

Terry Dosh publishes a newsletter called *bread rising* eight times a year. Terry collects news articles and commentary from a wide range of sources including *The (London) Tablet*, *America* magazine, *NCR*, and various Web sites and local media. What follows are some brief excerpts from recent articles he included in his four-page newsletter.

The first selection is from an *NCR* editorial from last December.

Liturgy flap part of larger picture

... The liturgy flap should not be viewed as a discrete occurrence but as one of a string of events, some ongoing and others more episodic, that are part of the overarching post-Vatican II narrative.

Less than 50 years out from that momentous event, the council has become the victim of caricature, constructed both by the extreme left, which treats the council as if it had issued a call for an absolute democracy in the church and the extreme right, which wishes to convince us that the council, held over four years and involving all of the world's 2,400 bishops, did nothing more than affirm all that had gone before.

The reality, of course, is not so much somewhere in the middle as somewhere parallel to those two conceptions. The undeniable reality is that the council - different in language and in content from any previous council - envisioned a significantly changed church. The council opened doors to ideas of serious collegiality and dialogue.

While the documents were hardly prescriptive about how such concepts would eventually work themselves out, what was clear from the outset is that the hierarchical culture stood the most to lose from the movement toward decentralized authority and influence indicated by the language of the council.

From Frank Regan in *Renew (UK)* from June 2009.

Latin Mass symbolizes stifling of Vatican II spirit

... The medieval Latin of the Mass was a language already in decline, far from the Latin of Cicero. It has not produced even one work of world-class literature. It is not the first tongue of even one person on the planet. Its constant repeated use every Sunday will make it monotonous and boring. It is the dead conveyer of a Catholic culture long dead. Perhaps we should invoke Shakespeare's Law which states, "Away with him! Away with him! He speaks Latin." (Henry IV, part 2)

The question of Latin is not in itself a core issue of how to be Church in our world and society. That said, however, the issue of Latin is of great symbolic import. Its reinstatement as the language of the Church's central public act gathers together, and gives a sharper contour to, a whole raft of events, actions and words which indicate a change of direction. In a word, we are witnessing the gradual stifling of the Spirit of Vatican II.

Albert Nolan, OP, is quoted from *Hope in an Age of Despair (Orbis)* 2009.

"For a Christian there is hope. In the words of Paul, we hope against hope - that is to say, we remain hopeful even when there are no signs of hope at all. The most valuable contribution a Christian can make in our age of despair is to continue, because of our faith, to act hopefully and in that way to be an encouragement to those who have lost all hope."

Robert Nowell wrote in the Tablet (UK) in November 2009.

“Now that the Holy See proposes setting up personal ordinariates to accommodate Anglicans who wish to enter into communion with Rome without sacrificing all their Anglican heritage, might it consider setting up personal ordinariates for those of us who have been inspired by the Second Vatican Council and would like to continue following its teaching and example?”

Timothy Radcliffe, OP, writes on “Church Needs a New Culture of Authority” in *The (London) Tablet*.

“The culture of power is perhaps one reason for the widespread abuse of children in our society. The Church, alas, has often been infected by this same culture of control. This happened partly because the Church has for centuries struggled to defend itself against the powers of this world who want to take it over.

... We will not have a Church which is safe for the young until we learn from Christ and become again a humble Church in which we are all equal children of the one Father and authority is never oppressive.

... [the] Tridentine understanding of priesthood is in its turn showing signs of crisis, of which the sexual abuse scandal is just a symptom. Its stiff clericalism and authoritarianism, unsurprising in the context of past battles, do not help the Church now to thrive and be a sign of God's friendship for humanity. And so we need a new culture of authority, from the Vatican to the parish council, which lifts people up into the mystery of loving equality, which is the life of the Trinity.

A brief selection from Terry's column, *Signs of Hope*, entitled “Long Live the Council.” This selection comes from Robert Mickens and appeared in *The (London) Tablet*.

A group of Italian theologians, with the backing of two Jesuit cardinals, Carlo Maria Martini and Roberto Tucci, have launched a website (www.vivailconcilio.it) called *Viva il Concilio*. It hopes to remind people that Vatican II is the lens through which we interpret our tradition and that there's no turning back.

William Myers contends that “Ancient Wisdom Calls for Election of Bishops.”

In 1829, 555 out of 646 diocesan bishops in the Latin Church were appointed by the State.

Writing in the early 1830s, blessed Antonio Rosmini identified this as one of the five wounds of the Church, the other being the division of the people from the clergy in worship, defective clerical education, disunion among the bishops, and the enslavement of the Church by money.

He was impressed by the fact that from the 5th to the 11th centuries bishops were elected by the clergy and the people, and that popes and councils deposed bishops who were not elected in this way. He urged the wisdom of consulting all the clergy and laity when a diocesan bishop was being chosen.

Knowing the deep veneration in which Blessed Antonio is held by Pope Benedict, surely we can hope that in this and in other areas the goals set out in Rosmini's *The Five Wounds of the Church* will be achieved sooner rather than later.

The last selection from *bread rising* is again from Terry's *Signs of Hope* column and is entitled "Voice of the Faithful."

We are coming to an inescapable conclusion. Our church's system of government subverts its mission and makes a mockery of the rigid code of sexual morality to which it seeks to hold the laity and pretends to hold the clergy. It is a formula for endless scandal and disgrace.

If this papacy is to rise to this challenge it must stop behaving as though there were no systemic weakness paralyzing its mission everywhere. Unaccountable bishops misbehave precisely because they are unaccountable.

Rome needs to demonstrate that it has finally gotten the message that the people of Boston sent it in 2002. – *Voice of the Faithful flyer*

To subscribe to *bread rising*, contact Terence Dosh at 4124 Harriet, Minneapolis, MN, 55409, USA, or at 1-612-827-1818. An annual subscription is US\$19.

This was passed along a second time. If you didn't read it in April, it is worth looking at now. <http://www.newsweek.com/2010/04/02/a-woman-s-place-is-in-the-church.html>

Please send your comments and articles to tony@tonyercolano.com