgment of the

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<sup>1</sup>Cf. Frederick C. Grant, "A Response," The Documents of Vatican II, Walter M. Abbott, S.J., gen. ed., p. 131.

<sup>2</sup>Dei Verbum, Art. 12.

<sup>3</sup>Ibid., Art. 10 and Art. 12.

<sup>4</sup>Ibid., and Art. 23.

Church may be.

Even when these problems can be solved, the non-Catholic student of Scripture is likely to feel uneasy with the scholarship of Catholics. He is bound to wonder what the Catholic exegete might have said, what influence tradition, faith, and a possible judgment of the Church may have exerted on the thinking of his Catholic peer. The non-Catholic scholar in any case is bound by the responsibilities of his profession to suspect the interpretation of Catholics until he can rationally reach identical conclusions for himself.

What the non-Catholic scholar fears is censorship, and what he longs for is a statement supporting the scholar's liberty of conscience, his duty to follow truth wherever it leads, his responsibility to God and His truth, rather than to ecclesiastical authorities and their traditional interpretations.<sup>1</sup>

Unitatis Redintegratio, "Decree on Ecumenism," in its concern for a new Christian unity, does not overlook the contributions to be made by scholars. To understand the outlook of Christians who are not Roman Catholics, "study is absolutely required . . . , and should be pursued with fidelity to truth and in a spirit of good will."<sup>2</sup>

When they are properly prepared for this study, Catholics need to acquire a more adequate understanding of the distinctive doctrines of our separated brethren, as well as of their own history, spiritual and

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<sup>1</sup>Cf. Frederick C. Grant, "A Response," in The Documents of Vatican II, Walter M. Abbott, S.J., gen. ed., pp. 131-32.

<sup>2</sup>Unitatis Redintegratio, Art. 9.

liturgical life, their religious psychology and cultural background. Of great value for this purpose are meetings between the two sides, especially for discussion of theological problems, where each can deal with the other on an equal footing.<sup>1</sup>

Thinking of those who one day will be missionaries, priests, and bishops, the Decree advises that "instruction in sacred theology and other branches of knowledge, especially those of a historical nature, must also be presented from an ecumenical point of view."<sup>2</sup>

The "Decree on Ecumenism" is surely welcome for its commitment to the ecumenical movement. It encourages every ecumenist, and explicitly those concerned about basic theological issues.

But the Decree also holds back a little. It insists that those who participate in ecumenical discussions be competent and work under authoritative guidance.<sup>3</sup> Such insistence has its merits. Competence is essential. But there is no particular way to certify, as it were, an ecumenist, no standard of competence. As a result, Catholic ecumenists, and particularly the clergy among them, may feel somewhat intimidated. For it would appear that a bishop may declare any individual ecumenist incompetent and leave the ecumenist with no means of establishing his status before his peers of whatever faith.

Mentioning "authoritative guidance" may have the same effect. Of course

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<sup>1</sup>Ibid., Art. 9.

<sup>2</sup>Ibid., Art. 10.

<sup>3</sup>Unitatis Redintegratio, Art. 9.

guidance from authority, that is, from the bishop who is in fact and faith the official teacher in his diocese, may be needed and welcome. But given some past experiences, authoritative guidance may be feared as a heavy hand of restraint holding back rather than pushing the ecumenical movement. As so often in the Church, a problem arises because of the existence of nearly unlimited authority residing in the bishop at the top, without checks or balances elsewhere in the structure.

Dignitatis humanae, "Declaration on Religious Freedom," is concerned with religious liberty as a civil right. According to the Declaration, man, because of his human dignity, is entitled to be free in the practice of his religion. Always bound in conscience to seek out and obey objective norms of truth and proper conduct,<sup>1</sup> a man who is in error still maintains a right to "immunity from coercion?"<sup>2</sup> in matters religious.

Accordingly, while a child is immature, it is the parents' right to determine his religious education. But once the child reaches maturity, the parents cannot impose their belief upon him.<sup>3</sup>

The Declaration does not touch the issue of freedom within the Church. Rather, it urges the faithful to form their consciences under the guidance of Church authority:

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<sup>1</sup>Dignitatis humanae, Art. 3.

<sup>2</sup>Ibid., Art. 2.

<sup>3</sup>Cf. A. F. Carrillo de Albornoz, Religious Liberty, pp. 63-65.



In the formation of their consciences, the Christian faithful ought carefully to attend to the sacred doctrine of the Church. The Church is, by the will of Christ, the teacher of truth. It is her duty to give utterance to, and authoritatively to teach, that Truth which is Christ Himself, and also to declare and confirm by her authority those principles of the moral order which have their origin in human nature itself.<sup>1</sup>

But in the case in which the teaching of the Church is not proposed as infallible, is there any principle relating freedom of conscience to authentic magisterial authority? John F. Dedek proposes this answer:

The individual Christian conscience has the same kind of freedom before authentic non-infallible teaching as it does before Church law. . . . Magisterial teaching is normative for the Catholic conscience: It is presumably true and generally binding. But that is not to say that it is necessarily true or binding in every situation. . . .

The freedom of conscience to depart from ecclesiastical law or to refuse assent to authentic non-infallible teaching is based on objective grounds: either the law does not in fact represent the moral good or the teaching is not true.<sup>2</sup>

Father Dedek's article was written before Pope Paul VI published his encyclical Humanae Vitae, "Of Human Life." Yet Father Dedek anticipated the theological issue which brought certain theologians, notably some teaching at the Catholic University of America, to announce that a married couple, aware of the teaching of Pope Paul, may still act counter to it, relying on the judgment of their consciences.

But some American bishops deny that a married couple, however prudent, is free to follow the dictates of conscience rather than the statement of

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<sup>1</sup>Dignitatis humanae, Art. 14.

<sup>2</sup>"Freedom of the Catholic Conscience," Chicago Studies, VII (Summer, 1968), p. 122.

Pope Paul. And some of these bishops have punished various theologians and teachers for insisting that an informed conscience must ultimately guide conduct.

The bishops concerned see theologians challenging authority. The theologians, in turn, see bishops threatening freedom. Dignitatis humanae offers no aid to either side. It fails to consider the contest of freedom versus authority in the Church.

Inter mirifica. "Decree on the Instruments of Social Communication," is concerned with such mass media as the press, cinema, radio, and television. The Decree admits that the Church has a duty to use the mass media and use them effectively in her preaching.<sup>1</sup> It spells out that duty in some detail:

1. The Catholic press is to be established and then supported.
2. Films are to be produced and shown.
3. Decent radio and television programs, particularly those suitable for family fare, are to be encouraged.
4. Catholic radio and television stations of excellent professional quality and forcefulness are to be established.<sup>2</sup>

To uphold that duty responsibly, priests, religious, and laymen must be trained in the mass media. Actors must be trained for the theater. Critics must be prepared in literature, movies, radio, television, and other fields; they should know their specialties so well that they will be able to render judgments presenting moral issues in the proper light. In general, laymen are

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<sup>1</sup>Inter mirifica, Art. 3 and Art. 13.

<sup>2</sup>Ibid., Art. 14.

to be instructed in art, doctrine, and ethics, so that they will have a rounded formation animated by the Christian spirit, especially with regard to the Church's social doctrine. All this calls for an increase in the number of schools, faculties, and institutes in which movie, radio, and television writers, journalists and others can be prepared.<sup>1</sup>

Further, statements and explanations of Catholic doctrine on the right use of mass media should be included even in catechetical instruction for all. In fact, at every level of Catholic schooling, in the seminaries, and in groups of the lay apostolate, programs for the right use of mass media, especially for minors, should be encouraged, multiplied, and structured according to the principles of Christian behavior.<sup>2</sup>

Individual members of the Church, moreover, "are duty bound to uphold and assist Catholic newspapers, magazines, movie enterprises, radio and television stations and programs."<sup>3</sup>

The most important element in Inter mirifica, "Decree on the Instruments of Social Communication," is perhaps its assertion of men's right to information about affairs which affect them individually and collectively, each according to his circumstances.<sup>4</sup> The Decree calls upon civil authority, moreover, "to defend and protect a true and just availability of information."<sup>5</sup>

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<sup>1</sup>Ibid., Art. 15.

<sup>2</sup>Ibid., Art. 16.

<sup>3</sup>Ibid., Art. 17.

<sup>4</sup>Ibid., Art. 5.

<sup>5</sup>Ibid., Art. 12.

In these passages the Decree breaks out briefly from its concentration on issues of Catholic interest and speaks broadly to all mankind.

Whatever its merits, Inter mirifica has suffered much criticism. The Decree appears fearful of the mass media. It seems to be restrictive in spirit, favoring censorship, news management, and controls over the communications media. It stands for men's right to information, but it emphasizes restraint more than freedom of speech and communication.

The Decree tells everyone involved, such as the consumer, the creators, and officials of government, to know and apply the norms of morality to the communications media, to consider the subject matter, to weigh the circumstances, and to regard the intention, the audience, the place, and the time.<sup>1</sup> To members of a pluralistic society such as that of the United States, such advice, however phrased, sounds quarrelsome. Surely responsible men of good will who are not Catholic fear the imposition of a morality they see as distinctively Catholic.

Again, the Decree warns those who use the mass media that they must inform themselves of the judgments of competent authority regarding the content of the media.<sup>2</sup> Once more, those who are not Catholic shy away from the mention of a "Competent authority." Is that authority some board created by or made up of Catholic bishops? Conceding the bishops have a responsibility to advise their flocks, what influence will their action have on the rest of the nation?

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<sup>1</sup>Ibid., Art. 4.

<sup>2</sup>Ibid., Art. 9.

The Decree asks for the creation of a national Catholic office to foster and coordinate efforts to help the Catholic faithful form true consciences regarding the use of the media.<sup>1</sup> Such an office is unlikely to find its voice among those who do not share the Catholic faith and moral position. And there is a further difficulty: sometimes Catholics are in disagreement among themselves concerning an issue of faith and morality. In such cases, one wonders, where will a national office take its stand, if indeed it does at all? It would seem possible that such a national office might exacerbate feelings and augment confusion.

Inter mirifica cautions civil authority not only to ensure the availability of information, but also to foster religion,<sup>2</sup> culture, and fine arts, to protect consumers, and to assist projects that otherwise could not be initiated. But at the same time it demands the enactment and enforcement of laws which will protect public morals and social progress from misuse of the mass media and guard young people from dangerous shows and literature.<sup>3</sup> Certainly civil libertarians rebel against such demands, however warranted the law may appear to be to others.

Inter mirifica removes some sting from its censorial tone, however, by admitting that the chief moral responsibility for the use of the mass media rests, not with Church or civil authority, but with media people themselves,

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<sup>1</sup>Ibid. Art. 21.

<sup>2</sup>Cf. Dignitatis humanae, "Declaration on Religious Freedom."

<sup>3</sup>Inter mirifica, Art. 12.

"newsmen, writers, actors, designers, producers, exhibitors, distributors, operators, and sellers, critics, and whoever else may have a part of any kind in making and transmitting products of communication."<sup>1</sup>

To conclude: Inter mirifica sounds narrow and restrictive: narrow, because it concentrates so much on ecclesiastical interests and so little on the needs of men generally; restrictive, because it attends so much to the risk inherent in the mass media and so little to their potential for human betterment.

Regarding the feelings of certain journalists and theologians at the Council when this Decree was about to be signed, Xavier Rynne reports:

Criticism of the final version of the Communications Decree was summed up in a statement issued on November 16 by three American newsmen, John Cogley of Commonweal, Robert Kaiser of Time, and Michael Novak, correspondent for the Kansas City Catholic Reporter, the Boston Pilot and other papers. The statement was also countersigned under the words "This statement is worthy of consideration" by four notable theologians: Father John Courtney Murray, S.J., Father Jean Danielou, S.J., Father Jorge Mejia, S.J., and Father Bernard Haring, C.S.S.R. It claimed that the proposed decree was "not an aggiornamento, but a step backward," and said that where the document was "not vague and banal, it reflects a hopelessly abstract view of the relationship of the Church and modern culture. It deals with a press that exists only in textbooks and is unrecognizable to us." Singled out for censure were the "moralistic emphasis and simplistic treatment of the difficult problem of art and prudence (section 5)," its failure to mention the obligations of those who should be the sources of information (section 11), the implication that it was "endowing the Catholic press with a teaching authority and near-infallibility that is neither proper to journalism nor helpful to the formation of public opinion in the Church" (section 14), "the setting up of an intermediate ecclesiastical authority between the individual communications worker and his employer" (section 21), and giving "the state an authority over mass media which is dangerous to

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<sup>1</sup>Ibid., Art. 11.

political liberty everywhere and which in some countries like the United States is proscribed by constitutional law" (sections 5 and 12). They asserted, finally, that "it may one day be cited as a classic example of how the Second Vatican Council failed to come to grips with the world around it."<sup>1</sup>

Educators are likely to sympathize with those criticisms and turn away from this Decree with the feeling that the beneficial possibilities of the media have hardly been realized.

In conclusion: The seven documents considered in this chapter describe responsibilities and freedoms appropriate to individuals and groups at various levels in the Church and in society at large. At the same time, they also tend to quiet public disagreement, enlarge controls, restrict freedom, and emphasize the importance of authority, guidance, and censorship. Consequently, while these documents encourage teachers, scholars, and others to assume responsibility and exercise freedom and while Gaudium et Spes promises academic freedom, the total situation they describe so limits freedom and responsibility that many educators in the Church feel threatened and educators outside the Church are repelled.

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<sup>1</sup>The Second Session, pp. 257 and 260.

## CHAPTER VII

### SUMMARY AND CONCLUSIONS: EDUCATIONAL VIEWPOINTS OF THE SECOND VATICAN COUNCIL

The Roman Catholic Church is one of the great educational agencies in the world. The documents of the Second Vatican Council, clarifying teaching, updating doctrines, altering emphases, recommending techniques, establishing policies, and renewing dedication, will surely modify Catholic education. Moreover, the Council documents will affect education that is not defined as Catholic, in so far as teachers and institutions alike may be influenced by the activity of the Church.

The major theme of these documents concerns the importance of human dignity. Because of his human dignity, a person is to be loved and respected. He is entitled to the benefits of this world, including information, education, and culture. He cannot be victimized by discrimination. His voice should be heard and his efforts should be influential: in the church, for instance, through lay action; in politics, through democracy; in education, through research, writing, and teaching.

Because of his humanity he must be free. Naturally he must be free to practice his religion. Catholics must be prepared for ecumenical dialogue and effort. Christians must offer non-Christians friendship and join with them in



works to benefit mankind.

Related to human dignity and its consequence, freedom, is responsibility. Every human being must act responsibly for his own good and to the benefit of others. According to the principle of subsidiarity, responsibilities should be upheld at the lowest possible level. Parents, then, are responsible for the education of their children, pastors for the religious instruction of their parishoners, and the bishops of a nation for the country's liturgy. According to the principle of collegiality, peers should collaborate in common enterprises. The American bishops, for instance, should confer to form a national policy concerning the future of Catholic elementary education, and professors in the same academic discipline should join together to assist each other in research and teaching.

The aim of education, says the Council, is to prepare a man to act responsibly.

Another theme of the Council concerns the importance of Scripture. Scripture is part of the human culture and heritage. But Scripture must become more significant to Catholics. The scholars must understand and explain its meaning; the liturgists must rely on it more; the homilists must preach it, the catechists and the theologians must make it the beginning and focus of their teachings.

The final theme of the Council is summed up in the word "pastoral." The Council does not concentrate so much on matters of dogma and law as it does on the care of men. And it is concerned with the needs of the here and now as well as with those of the hereafter. The long "Pastoral Constitution on the Church in the Modern World" shows this concern and aim of the Council better

than any other of the documents.

These, then, are the themes of the Council: to take a pastoral approach, to stress Scripture, and to recognize the dignity, freedom, and responsibility of the human person.

Applying these themes to education in the most general sense, the Council is interested not only in religious education, but in all education. It asks implicitly for an integrated curriculum, child-centered, socially oriented, concerned with the intellect, will, and emotions. Further, it commits the Church to mass education at the elementary and secondary levels and to a total educational enterprise, involving every means from schools to mass media and assisting every person, regardless of age, religion, nationality, or state in life.

In so far as Catholic institutions are concerned, the Council presumes that Catholic schools will remain, even in mission areas, and so will seminaries. But pastors are not told to establish schools. Rather, they should adapt to the needs of their unique situations and offer all their people the best educational program they can devise. And Catholic institutions of higher learning are asked to strive for excellence, rather than numbers.

To survive and provide for the best in education, Catholic institutions at all levels should not be afraid to cooperate with other schools. They may share facilities, buildings, and faculties. They may jointly sponsor lectures and activities in the fine arts, music, and drama. They may enter into joint research projects and shared time plans.

These principles of education are applied throughout the Council documents. Yet the Council did not pretend to touch all educational problems. It

did not have time, and it wanted to leave further guidance to others. A post-conciliar commission on education is still at work. A Directory of practical conclusions based on the conciliar texts and expressing the mind of the bishops of the Council remains to be published. And episcopal conferences around the world are to establish local policies for their areas.

The work of the Council, then, is incomplete; in a sense, it still goes on. Many modifications are under way.

First, theology courses need to be rewritten to include an approach both biblical and historical. Moreover, they need to be related to the liturgy. Introductory courses and courses in theological research should be provided for the first year student of theology. At the same time, those who have been teaching theology for years need to begin systematic retraining, so that they will be better able to incorporate data from biblical studies, history, patrology, the liturgy, and the social sciences into the courses they teach. Anyone beginning to teach theology for the first time is under great strain, trying to make so many adaptations at the beginning of his career.<sup>1</sup>

While the progressors are retraining and the courses are being reorganized, Catholic schools of theology have an opportunity to remodel their courses of study on the pattern of the American graduate schools.

The student desiring to be admitted should have a bachelor's degree. Whatever his major, he should have a minimum of twelve semester hours credit

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<sup>1</sup>Cf. Rev. Karl Rahner, S.J., "The Task of Theology after the Council" in Vatican II, An Interfaith Appraisal, ed. by John H. Miller, C.S.C., pp. 589-98 and Rev. Walter Burghardt, S.J., "Vatican II and Catholic Theology in America," ibid., pp. 626-41.

in theology and twelve semester hours credit in philosophy and a grade point average high enough to predict success in graduate studies.

In his first year he should take an introductory course in theology, one in theological research, and a minimum of one course each in Scripture, dogma, and pastoral theology. He should take no more than twelve semester hours for credit in any semester of his program.

He should aim immediately at earning a master of arts degree in theology. For this degree he must pass a proficiency examination in one of the languages needed in his studies: Hebrew, Greek, Latin, French, German, or whatever is appropriate for his course work and thesis. He must also take a comprehensive examination on his first year's course work and present an acceptable thesis. As an alternative to the thesis, he may earn an additional six semester hours credit through course work.

In this program some students should be able to earn master of arts degrees in theology as early as the conclusion of their first year of graduate study; most students should complete their programs by the middle of their second year of study.

Going on, the student should attempt to complete doctoral studies. He would have to take forty-eight semester hours work beyond his master's degree, pass a proficiency examination in a second appropriate language, pass also a comprehensive examination on his entire doctoral program. Some students could accomplish all this by the end of their third year of graduate studies; most students should finish their courses and examinations before the end of their fourth year. They could write their doctoral dissertations during their fourth year, or immediately afterwards, as time is required.

Perhaps one-third of America's Catholic theological students could earn doctor of philosophy degrees about the time of their priestly ordination, if this program is tried. The others should have master of arts degrees and additional graduate credit.

Students who prove not capable of graduate studies and whose grade point averages fall low, should be dropped from the schools of theology. Rarely should they be admitted to some alternate, non-degree program. Advanced degrees are becoming ordinary enough among the American Catholic population that priests should be expected to have earned them.

This suggestion for restructuring American Catholic theological schools assumes that the schools will offer studies at a truly graduate level. Many of the present schools cannot. They would never earn accreditation. They should close. Their students and facilities should be concentrated. In the end, the United States should have no more than ten Catholic schools of theology, a ratio of one to approximately four million Catholics. Ten excellent graduate schools of theology could give the United States more than a well educated clergy. They could provide the nation with a great number of well trained theologians, including priests, brothers, sisters, and laity. Moreover, these schools could attract persons of other faiths. They would raise the level of our nation's religious culture and further ecumenism. They would be conciliar in every respect, and they would be better seminaries than the Council asked.

This suggestion for a new kind of program of theological education implies a criticism of present practice. Other criticisms of Catholic education are in order. As Monsignor (now Bishop) Mark J. Hurley says: "Objective, even

trenchant, criticism will be a service, whereas silence or dismissal will be a distinct disservice or loss."<sup>1</sup>

The "Declaration on Christian Education" assumes that the Church should continue to operate its schools. But there is little research testing that assumption, just as there has been little planning behind the growth of Catholic schools. A large number of priests, brothers, and sisters are engaged in education, and so are a growing number of lay persons. No one knows how much money is being spent. Are Catholic schools absorbing an undue proportion of funds and personnel? Perhaps the Church could provide better education by concentrating on a particular level of schooling. Perhaps the Church could form a better Christian community by concentrating on educating the children of a particular group of parents or from a particular type of environment. Perhaps the Church should specialize in some way: working with the anti-poverty program, Operation Head-Start, the Job Corps, job retraining, and so on. Perhaps the schools should be phased out and replaced by centers for formation and catechetical training. Perhaps a massive effort should be made with educational television. But if the wisdom of maintaining the Catholic schools is assumed, these and other possibilities are likely to remain unexplored.

The Declaration commits the Church to mass education at the elementary and secondary levels and reminds parents that they are obliged to send their children to Catholic schools. But the Church could not possibly finance or

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<sup>1</sup>"Preface," in De Educatione Christiana--The Declaration on Christian Education of Vatican II, Second Vatican Council, p. 12.

staff the schools she would need if every Catholic child were in a Catholic school. Even now, some persons question whether or not the concentration of efforts in the Catholic schools has not led to neglect of Catholics in other schools.<sup>1</sup>

The Council asks for government aid to parents who wish to send their children to Catholic schools. But, as Mary Perkins Ryan indicates,<sup>2</sup> Catholics would be unable to staff and administer the many new or expanded schools which they would then need. And as Catholic teachers and administrators joined Catholic children in moving from the public to the Catholic schools, Catholics would be isolating themselves further from other Americans and lose interest in public education.

Government aid to parents and pupils in the form of auxiliary services is helpful, but it pays only part of the total costs usually connected with education. It does not provide distributive justice for Catholic pupils and their parents. Moreover, government aid for auxiliary services may ease educational costs for Catholics for a time and so postpone serious examination of the future of Catholic education in the United States.

Shared time plans are attractive. But they undermine in part the philosophical position justifying Catholic schools. They do not allow Catholic doctrine to pervade all that the student is taught. They shatter curricular integration.

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<sup>1</sup>Cf. Mary Perkins Ryan, Are Parochial Schools the Answer? Catholic Education in the Light of the Council, pp. 3-19.

<sup>2</sup>Ibid., pp. 171-73.

Ultimately, Catholic education in the United States must face charges such as these:

. . . broadly considered, government schools are typically superior to Catholic schools at every level--with, of course, many notable exceptions. Administrators, teachers, and guidance workers in government schools are typically better prepared professionally than their Catholic school counterparts.<sup>1</sup>

Faculties of Catholic universities publish far fewer books and scholarly articles than do the faculties of secular universities. . . .<sup>2</sup>

That these charges are founded in fact is conceded implicitly by the low salary scales prevailing in Catholic education in the United States. These low salaries are sometimes justified by admitting the professional shortcomings of Catholic school personnel.<sup>3</sup>

Another fact to be considered is the motivation of those non-Catholics who enroll in Catholic schools. Sometimes these are blacks trying to avoid some of the problems of the local public elementary and high schools. But sometimes they are whites who live in a neighborhood in which the Catholic school enrolls few or no blacks and who are attempting to avoid an integrated education. And sometimes in college these non-Catholic students are those who could not meet the admissions and achievement standards of public and private institutions.<sup>4</sup>

Because of their non-Catholic students, some Catholic institutions, particularly colleges and universities, fear being "too Catholic." In such

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<sup>1</sup>James Michael Lee, "Catholic Education in the United States," in Catholic Education in the Western World, ed. by James Michael Lee, pp. 263-64.

<sup>2</sup>Ibid., p. 301.

<sup>3</sup>Cf. ibid., p. 280.

<sup>4</sup>Ibid., p. 274.



departments as economics and sociology, for instance, they omit consideration of Catholic social doctrine. In their law schools they teach nothing of the philosophy and ethics of law beyond the prescriptions of the bar association. Except for their departments of theology and their formational programs, these schools would not be Catholic at all.

But some institutions do not fear being excessively Catholic. Rather, they are afraid of not being Catholic enough. These schools often have a great number of lay persons on their staffs. They seem to identify being Catholic with their being administered and staffed by clergy and religious. Their fears are false, in the light of Vatican II. The Council advises bringing laymen even into responsible executive and policy-making positions. Admittedly, the Council occasionally seems paternalistic toward the laity. It advises them to accept whatever their pastors, in their role as teachers, decree. And it allows no opening for democracy in Church affairs. But in spite of these lapses, the Council taken as a whole recognizes the importance of the laity among the people of God and encourages them to speak and act in all that concerns them, including education.

A far bigger problem in Catholic education is to relate authority and the magisterium to freedom and professionalism. In many of the documents of the Council, the tension between these forces is evident. The struggle is apparent also at all levels of Catholic education in the United States, but especially in higher education.

The "1940 Statement of Principles on Academic Freedom and Tenure" of the American Association of University Professors can serve as a starting point for discussion since it has influenced the thinking of most American educators.

The Statement, in brief, demands freedom for research, teaching, and learning; it considers tenure as a means to economic security and to freedom in research, publishing, teaching, and extramural activity; it provides that limitations of academic freedom because of religious or other aims of an institution should be clearly stated in writing at the time of appointment; and, finally, it sets up procedures for dismissing teachers. These professional norms are sometimes disregarded in Catholic institutions. In fact, the administrators of some Catholic colleges, particularly smaller ones, so oppose the position of the Association that they prohibit teachers from setting up local chapters.<sup>1</sup> Of itself such a prohibition violates professional freedom and conciliar directives.

But if research is to be done, as the Council advises, teachers and students alike must have access to resources, including people, and time. Prior censorship and prohibition of books, by the Church itself<sup>2</sup> or by administrators and librarians, ought to be eliminated. Research and study should not be slowed by concern for imprimaturs. An author should not need to have his work stamped with a nihil obstat and even a prior imprimi potest. A fortiori, an author who has been denied an imprimatur by his bishop ought not to be forbidden by that bishop to seek the imprimatur of another.

If they are necessary at all, the activities of the Congregation of the Doctrine of the Faith and of the Pontifical Biblical Commission should provide for just, impartial, and open examination of issues involved. For Americans

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<sup>1</sup>Ibid., p. 303.

<sup>2</sup>Codex Iuris Canonici (Romae: Typis Polyglottis Vaticanis, 1918), Cc. 1384-1405.

the doings of these offices will appear unjust until their proceedings parallel those of American courts.

Above all others, Scripture scholars should enjoy freedom in research. In return for freedom, they should be able to make the greatest contribution to dogma and doctrine. It may be expected that on occasion the view of a Scripture scholar or of a theologian may be in conflict with the views of others, scholars or bishops. In such instances, all concerned should be careful to distinguish knowledge, which is certain, from opinion, which is not. Ultimately, if conflict persists, academic freedom will best be preserved by allowing the scholar to be judged by those in his own discipline, as the American Association of University Professors suggests. If a judgment is given from outside the appropriate professional group, orthodoxy may of course be preserved, but the ensuing damage to the morale and research of other scholars in the Church may be the greater loss. Allowing a scholar to be judged by his peers is simply an application of the conciliar doctrine of collegiality.

In addition, every institution of higher learning should have a policy favoring sabbatical leaves for the purpose of full-time research. This policy should apply equally to all: clergy, religious, and laity. A policy of this kind is one way of carrying out the conciliar directive of supporting research.

No institution at any level should neglect budgeting funds for research. Where competent researchers are not members of a school's staff, such personnel should be found elsewhere. Once more, an arrangement is suggested that conforms to conciliar thinking. No diocesan school office can afford not to be engaged in research.

Permanent centers for interdisciplinary research, especially concerning

the relations of theology to the human sciences, are needed if progress is not to be accidental and episodic.<sup>1</sup>

Controversial speakers, including those who oppose a Catholic view on some issue, ought to be allowed to meet and address faculties and students alike.<sup>2</sup> The "Joint Statement on Rights and Freedoms of Students,"<sup>3</sup> including the interpretations appended by the endorsing professional organizations, should be a sufficient guide for understanding the rights of all concerned; any other additional interpretations should be given in writing and in advance by the trustees of individual institutions.

Free access to information should also include opportunities to attend meetings and conventions where professionals in the various fields come together. These opportunities should not be limited to contact with Catholic organizations exclusively. A sister, for instance, should be able to attend conventions of the American Sociological Association as well as those of the American Catholic Sociological Society.

Freedom to learn should not be obstructed by efforts at indoctrination, and most especially in seminaries and houses of sister formation.

Neither should the freedom to learn be hampered by a bishop's preventing a qualified scholar cleric from teaching in his diocese. To prevent a teacher from assuming a position for which he qualifies is to interfere with his academic freedom and that of the scholars who want him as an associate and of the

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<sup>1</sup>Cf. Abbe Francois Houtart, "Suggestions for Doctrinal Development," in Vatican II, An Interfaith Appraisal, ed. by John H. Miller, C.S.C., p. 547.

<sup>2</sup>Cf. Paul Blanshard, Paul Blanshard on Vatican II, pp. 109-10.

<sup>3</sup>Cf. AAUP Bulletin, LIV (June, 1968), pp. 258-61.

students who hope to learn from him.

It follows that clerics and religious who desire to do so should be allowed to teach in institutions not under Catholic control. They should be as free as other academic personnel to seek employment where they will. A special ecclesiastical jurisdiction, paralleling that of the Military Ordinariate governing chaplains, could be set up to embrace those clerics and religious who wish to teach. If such a jurisdiction existed, these teachers would be free to teach in any school, Catholic or not.

Neither should freedom to learn be crippled by rules prohibiting certain classes of people from obtaining academic degrees. Until the 1960's no Catholic university permitted a layman to obtain a doctorate in theology.<sup>1</sup> Even now, many institutions empowered to grant theological degrees refuse to admit laymen.

When speaking of academic freedom the Second Vatican Council concentrated on freedom of research, teaching, and learning. It did not mention tenure, the second element in academic freedom. But it appears that freedom cannot exist without some assurance of tenure. It follows from the nature of academic freedom that a cleric, religious, or lay person should not be subject to ecclesiastical action affecting his academic status, unless in accord with conditions specified in the contract signed by both the teacher and the institution employing him. In doubtful cases, the security of the individual should not be threatened, since the security of the institution is already beyond challenge. The Church and its schools will survive any teacher, however

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<sup>1</sup>James Michael Lee, "Catholic Education in the United States," in Catholic Education in the Western World, ed. by James Michael Lee, pp. 293-94.

troublesome. In general, non-academic persons such as local ordinaries and superiors of religious communities should avoid wielding authority over academic communities and persons.

Philosophically, the expression "academic freedom" does not mean the same thing to the academic community of the United States as it does to the bishops of the Second Vatican Council and to the ordinaries and religious superiors across the country. The Council's philosophy is traditionalist, supernaturalist, and realist. It tends to emphasize academic responsibility rather than academic freedom. It does not see indoctrination as abhorrent. But this philosophy is going out of fashion in the American academic community. Academic people in the United States tend to accept a philosophy more modernist, critically naturalist, and pragmatic. They hold freedom as a paramount value. They expect that free men will enforce responsibility upon their peers, without outside action. The bishops and religious superiors should see "the signs of the times," to quote the Council. They should clearly differentiate between their authority to rule and their authority to teach. They must remember too that the magisterium includes, in a sense, the entire people of God, the whole Church. All have received revelation from God, not merely the bishops. They might remember these words of the late John Courtney Murray: "Authority is indeed from God, . . . The freedom of the human person is also from God, and it is to be used in community for the benefit of others."<sup>1</sup>

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<sup>1</sup>"Freedom, Authority, Community," in Freedom and Authority in the West, ed. by George N. Shuster, p. 15.

To conclude: The sixteen documents of the Second Vatican Council affirm the Church's dedication to education as a means to promote the understanding of faith and the betterment of mankind. They commit the Church to using every means such as traditional and modern, formal and informal, to educate men of all ages, classes, nations, races, and religions. The documents are especially significant for their emphasis on the needs of modern man and on the importance of Scripture, particularly in theology and the liturgy.

But the documents are not always consistent. They urge research. Yet without any known research, they assume uncritically that the Church should perpetuate its schools and simultaneously enlarge its other efforts in education. Furthermore, they insist on the need for authority in the Church, but also on the need for freedom, collegiality, subsidiarity, and shared responsibility. Yet they do not delineate with precision how these diverse elements are to be reconciled. Apparently they leave that problem for the philosophers and theologians of education.

## APPENDIX

### SOME EDUCATIONAL ACTIVITIES

#### SUGGESTED BY THE COUNCIL

The Second Vatican Council calls for the existence of a great number of educational activities: schools, institutes, special programs, etc. Many of these are mentioned in the preceding text. Below are listed others, selected for inclusion because they would be new or uncommon in the United States.

#### A. Concerning the Liturgy:

1. Institutes to train professors who are to be appointed to teach liturgy in seminaries, religious houses of study, and theological faculties<sup>1</sup>
2. Commissions on the liturgy, sacred music, and sacred art or one commission concerned with all three areas in each diocese<sup>2</sup>
3. A separate liturgical commission for each ecclesiastical territory with its own conference of bishops<sup>3</sup>
4. Restoration of the catechumenate for adults<sup>4</sup>
5. Higher institutes of sacred music<sup>5</sup>

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<sup>1</sup>Sacrosanctum Concilium, Art. 15.

<sup>2</sup>Ibid., Art. 45.

<sup>3</sup>Ibid., Art. 44.

<sup>4</sup>Ibid., Art. 64.

<sup>5</sup>Ibid., Art. 115.



6. Genuine liturgical training for composers and singers<sup>1</sup>
7. Schools and academies of sacred art<sup>2</sup>
8. Instruction in the history and principles of sacred art for seminarians during their years in philosophy and theology<sup>3</sup>

B. Concerning the mass media:

Schools, faculties, and institutes in which movie and television writers, journalists, and others may acquire a rounded Christian formation, especially regarding the Church's social doctrine<sup>4</sup>

C. Concerning priestly formation:

Pastoral institutes, conferences, and projects for the younger clergy<sup>5</sup>

D. Concerning the laity:

Centers of documentation and study in theology, anthropology, psychology, sociology, and methodology for the laity, in all fields of the apostolate<sup>6</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., Art. 127.

<sup>3</sup>Ibid., Art. 129.

<sup>4</sup>Inter mirifica, Art. 15.

<sup>5</sup>Optatam totius, Art. 22.

<sup>6</sup>Apostolicam Actuositatem, Art. 32.

E. Concerning the missions:

1. Gatherings, courses, and diocesan and regional schools for catechists<sup>1</sup>
2. Refresher courses on biblical, theological, and pastoral studies for priest missionaries<sup>2</sup>
3. Special, organized apostolic training for missionaries, consisting of classroom learning and practical exercises<sup>3</sup>
4. Missiological institutes or other faculties or universities to prepare some missionaries with exceptional thoroughness<sup>4</sup>
5. Pooling of resources within an episcopal conference for the establishment of seminaries, schools of higher learning and technology, and pastoral, catechetical, liturgical, and communications centers<sup>5</sup>

F. Concerning the Church in the modern world:

Institutions to train persons to serve in the developing nations<sup>6</sup>

G. Concerning priests:

1. International seminaries<sup>7</sup>

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<sup>1</sup>Ad Gentes, Art. 17.

<sup>2</sup>Ibid., Art. 20.

<sup>3</sup>Ibid., Art. 26.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid., Art. 31.

<sup>6</sup>Gaudium et Spes, Art. 88.

<sup>7</sup>Presbyterorum Ordinis, Art. 10.

2. Libraries, centers of pastoral studies, congresses, courses, and programs of study so that priests may pursue studies and learn methods of evangelization and of the apostolate<sup>1</sup>
3. Courses on pastoral methods and theological science designed for new pastors, for those in a new pastoral activity, and for those new to a diocese or country<sup>2</sup>

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<sup>1</sup>Ibid., Art. 19.

<sup>2</sup>Ibid.

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APPROVAL SHEET

The dissertation submitted by Edward Francis Breen, has been read and approved by members of the Department of Education.

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

Feb. 3, 1969

Date

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Signature of Adviser