



## “VATICAN II (2012-2015)” INTERNATIONAL RESEARCH PROGRAM

### *Vatican II: An Historical Event– The Stakes for Today The Gospel in the face of Cultures*

[vatican2paris2015.org](http://vatican2paris2015.org)

Dear Friends,

First of all, on behalf of IFCU and the Scientific Committee I would like to thank you for your presence and your involvement in the pre-colloquium. There, we established 5 committees that will address the original questions that have been re-phrased, taking into account the debates that were held. Five people have agreed to chair each of the different committees and we thank them wholeheartedly.

The Scientific Committee met after the pre-colloquium to organize the committees, and named a vice chair, a secretary and members among the different participants. We strove to have equal representation from each continent (only secretaries were exempt from this requirement).

We kindly invite you to look at the documents produced and to contact the committee secretaries to send them your own suggestions **by November 30<sup>th</sup>, 2014**.

This message includes the following:

1. The *minutes* from the pre-colloquium.....page 2
2. The process outline and schedule.....page 9
3. The Committees: Composition and topic .....page 10
4. Instructions if you wish to participate in the debates.....page 12

Warmest Regards,

Guy-Réal THIVIERGE (CCR-IFCU)

Scientific Committee :  
Mathijs LAMBERIGTS (Belgium),  
Gilles ROUTHIER (Quebec),  
Pedro RUBENS FERREIRA OLIVEIRA (Recife),  
Christoph THEOBALD (Paris)

## The *minutes* from the pre-colloquium

### Introduction

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During a first period, 20 international workgroups reflected about five thematic questions in order to elaborate texts for further discussion. In a second phase, these texts were discussed during a pre-colloquium that functioned as a transition towards a second phase in the project. On the basis of these texts and the 5 syntheses the several issues and the axes were further discussed by way of further reflection. In light of the colloquium of April 13 to 15, several choices were made.

This report offers a survey of the several issues as discussed during this pre-colloquium. It also includes the decisions taken and the next steps that will be taken in order to bring this collective reflection to a satisfying result.

### Present

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The *Comité Scientifique*, consisting of Christoph THEOBALD, Pedro RUBENS FERREIRA OLIVEIRA, Gilles ROUTHIER, Mathijs LAMBERIGTS and Guy-Réal THIVIERGE (CCR-FIUC), had invited ten representatives [*représentants des chefs de équipe*]: for Africa: Jean-Bosco MATAND BULEMBAT and Jean-Paul MESSINA; for North America: Timothy MATOVINA and Marie Jo IOZZIO; for South-America: Carlos MENDOZA ALVAREZ and Carlos SCHICKENDANTZ; for Asia and the Pacific: Paul PULLIKAN and Agnès KIM; for Europe: Michaël QUISINKSY; for the Middle East: Antoine AL AHMAR.

Invited were also the deans of the Parisian theological faculties: Jacques de LONGEAUX, Étienne GRIEU, and Laurent VILLEMEN (representing the dean of the Faculty of Theology of the ICP).

Present were also the members of the *comité de pilotage* Valérie LE CHEVALIER and Montserrat ALOM, and the *synthétiseurs*, Erwan CHAUTY, Anderson PEDROSO, Jean-Michel DESTORS, Odile FLICHY and Dries BOSSCHAERT.

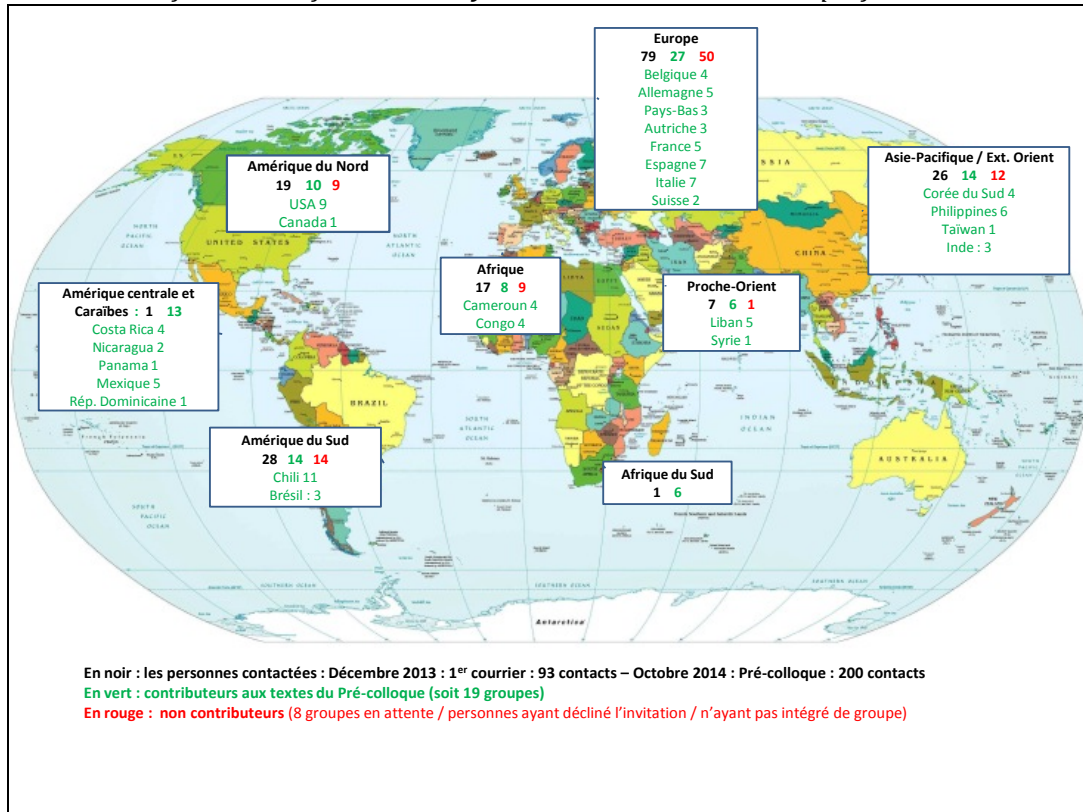
### Content

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The meeting of October 21 consisted of two parts.

At the beginning of the meeting, the Scientific Committee again explained the purposes of the project as described in the project text (cf. appendix 1 : “Aims and spirit of the project”). In this regard, attention was paid to the international answers on the five questions as formulated by the Scientific Committee. The answers received came from five continents. About 100 persons were involved in the process. 20 texts, the result of the work of 20 groups, were submitted (cf. appendix 2 : “Liste doc. Pré-colloque”).

*Distribution of the scientific community and invited involved in the project:*



These 20 texts were extensively discussed during this first day. On the basis of 5 syntheses – 1 for every question – the following three aspects were highlighted: the consensus between the different texts; the disagreement if not controversy between the texts; the suggestions for further discussion. On the basis of this profound and open discussion, some reflection axes were indicated, that should function as guidelines for the further development of the project. Given the fact that the syntheses can be consulted on [www.vatican2paris2015.org](http://www.vatican2paris2015.org), this report will limit itself to the most important elements as dealt with during the discussion.

The debate concerning the *Désigner le temps présent*-issue revealed that violence and the suffering of people without voice are great challenges for the (theological) relation between human beings as such and the societies they are living in. Due to the opportunities as offered by the different communication media, theologians are invited to reconsider again the signs of the times in the context of today. Given the fact that several texts stressed the diversity in contexts, people rightly asked how to reconcile unity and diversity. There was certainly an awareness of the fact that the current situation requests more sided answers. Vatican II attempted to give answers to these challenges in different contexts, a given that makes of this Council in a certain sense an ambiguous authority. Indeed, some participants questioned the possibility “to translate” Vatican II for today, insisting on the historical and contextual distance.

*Le service de la théologie aujourd'hui* was the subject of only one text as such, but the topic proved its relevance by the fact the issue was also discussed in several other texts, intended to deal with other questions. With regard to the service of theology today,

it became clear that several challenges if not problems were mentioned: collaboration between institutes; the statute and method of theology (inductive versus deductive approaches); the purpose of doing theology (handing over tradition, *renovatio, ressourcement* or *aggiornamento*); theology's cultural diversity; the role of women and laity in doing theology; the importance of Scripture for theological reflection. The differences in positions revealed how much theologies are characterized by concrete contexts and thus questioned the idea of a universal theology. People suggested that universal theology should create spaces for concrete, plural, contextual theologies.

The topic of a multilateral hermeneutic was central in the *La rencontre de l'Évangile et de l'Église avec le monde et la culture*-issue. The discussion revealed that this issue is a complex one. However, agreement was found with regard to important issues such as inculturation, interculturalization, and multiculturalization. However, on the level of practical translation of existing intellectual initiatives, resistance and hesitation became visible. It is unclear how this resistance should be interpreted and how it can be made fruitful in light of a real(istic) evangelization of culture and a profound inculturation of the Gospel. On this level, there is need for further reflection and discussion.

The *Vatican II comme "boussole" pour l'Église du XXI<sup>e</sup> siècle*-debate consisted of mainly two major issues. First there was the question what the Council's meaning can be for the Church in the changed contexts of today. What should be considered as the most important orientations of the Council? Agreement consisted on the fact that the renewed attention to Scripture and Patristic texts positively contributed to the Council's orientations. The same was true for the contextual approach of the sources of theology as such. Needless to say that the disputants also indicated some shortcomings, such as the absence of a well elaborated Councilian lay spirituality. Also the metaphor 'boussole' was subject of debate: where is space for diversity in the orientation? Who has the power to define the direction in which things should go? May be, such concept is a bit too naive? Is it not better to speak of "powers"? Where is the space for the "other"?

The texts revealed that *les urgences actuelles pour l'Église* are multifaceted. The participants paid attention to the place of migrants and victims of systematic violence in Church and theology. Quite a number of the participants insisted on the fact that it is not only important to talk *about* them, but also to create a forum where they can speak and become visible as dialogue partners. In such process, Vatican II might be the inspiration in the search for a new language for a new pastoral theology, in which Church communities have an open ear for all.

At the end of the first day, the participants were invited to present the most important topics that should find their way in the project texts and in the forthcoming discussions. The following five thematic clusters were composed:

Comment lire les textes Vatican II	Communion	Culture	Peace	Autorité
Écritures Saintes	Diversité/pluralité	Inculturation	Violence systémique	Pouvoir
Parole de Dieu	Unité dans la foi	Pluralism/mission	Nature humaine	(shared power)
Development	Language	Culture/education	Significance of the	Theol.

de la théologie à Vatican II	commun	on	Church	Leadership
Discursives Narratives	Catholicité de l'église	Polycentrique	Souffrance	Quelles institutions
Méthode inductives	Ce que dit Dieu dans - l'histoire - monde	Religiosité (populaire)	Sujets - Pauvres - Émigrés - Marginalized	Églises locales + régionales
	Signes de temps	spiritualité	Church-home	Statut du théologien
	World Church	Autres religions + dialogue	Dignité-Human being	Quels théologien s?

The organization of the April colloquium was the focus of the second day of the pre-colloquium.

By way of introduction, the Scientific Committee explained the aims of the conference (cf. the schema p. 9). The pre-colloquium wanted to stimulate intercontinental collaboration and this in line with the spirit of Vatican II. Also the conference of April is meant to be in line with Vatican II's spirit. In line with the Council's spirit and on the basis of the inter-continental collaboration, the next step must be to collect the rich diversity of the different horizons in an intercontinental context. The ultimate aim must be the creation of five theological texts about the five topics which, on the basis of profound discussion, were considered to be relevant for theology and theological reflection today.

The texts, written by theologians, historians of theology, and canonists, are intended for the theological communities, being active in university circles. At the same time, it is the firm ambition to present the texts in such a way that they have some relevance for a broader forum and for Church communities: *Il s'agit de faire un texte de théologiens (incluant les historiens et les canonistes) adressé à la communauté des théologiens, au milieu universitaire, demeurant ouvert à l'espace public et à l'Église.* Indeed, it belongs to the essence of theologians' service to approach these three contexts on the basis of their specific disciplines. The documents' style thus must reveal a prophetic dimension that does not forget the suffering humanity, but also avoids a kind of "programmatisation". People should search for a differentiated consensus, that creates room for contextually defined diversity in order that plurality could fully be discussed and appreciated. The texts of Vatican II must be approached in distance – because of the changed context – and as authority –because of their fruitfulness and potentiality. In order to make clear that this project wants to offer a message to humanity as such, the option was taken not only to publish the five thematic texts, but also to formulate a final declaration, directed to the public opinion.

On the basis of a synopsis of the synthetic texts and the axes as chosen by the different representatives, the following work division for the five commissions was suggested:

Notre rapport *différencié* au concile Vatican II (typologie de ce rapports) et le problème

central de l'articulation entre <i>pastoralité, œcuménicité et Écritures / doctrine / spiritualité et religiosité</i>
Le diagnostic du moment présent: approches sociologiques, philosophiques et théologiques – le problème d'une interprétation interculturelle de la <i>foi chrétienne</i> et ses enjeux
La voix des "sans voix", l'inculturation et mission et leur "pendant" ecclésiologique
Travailler à la construction d'une culture de paix: les dialogues interreligieux (judaïsme – islam – bouddhisme – hindouisme – taïisme – religions traditionnelles) et la responsabilité ecclésiale par rapport à la réconciliation des sociétés et peuples et avec l'environnement (défi écologique)
Communautés – catégories de personnes – ministères – figures de l'autorité dans l'Église / dans les Églises locales – conciliarité/collégialité/synodalité

The proposed categories are the basis for three transversal levels: this should result in final drafts which show a clear inter-textual level. The following levels should be distinguished: (i) an anthropological level; (ii) a theological level; (iii) an ecclesiological level. These three levels will be clearly present in the reformulated questions.

#### Practical decisions

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On the basis of the discussions, the following practical decisions were taken in order to promote and support the further elaboration of the project.

Among the different representatives five presidents were elected for the five commissions. The Scientific Committee reformulated the initial questions on the basis of the material as submitted. These five questions will be distributed to the commissions, which are expected to formulate answers to one of the five questions (cf. p. 10sq). Every commission consists of a president, a vice-president, a secretary and some members. All continents should be represented. The candidates for the several functions were suggested by the participants of the pre-colloquium. In order to optimize the commissions' work, a procedure is added to the current report (cf. p. 10sq.) :

#### Etape 1: Suggestions adressées à la commission par les participants qui le souhaitent

All the international participants in this process get the opportunity to submit suggestions and formulate points of interest to the different commissions. For all questions, they get the opportunity to formulate suggestions for all and every commission (**maximum 150 words per question**), questions which should be directed to the secretaries of the respective commissions. For this, the material as available on the site [www.vatican2paris2015.org](http://www.vatican2paris2015.org) can be used. These suggestion should be submitted before November 30, 2014.

#### Etape 2: rédaction du projet

Under the guidance of the president, every commission elaborates a project text. All members of these commissions are expected to act according to the responsibilities as distributed among the members. The project texts will be based upon the different

intercontinental texts, the syntheses, the issues as discussed during the pre-colloquium, and the suggestions as submitted by those involved in the whole process.

The aim is to rewrite, rearrange, and complete all elements in a text corresponding with the question entrusted to that commission. It has to be written with in mind the wounded humanity that takes the initiative in renewing the world. It is desired that the chapters of the texts correspond with the three axes (anthropological, theological and ecclesiological) findable in the formulation of the question. The point is to write a text of theologians (including historians and canonists) addressed to the community of theologians, within the university, open to the general public and the Church. One has to avoid a programmatic text marked by excessive technicality.

The text have to be around fifteen pages (max. 7000 words) in single spacing, type size Times New Roman 12.

They have to be sent to the secretary of the Scientific Committee, Dries Bosschaert ([vatican2paris2015@outlook.com](mailto:vatican2paris2015@outlook.com)) before 19 January 2015.

### Etape 3: Propositions d'amendements par tous les participants au projet

Once the five project texts are sent to all participants, the participants are offered the possibility to react and this before February, 2015. The reactions should be done in such a way that the readers immediately know which topics were discussed if not disputed (in this regard, the references are explicitly mentioning page number and lines. Moreover, correctors are invited to mention explicitly the pages on which they think emendations, remarks, critiques should be made. These texts are then to be sent to Dries Bosschaert and (ii) the comité de pilotage ([vatican2paris2015@outlook.com](mailto:vatican2paris2015@outlook.com))

### Etape 4: Amendement des textes par le Comité Scientifique

Once the emendations as made by the participants are organized in a kind of synopsis, the Scientific Committee will integrated the different proposals in documents.

### Etape 5: Colloque 13 avril au 15 avril 2015 à Paris

The five project texts as prepared by the different commissions will be discussed during the colloquium. During the colloquium, some interventions might create the possibility to present the dossiers in such a way that they will be discussed in commissions. This might also be of great help for the elaboration of a status questionis and the adoption of the five final documents on the five topics as proposed above.

At the end of the meeting, the following structure of the colloquium was presented [*Structure prévisionnelle du colloque*]:

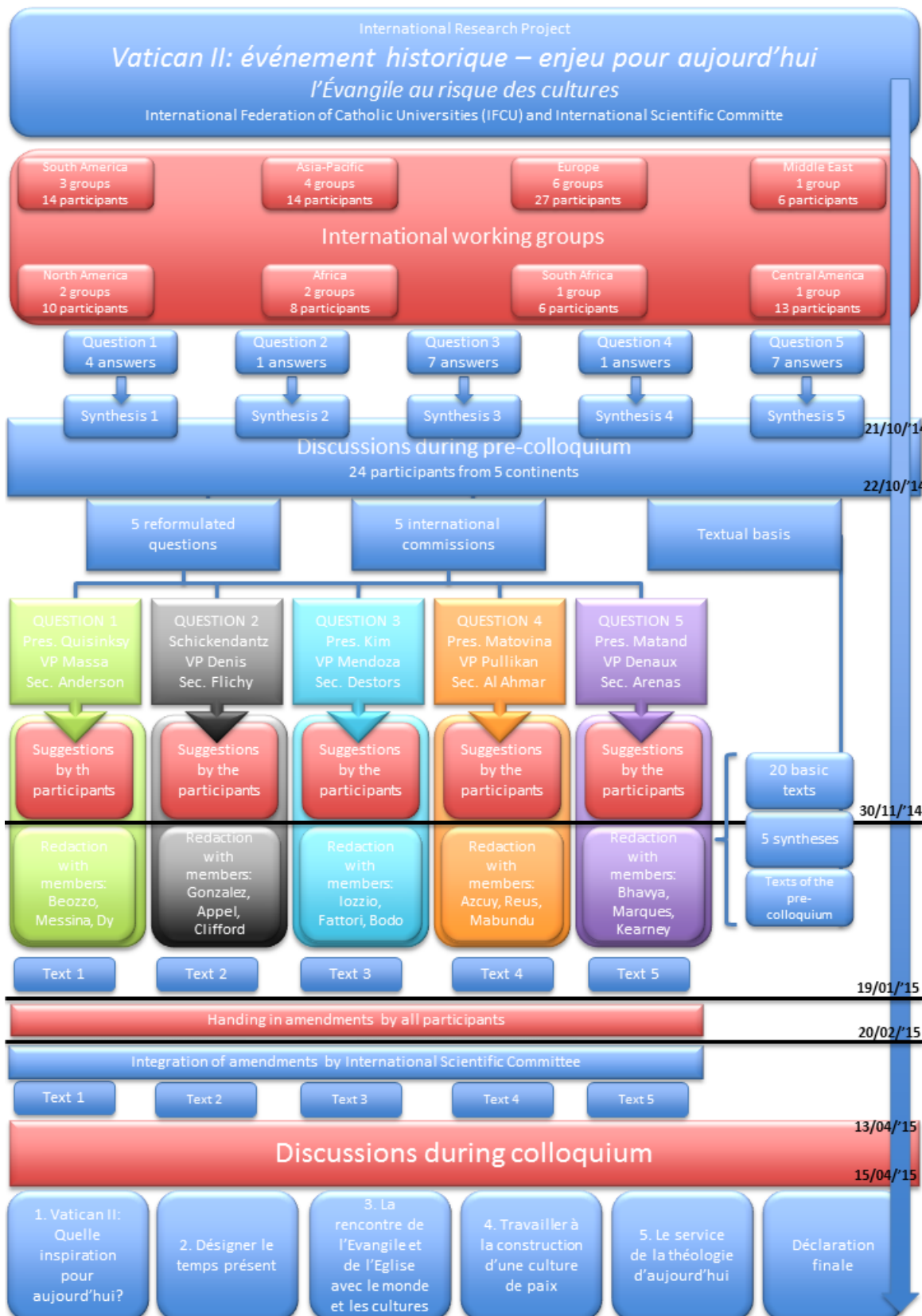
#### 1. Introduction

- Salutations, en particulier par le Pdt de la CEF
- Liturgie de l'ouverture
- Brève conférence sur l'enjeu de la démarche (rappel historique, théologique et institutionnel)

2. Débat sur les thématiques des commissions
  - Brève présentation par un rapporteur du schéma préparé par la commission (*relatio*)
  - Débat en assemblée
3. Renvoi du texte en commission pour amendement
  - Travail en commissions sur chaque texte
4. Retour en assemblée
5. Rédaction d'un texte synthétique, relativement bref, pouvant rapidement être communiqué et clôture du Colloque
  - Liturgie de clôture



## The process outline and schedule



## Committees and Questions

### Committee 1: *Vatican II - How Does It Inspire Us Today?*

Chairman: Michael Quisinsky  
 Vice-chair: Mark Massa S.J.  
 Secretary: Pedroso Anderson  
 Members: José Oscar Beozzo, Jean-Paul Messina, Oliver Dy

50 years later, how important is Vatican II today, and what role can it play in:

- Promoting human dignity
- Interpreting the Gospel
- Reforming the Church [*renewal*]?

### Committee 2: *Identifying the Present Day*

Chairman: Carlos Schickendantz  
 Vice-chair: Philippe Denis  
 Secretary: Odile Flichy  
 Members: Denis Gonzalez, Kurt Appel, Catherine Clifford

Vatican II is founded on a relatively positive vision of the changes that the world was going through at the time, despite considerable reservations. We are fully aware of the political, economic, cultural, and ecclesial changes in context since then, as well as the profound changes that have occurred since the Council. How can we interpret the “present” today (*GS 4- 11*)?

- anthropologically
- theologically (relationship with the Gospel)
- ecclesiologically (the consequences on the declaration of faith and building the Church)

### Committee 3: *The Confluence of the Gospel with the World and Cultures*

Chairwoman: Agnes Kim  
 Vice-chair: Carlos Mendoza  
 Secretary: Jean-Michel Destors  
 Members: Mary Jo Iozzio, Maria Teresa Fattori, Jean-Marie Bodo

The Church’s missionary experience in the XIX and XX centuries incited Vatican II to revisit the Catholicity (ecumenism) of the Church that is now present in all cultures, thereby allowing the Gospel to be a part of the plurality of cultures in the world. In this new situation, how does diversity and unity fit in

- anthropologically (unity of the human family, diversity of peoples and nations, and the voiceless)
- theologically (diverse doctrinal, theological, catechetical, and liturgical expressions, as well as ways of life and the unity of the Church)
- ecclesiologically (the diversity of ecclesial forms, interaction between communities, and the Church’s forms of government that protect diversity and promote unity).

**Committee 4: *Striving to Build a Culture of Peace***

Chairman: Timothy Matovina  
Vice-chair: Paul Pullikan  
Secretary: Antoine Al Ahmar  
Members: Virginia Azcuy, Manuel Reus, Fidèle Mabundu

In a world context of the Cold War, decolonization and denominational divides, Vatican II incited people to go outside of their comfort zone and encouraged reconciliation and peace. What should the Church do in today's context of a new kind of violence?

- anthropologically (relationship with the creation, and the marginalized poor, and immigrants)
- theologically (reinterpreting the Gospel and the Scriptures, in a context of ecumenical dialogue and the confluence of religions)
- ecclesiological (exercising power in the Church)

**Committee 5: *The Service of Theology Today***

Chairman: Jean-Bosco Matand  
Vice-chair: Adelbert Denaux  
Secretary: Sandra Arenas  
Members: Sr. Bhavya, Luiz Carlos Luz Marques, Paddy Kearney

Thanks to the support of strong institutions (Catholic Universities, faculties of theology, and religious orders), the contribution of theologians was a defining characteristic of the Second Vatican Council. Fifty years later, the field of theology finds itself in a fragile and contested position. How, where, and by whom should theology be practiced so as to guarantee a rich theological contribution to the Church?

- anthropologically (what is its place in culture, society, university and the sciences?)
- theologically (regarding its responsibility towards the Word of God and the spiritual life of Christian communities)
- ecclesiological (in its relationship with the magisterium)

## Instructions if you wish to participate in the debates

*1<sup>st</sup> phase: make suggestions to the committees – by November 30<sup>th</sup>*

Maximum: 150 words by committee

Language: English compulsory + French or Spanish

Kindly send your suggestions to each Committee secretary with copy to :  
[vatican2paris2015@outlook.com](mailto:vatican2paris2015@outlook.com)

*2<sup>nd</sup> phase: make amendments to the texts – between January 19<sup>th</sup> and February 10<sup>th</sup>, 2015*

Amendments should be directly introduced in the texts available online (in .doc format) and  
**highlighted in red**

Language: English compulsory + French or Spanish

Kindly send the documents to each Committee secretary with copy to :  
[vatican2paris2015@outlook.com](mailto:vatican2paris2015@outlook.com)