

CADEIO CONNECTION

Volume 21, Issue 3

October 2012



Oriente Lumen XVI Conference: “The Theology of the Laity”

by Father Joseph Loya, OSA, Villanova University

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Participants and speakers at the Oriente Lumen XVI Conference, June 18–21, Washington (D.C.) Retreat House. (Photo by Deacon Michael Bishop)

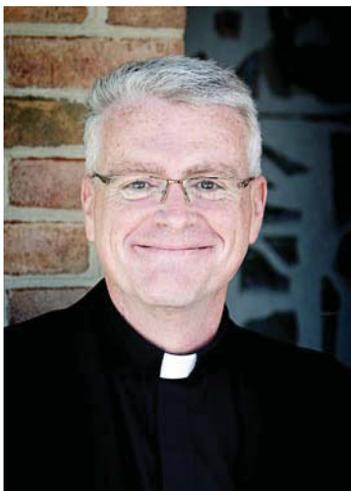
That He would bless the good intentions of His servants who have gathered here, and enable us to begin our work well and bring it without impediment to fulfillment of His glory.... Let us pray to the Lord.”

In light of this petition from the opening Prayer Service to the Holy Spirit (Moleben), participants in the Oriente Lumen (O.L.) XVI Conference intentionally entered upon a relationship subsumed in Our Lord’s gospel prayer “that they all may be one” (John 17:21). Conference Coordinator Mr. Jack Figel in his welcoming remarks affirmed this quality

of fellowship as the very *raison d’être* of the O.L. Conferences from their establishment.

This year’s conference convened June 18–21, 2012, at the Washington (D.C.) Retreat House. Before introducing the distinguished author, commentator, and lecturer Frederica Mathewes-Green (Orthodox), Conference Moderator Bishop John Michael Botean (Romanian Catholic Diocese of Canton, Ohio) asserted that any ecclesiology lacking deep and substantial theological reflection on the laity forfeits all claims to

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Letter from the President

Dear CADEIO Members,

Following our excellent 2012 Institute on Introduction to Ecumenism held at the Colledgeville Institute for Ecumenical and Cultural Research, St. John's University and Abbey, this past summer,

I am pleased to announce to you the dates, which we just determined, for the **Advanced Institute on Ecumenical Formation**, which will be held **July 7–13, 2013, at St. Paul's College** near the Shrine of the Immaculate Conception and the Catholic University of America in **Washington, DC**.

Once again, the program will be directed by Father John Crossin, OSFS, with a number of scholars and religious leaders yet unconfirmed to make the many presentations typical of the Advanced Institute. In addition to a more in-depth study of recent dialogue documents, we hope to cover the Church's relationships with many of the groups not covered in last summer's Institute, such as the Orthodox churches, Evangelical and Pentecostal churches, LDS, and Reformed. Stay tuned for more information about details, but please mark your calendar! As before, we will guarantee the cost of tuition to be no more than \$1,000, with a CADEIO subsidy, if necessary.

Again after this summer, I reflected on how much a treasure this Institute could be to so many dioceses and organizations whose faithful volunteers greatly need instruction and continuing formation in Christ's work of unity. Please consider attending in 2013.

There is a lot to report regarding our CADEIO organization this year. We still are trying to iron out the confirmation of our EIN and status as a 501(c)(3) non-profit organization, hopefully to be resolved soon. We have established a committee to review our Constitution and By-Laws for discrepancies and unclear portions. These documents will be sent to you well in advance of General Assembly for a vote at the **National Workshop on Christian Unity**, which will take place **April 8–11, 2013, in Columbus, Ohio**. At that General Assembly, we will also hold elections for the executive committee.

At the current time, Alexei Smith (vice president), Leo Walsh (treasurer), and I intend to throw our names in for a second term. George Appleyard (secretary) will complete his first term without intention to run again.

We are cosponsoring a CARA Survey (Georgetown) with Father Crossin (SEIA) and Father Shawn McKnight (Clergy, Consecrated Life and Vocations) of the USCCB to poll rectors and deans of seminaries and houses of formation and Institutes of theological studies to measure how effectively we are fulfilling the mandate

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of unity among those in formation, to see if, together, we might promote a new generation of ecumenists and interreligious officers for the work of dialogue and understanding.

In the meantime, thanks to the 57 of you who responded to our **CADEIO Survey of Ecumenical Officers**. The results are in this newsletter. I hope they will be a source of discussion at the upcoming workshop in Columbus next year.

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President's Letter (Continued from [page 2](#))

Our regional meetings this year met with mixed success. May meetings in Dallas and Minneapolis brought together small but dedicated groups of diocesan ecumenical officers and staff, and our discussion of best practices for diocesan commissions and relationships was fruitful. My flight was canceled to Los Angeles, but several officers gathered there and held their regional meeting. I am now working with John Crossin to form a concrete plan about how CADEIO and SEIA can work together in planning and staffing these regional meetings in a systematic way to bring regional representation back to life. If you recall, the membership had asked that we consider a more local approach to CADEIO ministry because many budgets did not allow for a five-day residency program at the annual National Workshop. Please watch for upcoming details about when we might be in an area close to you.

Finally, at our executive committee meetings a few weeks ago in Los Angeles, we decided to expand our liaison roster a little to add an associate liaison for each of the groups to which we are represented (Episcopal, Lutheran, NCCUSA, CCT, the Jewish Community, etc.). Liaison appointments made by the president do not have fixed terms and probably shouldn't because of the quality of relationship that takes time to develop. On the other hand, it is easy for a liaison to feel trapped without an alternate to fill in when the liaison is unable to attend an event or to leave a bilateral dialogue unstaffed if a liaison should need to step away from duties. The associate liaison role would provide for shared responsibility when needed and collaboration that will allow a more seamless transition when our representation to various religious groups needs to change.

We will be considering candidates for the roles of liaison and associate liaison in the next few months. If anyone who currently serves would like a change, or if

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you would like to be considered in a liaison role, please send me information of your experience in particular dialogues and why you would like to serve in this way.

Also, I'm **looking for someone who can take the role of webmaster** for CADEIO.org. If anyone is interested, please call me immediately! Thanks to all. Have a great fall.



Father Don Rooney
President of CADEIO

2012 Institute on Introduction to Ecumenism Lays Groundwork for Ecumenical Engagement

by Father Kent Kaufman, Diocese of Toledo

As they say, “It’s all in the timing.” The timing for my appointment as the new ecumenical and interreligious officer for the Diocese of Toledo could not have been any better. Bishop Leonard Blair had the foresight to include with the appointment my participation in the 2012 Institute for Ecumenical Leadership. Even better, the Institute took place July 1–7, the first week of my appointment. It proved to be the perfect introduction into ecumenical work at the diocesan level and beyond. I was grateful that the timing also coincided with the introductory Institute, the first in a three-year cycle of leadership training.

The setting for the Institute was as important as the timing. Twice before, I had made the long trek from Ohio to St. John’s Abbey in Collegeville, Minnesota, but this was my first visit to the Collegeville Institute for Ecumenical and Cultural Research. It provided a retreat-like setting that fostered study, prayer,

reflection, and sharing. Coupled with the gracious hospitality of the monks and the long history of Collegeville’s commitment to the ecumenical movement, it was a great opportunity to step aside from the daily demands of being a pastor (at All Saints Parish in Rossford, Ohio) and simply engage in what the Institute had to offer. The opportunity to pray with the monks, visit the Liturgical Press, and see firsthand the St. John’s Bible was an added bonus.

The faculty for the Institute, consisting of Father John W. Crossin, OSFS, and Monsignor John Radano, was both knowledgeable and engaging. Appointed last November as the executive director of the Secretariat for Ecumenical and Interreligious Affairs at the United States Conference of Catholic Bishops, Father Crossin provided a valuable link to the national scene and enlightened us with a pastoral understanding of ecumenism. As

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Standing, left to right: Msgr. John Radano (presenter), Mr. Michael Terrien (Chicago), Mr. Daniel Tobin (Glenmary), Mr. Rick Caporali (Arlington), Mr. Greg Krohm (Chicago), and Father Don Rooney (president). Seated, left to right: Father John Crossin, OSFS (director), Father Craig Albrecht (Saginaw), Sister Helen Rolfson (St. Cloud), Father Robert Williams (Dallas), and Father Kent Kaufman (Toledo). Not in photo: Father Paul Williams (Charleston).

2012 Institute (Continued from [page 4](#))

a staff member of the Pontifical Council for Promoting Christian Unity for 24 years and a former chair of the Religious Studies Department at Seton Hall University, Msgr. Radano offered both a global and scholarly lens to our Institute. Father Crossin's leadership for the Institute was especially appreciated since he graciously accepted a late invitation to lead the Institute when Brother Jeffrey Gros, FSC was unable to fulfill his longtime role on the faculty because of health reasons.

The Institute participants included priests, religious, and lay leadership from states in the Midwest as well as Texas, Virginia, and South Carolina. Some were the appointed ecumenical officers for a diocese and others

were serving on commissions or working in offices of ecumenism, either as paid staff or volunteers. The limited size of the group fostered an open and trusting exchange of ideas, questions, and aspirations for the work of ecumenism.

The introductory Institute began by looking at the ecumenical movement in a new paradigm and a new context. We were reminded that unity is the first mark of the Church even though disunity of Christians has been the reality for centuries. However, 50 years ago the Second Vatican Council nurtured the Catholic commitment to the ecumenical movement. Throughout the Institute, the learning leaders shed light not only on the need for ecumenism but always developed its

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Why I Am Working for Christian Unity

Father John Crossin is the executive director of the Secretariat of Ecumenical and Interreligious Affairs (SEIA) for the United States Conference of Catholic Bishops. He led the Initial Institute for Ecumenical Leadership in July, along with Msgr. John Radano.

Dear Colleagues:

For the first week in July, I spent a very rewarding time with some of you in Collegeville. I must confess I was a little **apprehensive before I arrived**. First, I had never been to St. John's. Secondly, no one really can take the place of Jeff Gros. He has encyclopedic knowledge of ecumenism. Despite my fears, things seemed to go well.

Several who attended the Collegeville sessions mentioned that **you are often asked why we are working for Christian Unity**. Recently, I answered this question on our SEIA website:

"I am working for Christian Unity because I have been called by God. In seeking to discern God's will, I became convinced, unexpectedly, that God has called and continues to call me to this ministry.

"The Catholic Church is working for Christian Unity because at the Last Supper Jesus explicitly called his disciples to be one. [Jn 17:21]. This call is echoed in the epistles of St. Paul. We pray for unity in our Eucharistic Prayers at Mass.

"The Decree on Ecumenism of the Second Vatican Council and a host of later church documents point the way to Christian Unity. We are urged to grow in love for our fellow Christians. Thus we are called to follow Christ more deeply. I would say that **we are called to spiritual growth**—and we must admit that all of us, Catholics, Protestants, and Orthodox can resist this divine grace.

"The lowering of barriers between Christians in the last 100 years has had a profound impact. We now are free

- To spend more time working together for the poor
- To come to a deeper appreciation of the spiritual gifts of one another
- To combine our resources to share the Gospel with nonbelievers more effectively. The original inspiration of the ecumenical movement came from missionaries."

I am sure that you can add more reasons to this list—and I hope you will.

It is important that we give an account of ourselves and our ministry to those who care enough to ask.

John W. Crossin, OSFS

Online Course in Ecumenism Offered through University of Dayton

Brother Jeffrey Gros, FSC (Catholic Studies Scholar in Residence, Lewis University, Romeoville, Illinois) and Joyce Donahue (Diocesan Religious Education Office, Diocese of Joliet) have collaborated to provide an online course on ecumenism through the University of Dayton in Ohio.

The course, titled “Ecumenism and Parish Life,” is part of the university’s Virtual Learning Community for Faith Formation (VLCFF). The five-week course will be offered beginning in October 2012. (Registration has closed, but the course will be offered again in the fall of 2013.) It is recommended for catechists and others involved in parish ministry.

The course uses Brother Gros’ book, *That They May All Be One—Ecumenism* (Loyola Press, 2001). The topics covered include the following:

- Week 1: Christian Division, Culture, and the Quest for Unity
- Week 2: Catholic Formation for Ecumenism
- Week 3: Sacraments in an Ecumenical Context
- Week 4: Catechetical Themes & Ecumenism
- Week 5: Formation for Common Witness

Students who complete the course may earn 2.5 continuing education units. For a complete description, visit https://vlc.udayton.edu/courses/course_details.php?course=159.

2012 Institute (Continued from [page 5](#))

historical context and offered a projection for the future. Participants quickly learned why ecumenism is required and not optional in our ministry.

In addition to examining some classic ecumenical documents such as *Ut unum sint* and *The Ecumenical Directory*, the Institute drew on the expertise of Msgr. Radano to bring to light what has been happening at the international level since the landmark *Baptism, Eucharist, and Ministry* from the Faith and Order Commission of the World Council of Churches. Msgr. Radano also helped us to look more closely at the Lutheran-Catholic Relations as well as relations with the Eastern Orthodox that have unfolded in the past few decades.

Perhaps what marked the 2012 Institute in a unique way was the specialized background in spirituality and moral theology that Father Crossin brought to the table. Early on he noted that spiritual ecumenism is the soul of the whole ecumenical movement. It makes us ask how we are to deepen our communion and grow in love for each other. Father Crossin reached into his Salesian tradition and noted the importance of spiritual friendship. Since friends care enough to be in conversation with each other, friendship serves as the starting point for ecumenism. Father Crossin admitted that

spiritual friendship can be difficult in today’s culture where detachment tends to prevail over commitment. People are reluctant to deepen or even form friendships. Instead, they embrace the desire to “keep one’s options open.” Yet, ecumenism is only possible if we love one another. And before loving one another, we allow ourselves to meet and know one another as friends.

From his moral theology background, Father Crossin stressed the importance of employing the virtues in our ecumenical efforts. While some may see morality as an insurmountable obstacle to ecumenism, Father Crossin sees the virtues as an ecumenical connector and platform for moral theology. In particular, Father Crossin highlighted the importance of humility. Closely aligned with the virtue of humility is the need for forgiveness and reconciliation. Before ecumenism can come to fruition, healing must take place.

On the first night of the Institute, we participants were asked to develop our goals for the week. As I look back over my goals, I can see how worthwhile my time at the Institute was. As the Institute ended, I noted some key ecumenical questions that have risen to the surface. I am looking forward to exploring those very questions next summer at the Advanced Institute for Ecumenical Leadership.

Ecumenical School Prepares Students for Ministry in a Religiously Diverse World

by Mark Marculy, PhD, Dean of the School of Theology and Ministry at Seattle University

This article was proposed by Sister Joyce Cox, BVM, Director of the Office for Ecumenical and Interreligious Dialogue for the Archdiocese of Seattle. Sister Joyce serves as a member of the board of directors for The School of Theology and Ministry.

As the forces of globalization, communication, and travel advance, religious diversity in the United States continues to challenge traditional views of religious identity, increase the potential for cafeteria believing, and invite the danger of losing touch with the wisdom of a faith grounded in an historic tradition. There is no religious tradition more aware of the importance of these forces than Roman Catholicism, nor a tradition that has tried more to address these dynamics realistically and creatively.

One of the more creative (and unique) responses by a Catholic institution to this diversity and the way it is changing the role of religion in society is found in the School of Theology and Ministry (STM) at Seattle University. STM is a 16-year-old ecumenical institution on the campus of a Jesuit university that challenges simplistic responses to the profound and unavoidable influences of religious pluralism.

STM began with a vision, a dream, and a hope: a vision of Christian theological students deepening their faith and commitment to the Gospel in a common effort, a dream of Christians finding a voice together that engages American culture on issues of justice and peace, and a hope for building an institution that helps



The School of Theology and Ministry at Seattle University, founded in 1996.

to promote movement toward the unity promised and achieved by Christ but rarely realized. Over the past five years, STM has also built an added commitment to make the school a place of safe and substantive dialogue for people of all faith traditions, and even those of no discernable religious faith, as long as they have a deep commitment to the pursuit of truth and the common good.

STM began as a cooperative venture between Seattle University, the Archdiocese of Seattle, and the leaders of several Protestant denominations. The school now has formal partnerships with 12 religious communions, including the Anglican, Reformation, Reformed, and Unitarian traditions, a long-standing Jewish-Christian dialogue and partnership, and a maturing interreligious dialogue and collaboration with Muslims, members of Native American traditions, and Mormons.

Some might expect putting so many traditions together for common study or honest dialogue about faith, morality, spiritual development, societal obligation, and religious commitment could not lead to anything but a watered-down curriculum at best and syncretism at worst. But, the school's experience over a decade and a half has proven the opposite.

The faculty at STM created its ecumenical curriculum through a developmental process that never really ends and is revisited every school year. Revision is based

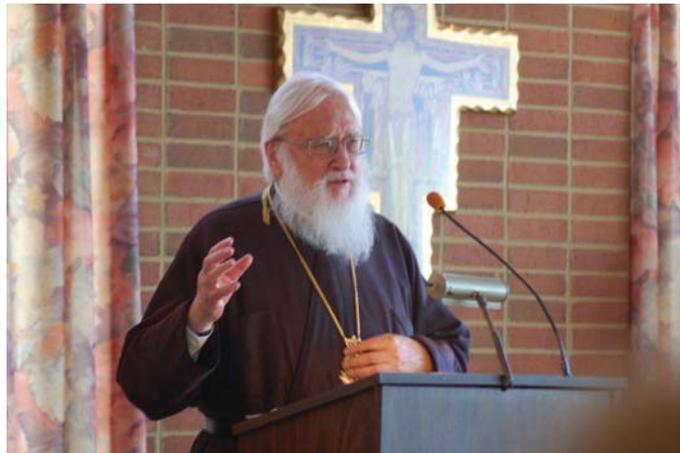


Dr. Mark Marculy, Dean of the School of Theology and Ministry at Seattle University.

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value and place. In her paper Mathewes-Green underscored the responsibility and capability of the laity to preserve and hand on (“tradition” in its verb sense) the Church’s faith against the forceful undertow of contemporary cultural currents named “relativism,” “skepti-



Most Reverend Metropolitan Kallistos of Diokleia (Professor Emeritus, Oxford University). Photo by Deacon Michael Bishop

cism,” “revisionism,” and “thirst for constant innovation.” The faithful are charged to protect and nurture a transformative and life-giving faith in reflection of Mary’s motherly care for her Son.

Blessed John Paul II Shrine Chaplain Rev. Gregory Gresko, OSB, drew from the 1988 apostolic exhortation *Christifideles Laici* and Benedict XVI’s most recent address to the Diocesan Ecclesial Congress in Rome to instruct us that our common vocation to say, “Yes,” to God and, “No,” to the Evil One proceeds from the sacramental reality of our one shared Baptism.

University of Vienna Associate Professor Sister Dr. Vassa Larin (Orthodox) emphasized the fact that the form and quality of lay participation in parish services have varied in time and place throughout history. The Church-at-worship must consciously and constantly guard against being adumbrated by a secular, consumerist mindset.

Author, editor, and lecturer Carl E. Olson (Greek Catholic) located the nature, expression, and end of

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Panel (from left): Dr. Michael Root (Roman Catholic), Carl E. Olson (Greek Catholic), Rev. Gregory Gresko, OSB (Roman Catholic), Sister Dr. Vassa Larin (Orthodox), Archimandrite Robert Taft, S.J. (Greek Catholic). (Photo by Deacon Michael Bishop)

Oriente Lumen XVI (Continued from [page 8](#))

our shared Christian identity within a soteriological *theosis* framework informed by 2 Peter 1:4: “Through these, he has bestowed on us the precious and very great promises, so that through them you may come to share in the divine nature, after escaping from the corruption that is in the world because of evil desire.”

Metropolitan Kallistos of Diokleia (Orthodox, Professor Emeritus, Oxford University) reflected on the “one-ness” of the priesthood of Christ, the “some-ness” of the various distinguishable but interrelated states within his priesthood, and the “all-ness” of our common earthly pilgrimage to the Kingdom of God.

Archimandrite Robert Taft, S.J. (Greek Catholic, Pontifical Oriental Institute, retired), described the Church’s liturgy as a shared action of all the faithful together rather than something enacted by clergy for congregants. As a practical application of “Story Theology,” Taft illustrated the gift of lay vocation in describ-

ing the simple yet powerful ways a particular Christian woman of pure and generous spirit touched the lives of Indian Hindus and Muslims in her cultural context.

Professor Michael Root (Roman Catholic, Catholic University of America) participated in panel discussions that followed these final two papers.

The conference schedule included excursions by bus to prayer and repasts hosted by Sts. Peter and Paul Antiochene Orthodox (Potomac, Maryland) and Epiphany of Our Lord Byzantine Catholic (Annandale, Virginia) parish communities. In the midweek business meeting of the sponsoring Society of St. John Chrysostom, the decision was made to hold O.L. XVII (with yet undetermined theme) June 17–20, 2013, at the same venue. Planning was also initiated for O.L. EuroEast IV, to be held in Istanbul-Constantinople. That conference will address the legacy of Sts. Cyril and Methodius. Please visit the following website for emerging details for both these events: http://www.olconference.com/OL_FutCon.html.

School of Theology and Ministry (Continued from [page 7](#))

on faculty expertise and growth, as well as feedback from student evaluations and a complex advisory structure. In light of common criticisms of ecumenical conversation, STM student-learning outcomes might seem counterintuitive. For instance, most students find that studying theology with people of other religious traditions does not water down their own ecclesial identity, but actually challenges it to deepen. Two of STM’s denominations require their students to go to denominationally specific seminaries for the last year of their master of divinity degree if they seek ordination. Virtually all of these students return to their bishops and tell them they were a more thoughtful member of their own ecclesial communion at STM than they were at their denominationally specific seminary.

STM grew from a summer religious education degree program in the 1970s that evolved into the Institute for Theological Studies (ITS), a department that largely educated lay Catholics working in pastoral ministry or desiring to do so. When ITS became STM, a series of strategic planning cycles brought an increasing number of Protestant theologians to the faculty, as well as an increasing number of Anglican, Reformed, and Unitarian students. This process was managed with the help

of generous Catholic and Protestant donors, as well as several large foundation grants. The STM student body is now about evenly split between Catholics and Protestants, as is the faculty. The school is beginning to attract students of religious traditions other than Christianity as well. It now has its first Muslim student.

STM offers five degrees and five certificates. For Catholic lay students interested in parish ministry and Catholic pastoral organizations, the master of arts in pastoral studies (MAPS) is the most common degree, while for Protestant students, most of whom are preparing for ordination, the master of divinity degree is preferred. The master of arts in transforming spirituality attracts students interested in spiritual direction, and the master of arts in pastoral counseling is a draw for those wishing to become mental health professionals with sophistication in the spiritual dimension of therapy. STM also has a growing population of students who are interested in engaging the world with gospel values but through the development of a “ministerial consciousness” in fields other than pastoral ministry, such as social work, law, faith-based advocacy, and even business. These students are usually interested in STM’s newest degree: the master of arts in transformational leadership.

What's Up?

Updates from CADEIO Members about Ecumenical and Interreligious Activities and Milestones

Archdiocese of Portland

Mary Jo Tully, chancellor for the Archdiocese of Portland, Oregon, was honored as the “Ecumenist of the Year” by Ecumenical Ministries of Oregon in May. Mary Jo serves on the board of directors for the ecumenical and interfaith organization. She said in her acceptance speech, “Ecumenism is an approach to reality that insists that truth is seldom discovered in isolation but through dialogue in community. It is a common battle against error and not a fight between partners in dialogue based on the assumption that one is already right and one wrong.”

Diocese of Albany

Congratulations to Father James Kane, who celebrated his 30th anniversary as director of the Commission for Ecumenical and Interreligious Affairs for the Diocese of Albany. In an interview with the diocesan paper, *The Evangelist*, Father Kane cited the support of Bishop Howard J. Hubbard as making Albany stand out in ecumenical and interfaith relations. In particular, the diocese has helped promote fruitful relations between Catholics and Jews.

Diocese of Dallas

by Lynn Rossol, Director of Pastoral Planning and Research

Father Robert Williams and Lynn Rossol have been meeting with both Bishop Kevin Farrell and Auxiliary Bishop J. Douglas Deshotel to discuss ecumenism and interreligious affairs in the Diocese of Dallas. We have been given permission to rename and restructure our now “Diocesan Ecumenical and Interreligious Affairs Commission.” We will be naming others to the commission and then set to the task of writing diocesan guidelines.

Bishop Farrell has asked Father Williams to write an article on ecumenism for our *Texas Catholic* newspaper. It will be a part of our *Year of Faith* series.

Father Williams was given permission to teach an ecumenism course in both our English and Spanish diaconate preparation classes.

The diocese has been working with the North Texas Conference of United Methodist Church on prayer services for persecuted Christians. The first prayer service was held Sept. 27 on the campus of Southern Methodist University at Highland Park Methodist. The next one will be in March. Photos and the program used can be viewed at http://awad-eskander-phtography.smugmug.com/Religion/Prayer-for-Middle-East-Martyrs/25622788_9PCC65#li=2115272931&k=s3mpJSk.

Bishop Deshotel and other members of the diocese attended the end of Ramadan “Breaking Bread” Dinner at the Islamic Association of North Texas Mosque.

We continue to work with the Jewish community. We are sponsoring a table at the Dallas Holocaust Museum “Hope for Humanity” Dinner, Oct 30. We are in the planning stages of joint sponsorship of the 2013 Martin Luther King, Jr., Breakfast with the Jewish Community Relations Council.

The diocese continues work collaboratively with the interfaith Anti-Poverty Coalition of Greater Dallas.

Book Review

What Happened at Vatican II?

(John W. O'Malley, SJ, Cambridge, Mass., and London: Harvard University Press, 2010)

Reviewed by Julie M. Conroy, Archdiocese of Washington, CADEIO Connection editor

At the National Workshop on Christian Unity in Oklahoma City, April 16–19, 2012, keynote speaker Dr. John Borelli called *What Happened at Vatican II?* by John W. O'Malley, SJ, “the best single volume account of the Council, capturing eloquently the drama and complexities that make up the council.”

Those who have taught a course on Vatican II (1962–1965)—or sought to have a complete picture of the council themselves—will agree that such a volume is long overdue. In just over 300 pages, the book provides a well-researched and well-rounded account of the council and those who played a role in it. A church historian, O'Malley is perhaps best known for his works on the Jesuits and on the Council of Trent. While his appraisal of the Second Vatican Council is positive, he has the background as well as the discipline to assess all the sides involved in a scholarly and even gracious way.

In the first two chapters, O'Malley discusses the background for the council. Chapter 1 deals with what Vatican II was expected to be after John XXIII made his announcement of the council on the Feast of the Conversion of St. Paul at the end of the Church Unity Octave in 1959. He looks at the history of how ecumenical councils are convened, the relationship of popes to those councils, and what made this council different. Chapter 2 examines the Church in the century and a half leading up to the council when the papacy was emphasized in a higher way than ever in the church's history. O'Malley points out that even as popes wrote encyclicals against ecumenism and religious freedom and condemned theology that the council would later adopt, they helped lay the groundwork for Vatican II, for example, through liturgical reforms such as bringing back the Easter vigil and encouraging Catholics to read the Bible.

Chapter 3, which covers the opening of the council, introduces some of the personalities involved. Noteworthy is that Pope John XXIII had spent most of his

career outside Rome and even much of it outside Italy, while Pope Paul VI “was an insider to the Curia.” Chapters 4–7 then each cover one of the four sessions. Here, O'Malley explains how the schemas prepared before the council began gradually became final documents or where revamped altogether. It is in these chapters particularly that he recounts the interplay between the different groupings that formed at the council and the intervention of the two popes in the council's work as well as their promotion of the council through outside actions. There were sharply differing views on the direction the council should take, but those so often referred to as the “Transalpines” or the “progressives” were not a minority faction—they had a clear majority in the council of 80 to 90 percent.

O'Malley concludes by saying that Vatican II was “in keeping not only with the central tenets of Christian faith and the practices of the Catholic tradition but also with the movements and aspirations of more recent vintage.” The council was in a sense conservative in that in recovering tradition, it often forsook more modern practices for the practice of the ancient church. Moreover, even the practice in the long 19th century of clinging to “past held treasures” such as medieval Scholasticism was perhaps so that they might be “guides to deeper and more authentic Christian living.” And wasn't the “call to holiness” what the council was primarily about?

What Happened at Vatican II? is not for casual reading; it is written at the graduate level. An understanding of the work of the Holy Spirit through the council requires a study of the documents themselves, helped by first-person accounts of both Catholic participants and non-Catholic observers.

That said, the book is well worth reading for anyone involved in work toward Christian unity and interfaith dialogue, and what better time than now as we celebrate this month the 50th anniversary of the opening of the Second Vatican Council.

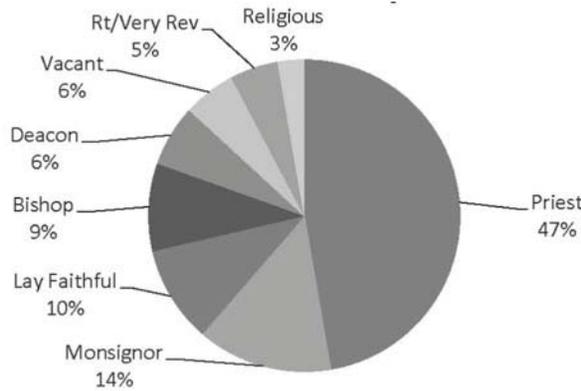


2012 CADEIO Survey of Officers

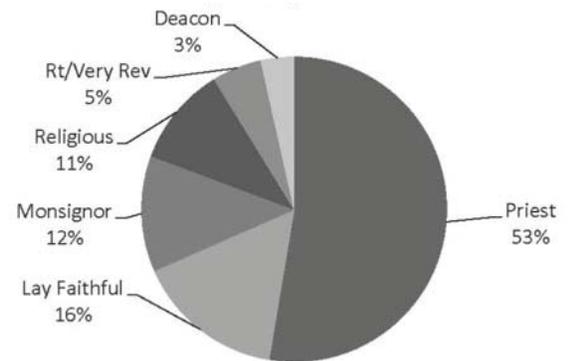
24 June 2012

This survey was distributed to all registered members of CADEIO who were asked to respond to 26 questions that accurately described their activity. The results of the survey follow:

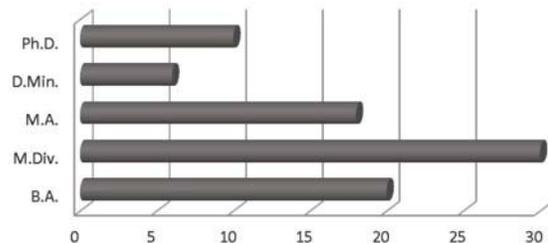
Total Membership - 220



Survey Responses - 57



Levels of Education



Areas of Study

Theology	31
Ecumenism	7
Philosophy	6
Education	4
Canon Law	3
Psychology	3
Journalism	1
Music	1

Of the 57 Responders, the following have taken advantage of CADEIO-sponsored programs:

CADEIO Introductory Institute on Ecumenical Leadership (year 1)	25
CADEIO Advanced Institute on Ecumenical Leadership (year 2)	14
CADEIO Interreligious Leadership Institute (year 3)	13

National Workshop on Christian Unity Annual Seminars	35
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12 Responders have attended the NWCU for more than 15 years;

16 Responders have attended less than 5 years.

**Catholic Association of
Diocesan Ecumenical and
Interreligious Officers**

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President

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Roles / Responsibilities

Responders were asked to describe their role as Ecumenical/Interreligious Officer:

Full-time (paid) employee with Ecumenical/Interreligious Affairs as primary responsibility	3
Part-time (paid) employee with Ecumenical/Interreligious Affairs as primary responsibility	1
Primary responsibilities in other areas of diocesan work with delegation as Officer as additional role	36
Serve as volunteer in this role at pleasure of Bishop	3

- 16 work in the chancery; 21 operate a virtual office in their parish or home;
- 3 are assisted by fulltime (paid) administrative staff;
- 14 are assisted by parttime (paid) administrative staff as duties as assigned;
- 29 rely completely on the help of volunteers.

Diocesan Commissions

24 Officers actually lead Diocesan Ecumenical/Interreligious Commissions. Here are some statistics on the composition of the Commissions in the dioceses of survey Responders:

Bishops on Commissions	6	Lay Faithful/Parish Representatives	
		No lay faithful	41
Clergy on Commissions		15 lay faithful	9
No clergy members	34	6-10 lay faithful	1
1 clergy member	7	11-15 lay faithful	3
2 clergy members	4	15-20 lay faithful	1
3 clergy members	6		
4 clergy members	2	Community/Social Action Leaders	
5 clergy members	2	No Community Leaders	51
6 clergy members	1	1 Community Leader	4
15 clergy members	1	2 Community Leaders	1
		8 Community Leaders	1
Scholars/Theologians		Bishop's Appointees	
No Theologians	45	No Appointees	48
1 Theologian	8	1 Appointee	4
2 Theologians	1	2 Appointees	2
3 Theologians	1	3 Appointees	1
6 Theologians	1	4 Appointees	1
8 Theologians	1	5 Appointees	1

15 Commissions
include Parish Representatives who work locally for reception and report local activity back to Bishop through Officer;

10 Commissions
include members delegated to serve as Liaisons, individually, to various corresponding representatives of other churches or religious groups;

8 Commissions
include members of other diocesan commissions, such as Peace and Justice or Catholic Charities;

7 Commissions
include partners from other non-Catholic or non-Christian churches or religious groups.

Annual Activities

Responders were asked to list activities for which their Commission plans and collaborates with Ecumenical/Interreligious partners throughout the year:

Prayer

Week of Prayer for Christian Unity	28
Thanksgiving Service (Wednesday evening)	18
Community prayer services	9
World Day of Prayer	7
Interreligious Day of Peace/Understanding	7
Weekly noon Lenten reflections/pulpit sharing	6
Stations of the Cross	3

Study

Gatherings for dialogue over various issues	16
Shared speaker series	10
Joint study of recent documents/dialogue declarations	7
Scripture sharing	6

Culture

Gatherings to learn more about each other	16
Presentations on various cultural issues impacting religions	11
Music festivals/choir concerts	10

Outreach

Discussion of social justice and local issues	13
Ministries to the poor/hungry/homeless	12

Community

Community/civic observances	9
Picnics	3
Other	8

Involvement

Responders were asked to comment on “grassroots” dialogues happening between parishes and regional ministries and to respond as applicable within their dioceses. They were also asked to suggest worthwhile resources that they would recommend to others that might be interested in our work.

	strongly agree	agree	disagree	strongly disagree
A significant/acceptable number of diocesan clergy (particularly pastors) are engaged and consider Ecumenical/Interreligious Affairs a priority in the life of the Church.	1	17	24	4
A significant/acceptable number of parishes in my arch/diocese are involved in prayer and/or social action programs with peoples of other churches and religions.	3	27	19	1

Meeting Frequency of Officers:

With Bishop:

- 9 annually
- 5 semi-annually
- 4 quarterly
- 1 monthly
- 8 never
- [30 did not respond.]

With Commission for Continuing Education:

- 2 annually
- 2 semi-annually
- 3 quarterly
- 1 monthly
- 7 never
- [42 did not respond.]

With Commission for Event Planning:

- 2 annually
- 4 semi-annually
- 6 quarterly
- 0 monthly
- 11 never
- [34 did not respond.]

With Members of other Dioceses/Judicatories:

- 2 annually
- 4 semi-annually
- 6 quarterly
- 3 monthly
- 10 never
- [32 did not respond.]

Involvement (continued)

	strongly agree	agree	disagree	strongly disagree
There seems to be a significant/acceptable level of healthy relationships between bishops and judicatory leaders and representatives of other religions.	12	25	10	1
There is a conscious effort in my arch/diocese to form a new generation of clergy/lay leaders who can work in the area of Ecumenical/ Interreligious dialogue.	5	13	25	4
I have a solid connection with my arch/bishop and am confident of his support in this work.	2	18	23	2

Budget/Funding

	yes	no
Do you have funding for programs for what your arch/bishop and/or you would like to accomplish?	32	24
Status of Current Funding		
We have seen a significant cut in recent years.	13	44
Cuts in funding are due to a shift in priority.	2	55
Cuts in funding are due to budget restrictions.	14	43
Were you to present a new annual proposal for an expanded diocesan commission, might your budget be reconsidered?	8	49
If input were to be considered, would your new budget plan include		
Continuing education for yourself?	30	
Continuing education for your staff?	9	
Development of a Diocesan Commission?	22	
Nurturing relationships with neighbor churches and groups?	27	
Attendance at the National Workshop on Christian Unity?	32	
Does your diocese have people in formation for this work?	10	
Does your diocese include a seminary that has programs which currently teach Ecumenism/Interreligious Affairs to seminarians and candidates for lay leadership?	20	
If CADEIO were to provide financial assistance, would your Bishop consider another person that you would recommend be involved in our programs?	36	
Is your diocese currently paying \$200 dues to CADEIO?	43	
Would you attend a regional institute program if financial support for transportation/lodging were provided by your arch/bishop?	25	



“One Lord, One Faith,
One Baptism.” Eph 4:5

The Purposes of CADEIO

- To stimulate the exchange of ideas, experiences, and networking among the ecumenical officers of the dioceses in union with Rome.
- To promote programs which further the work of Christian unity and interreligious cooperation.
- To cooperate with the Bishop’s Committee for Ecumenical and Interreligious Affairs of the United States Conference of Catholic Bishops, and other ecumenical and interreligious agencies.

The *CADEIO Connection* is a publication of the Catholic Association of Diocesan Ecumenical and Interreligious Officers.
www.cadeio.org

Executive Officers

President: Father Don Rooney
Vice President: Rt. Rev. Alexei Smith
Secretary: Msgr. George Appleyard, VG
Treasurer: Father Leo A. Walsh

Please send your articles and photos for publication to Julie M. Conroy, editor, at jmtconroy@gmail.com.

Upcoming Events

- Week of Prayer for Christian Unity, January 17–25, 2013. Theme: “What does God require of us?” (cf. Micah 6:6–8).
- **National Workshop on Christian Unity, April 8–11, 2013, Sheraton at Columbus Square, Columbus, OH.**
- Pro Ecclesia Conference for Clergy and Laity, June 10–12, 2013, Loyola University, Baltimore, MD.
- Orientale Lumen XVIII Conference, June 17–20, 2013, Washington Retreat House, Washington, DC.
- **Advanced Institute on Ecumenical Formation, July 7–13, 2013, St. Paul’s College, Washington, DC.**

Membership Application

- I would like to become an associate member of CADEIO.
Enclosed is \$10 for one associate membership.
- Please send information about full CADEIO membership.

Name _____

Address _____

City, State, Zip _____

Phone _____ Fax _____

Denomination _____

Diocese, Eparchy, or Judicatory _____

E-mail _____

Mail to

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