

that has seen Rome in a number of dialoging situations. Most of this is the result of Vatican II. Something of it is necessary for one to understand the present Roman position and activity.

One of the things that had kept the Roman church aloof from Protestantism was the matter of theological liberalism and/or modernism. Pius X in 1907 had given a syllabus (Lamentabelli) condemning modernism as a mode of theological thought and had followed this with an encyclical blasting much of the modern biblical teaching as unbelief. Following 1910 Catholic priests were required to affirm an anti-modernist stand that tended to separate them from the protestant educative elite. The Pontifical Biblical Institute commission had likewise viewed the higher critical teachings and condemned them. All Catholic theologians were forbidden to think or react this way.

If Rome had put some evangelical doctrine into this academic void it would have proved a good move. But Catholic scholars were suddenly cut off from the world of academic research and direction. It was inevitable that the liberal ideas would begin to spread in their circles. The encyclical of Pius XII (1943) "Divino Afflante Spiritu", while not altering the earlier decretals, did put a stress on the love and study of the Scriptures and this allowed, tacitly, an opening of the Roman mind to the theological schools of protestantism. Pius seems to have acted against this tendency with the encyclical Humani Generis (1950) but the oaths regarding modernism had disappeared. Finally John XXIII came to the papal chair (1958) and issued in a different tone of voice. Using the term *aggiornamento*, he began to talk of a wholseness of the church that had not been heard in Rome in centuries and he made overtones of peace to protestants and otherdox calling them "separated brethren". Under his aegis Vatican II was called in 1962 beginning in October. John XXIII died the following June and the council was eventually completed under Pope Paul VI.

To Vatican II came Orthodox and Protestant observers. John had set the stage for this with the encyclicals "Mater et Magister" (1961) and "Pacem in Terris" (1963). In the latter of these John expressed the idea of freedom of conscience in worship, a view utterly contradictory to the teachings of many of his predecessors. From the two encyclicals John moved the Roman church more into the progressive economic and emotional spirit of our times. Whether he was a madman, one inspired of the devil, or a true saint, is beyond the limits of our course. But he infused the Roman church with a more cooperative spirit than it had known for centuries and his aim with the council moves seems to have been to diffuse power from the Vatican prelates to the totality of the church.

Vatican II made many changes in the Roman superstructure without really bothering the foundation much at all. A number of the