

MODERNISM (ISSN 2499-6742)

ANNO VIII - 2022

Il Concilio Vaticano II nelle modernità

ISBN 9788837237783 – pp. 384, € 31,00

ABSTRACTS E KEYWORDS

Giovanni Turbanti

Tra la storia e l'eternità

Intenzioni, aspettative, rappresentazioni conciliari di alcuni protagonisti del Vaticano II

(pag. 13-42)

ABSTRACT

A preliminary issue to the reconstruction and analysis of the dynamics and discussions that took place at Vatican II concerns the different representations that the various participants had of it. The article intends to analyse, through different public and private sources, the ideas that some of the most relevant protagonists had regarding what an ecumenical council was or should be. These representations motivated and conditioned the strategies adopted in the confrontation of the different positions. They expressed themselves in the different proposals concerning procedures, the organisation of the work, and the topics to be discussed. The analysis first considers John XXIII's intentions, then the prevailing representations in some of the most significant contexts: the Secretariat of State, the Doctrinal Commission, the Commission for the Apostolate of the Laity, and the Secretariat for Christian Unity. In particular, the analysis brings out the comparison between those who believed that the Council should define doctrinal truths being for eternity and those who instead believed that it should mainly address the problems of the people of the time.

KEYWORDS

Second Vatican Council (Self-Representations of the) – Second Vatican Council (Projects for the) – Tradition – Pastoralism – Conceptions of History

Gilles Routhier

Traces de modernité dans les textes de Vatican II

(pag. 43-63)

ABSTRACT

The Second Vatican Council represents a milestone in the history of the Catholic Church in that it transformed the Church's relationship vis-à-vis the modern world. It is not surprising that the opposition at the Council established itself in connection to the change of the Church's position concerning modernity. This position had been defined in the aftermath of the French Revolution and was reiterated throughout the 19th century. At the Council the reversal of the Church's anti-modern tendencies was above all enshrined in the pastoral Constitution *Gaudium et Spes* and in the Declaration on religious freedom that would be viewed as the disavowal of the popes' magisterium since Gregory XVI and Pius IX.

KEYWORDS

Second Vatican Council – *Gaudium et Spes* (Pastoral Constitution) – Modern World – Dialogue – Anti-Modern Condemnation

Saretta Marotta

Augustin Bea e la disputa sulla storicità dei Vangeli*

(pag. 64-99)

ABSTRACT

What role did Cardinal Augustin Bea, former rector of the Pontifical Biblical Institute, play when, on the eve of Vatican II, the traditionalist exegesis promoted by the Pontifical Lateran University launched its attack on Jesuit scholars, precisely putting the preparation of the Council at stake? Based on documentation from private archives, this article sheds light on Bea's position in this affair, as well as his public and private steps in defence of the historical-critical method. In doing so, it analyses Bea's contribution to a particular aspect of that issue, that is the dispute over the historicity of the Gospels, from the early years of his career as a young lecturer at the Biblical Institute to his role in the promulgation of the Pontifical Biblical Commission's instruction of 21 April 1964 on this subject, which was later adopted by Dei Verbum 19.

KEYWORDS

Catholic Exegesis – Historicity of the Gospels – Pontifical Biblical Institute –
Second Vatican Council – Augustin Bea (1881-1968)

Agnès Desmazières

Un nouveau rapport au monde à l'épreuve des dynamiques conciliaires

L'“anthropologie” de Vatican ii selon Yves Congar

(pag. 100-133)

ABSTRACT

The concern of thinking about the Church in its relationship with the world represents a leitmotif in the Yves Congar's idea of *aggiornamento*, which was expressed after the announcement of the Council. However, his demand for a paradigm shift grew during his experience in Vatican ii, of which he outlined a real “anthropology”. Congar proved to be an enlightened spectator of the human dynamics at work in the Vatican ii. Lacking French support, he was led to a sort of “possibilism” that limited his influence, especially about the issue of the Church's relationship with the world, and in particular the consideration of poverty and the Church's necessary repentance for her historical faults.

KEYWORDS

Second Vatican Council – Yves Congar (1904-1995) – Anthropology – Poverty – Repentance

François Weiser

La “tradition” dans l’argumentation des experts du Concile Vatican ii

(pag. 134-157)

ABSTRACT

The vocabulary of tradition, while mobilised by all the players in the Second Vatican Council, covers different theological options and linguistic strategies. Reading the corpus of the vota on the one hand (preparatory phase of the Council), and some key moments of the committee or plenary debate (Scripture and tradition, collegiality, the place of the laity) on the other hand, during the four sessions of the Council, makes it possible to identify three main positions. The use of tradition was of course mobilised by conservative or even traditionalist groups, as a resource to undermine any discourse deemed as innovative. Tradition was symmetrically mobilised as a driver of the *aggiornamento* by those who drew from it the reasons for *ressourcement*. Finally, tradition was paradoxically the argument put forward in support of the discourse of new dogmatics by those who contested any dogmatic evolution. This is the case of those who asked for new developments about Marian theology, or even an enhancement of the papal primacy. That ambivalent mobilisation of tradition refers to the contents and ways of doing theology that should be specified to better appreciate the logics of confrontation/ differentiation working at the time of the Council.

KEYWORDS

Tradition – Traditionalism – *Ressourcement* – *Aggiornamento* – Theological Networks

Sante Lesti

Il papa pellegrino e il Concilio

I primi viaggi internazionali di Paolo VI nei diari e nelle lettere del Vaticano II (1963-1965)

(pag. 157-185)

ABSTRACT

Paul VI's first three international journeys – the first ever in the modern history of the papacy – took place during the Second Vatican Council (Holy Land, 4-6 January 1964; India, 2-5 December 1964; United Nations, 4-5 October 1965). And, like the Council, they were meant to reform the Church, so that it could re-establish its influence in the modern world. This article examines how Paul VI's pilgrimages to the Holy Land, India and the United Nations were recounted in the diaries and letters of Vatican II. Some Council fathers and experts, such as French Dominican priest and theologian Yves Congar, reacted enthusiastically to all those journeys. Some others, such as Brazilian archbishop Hélder Pessoa Câmara, reacted with enthusiasm to some of these journeys and with reservations to others (for example, Câmara reacted with enthusiasm to Paul VI's pilgrimages to India and the United States and with some wariness towards the pope's visit to the Holy Land). Finally, some others, like Angelina Alberigo (who also records the reaction of her husband Giuseppe and Dossetti) reacted with misgivings towards all of these papal journeys. Overall, the study of the reception of Paul VI's first international journeys among the Council fathers and experts allows us to better understand both the relationship between the pope and the Council and the way the figure of the pope was imagined in the early 1960s.

KEYWORDS

Paul VI (Giovanni Battista Montini, 1897-1978) – Second Vatican Council – Pope – Catholic Church – Holy See

Fulvio De Giorgi

Il buon Samaritano moderno

Nota sul paradigma montiniano del Vaticano II

(pag. 186-227)

ABSTRACT

This essay concerns the paradigm of the “modern good Samaritan”, which was proposed by Paul VI in the closing speech of the Second Vatican Council. Some possible “remote sources” for it are analysed. They can be found in the mystical modernism of the early twentieth century; in the reflection on Communism by some Catholics (in particular, Primo Mazzolari) between the two world wars; and in the experience of Communist Catholics after WWII.

KEYWORDS

Paul VI (Giovanni Battista Montini, 1897-1978) – Modern Good Samaritan –

Tommaso Gallarati Scotti (1878-1966) – Primo Mazzolari (1890-1959) – Felice Balbo (1914-1964)

Giovanni Filoramo

Il concilio della modernità visto dalla “postmodernità”

(pag. 228-193)

ABSTRACT

At the conclusion of the previous papers, this article discusses the distance that separates us from the Second Vatican Council. Already a few years ago, John W. O'Malley wondered how the present condition of a postmodern, postcolonial, and multicultural world should imply a renewed interpretation of Vatican ii. The idea of postmodernity, seen simply as a period subsequent to modernity per se, no longer seems to be appropriate for describing our age, in which endless contradictions show the persistence of unresolved crises, especially concerning religious beliefs. Looking at the Council from this perspective means pointing out the issues arising from those crises, e.g.: the divisive problem of tradition, the horizon of the Council's sacredness in the face of secularisation, and the question of the language used in the Vatican ii documents.

KEYWORDS

Second Vatican Council – Modernity and Postmodernity – Tradition - Secularisation –
Return of the Sacred