"Simon Kim expands the story of the Catholic Church in the United States beyond the more familiar narratives of European and Latin American immigration to show the unique gifts that Asian Catholics bring. More than just history or sociology, Kim narrates the confluence of Vatican II, immigration reform, and the civil rights movement in the 1960s as movements of the Holy Spirit, the fruits of which we are just beginning to appreciate today. This book is a timely and beautiful contribution to unity through diversity in the US Catholic Church."

—William T. Cavanaugh
Director of Center for World Catholicism and Intercultural Theology (CWCIT)
Professor of Catholic Studies at DePaul University

"This book is a careful reflection of the courageous theological journey from Vatican II to its impact on Asian immigrant communities in North America. It is truly a development to be celebrated."

—Wonsuk Ma
Oxford Centre for Mission Studies
Executive Director, David Yonggi Cho Research Tutor of Global Christianity

"As he did in his previous book *Memory and Honor*, in *A World Church in Our Backyard,* Simon C. Kim has given us a book that we really needed! Kim begins to fill in the problematic gaps in our theological and cultural understanding of contemporary immigration and cultural diversity in the United States, especially in reference to the smaller but more rapidly growing migrations from East Asia and the Pacific. For Kim, Vatican II is a critical transition point not only in the Church's approach to the world (as often assumed and here explored in theological depth) but also in the US Church's approach to immigration and immigrants. He invites us to examine both of these re-orientations not just as watershed moments for Church leadership but as changes in Catholic ecclesiology itself."

—Brett C. Hoover
Assistant Professor of Theological Studies
Loyola Marymount University

A World Church in Our Backyard

How the Spirit Moved Church and Society

Simon C. Kim

A Michael Glazier Book

LITURGICAL PRESS
Collegeville, Minnesota

www.litpress.org

A Michael Glazier Book published by Liturgical Press

Cover design by Monica Bokinskie. Collage by Alyssa Storm.

1 2 3 4 5 6 7 8 9

Library of Congress Cataloging-in-Publication Data

Names: Kim, Simon C., author.
Title: A world church in our backyard : how the spirit moved church and society / Simon C. Kim.
Description: Collegeville, Minnesota : Liturgical Press, 2016. | "A Michael Glazier book." | Includes bibliographical references.
Identifiers: LCCN 2015047637 (print) | LCCN 2015048651 (ebook) | ISBN 9780814687611 (pbk.) | ISBN 9780814687772 (ebook)
Subjects: LCSH: Catholic Church—History—1965– | Vatican Council (2nd : 1962–1965 : Basilica di San Pietro in Vaticano)
Classification: LCC BX1390 .K54 2016 (print) | LCC BX1390 (ebook) | DDC282/.73089—dc23
LC record available at http://lccn.loc.gov/2015047637

To William "Padre Bill" Barman
For our friendship and ministry in serving a world church

Contents

Foreword

If there is a master narrative of the Catholic Church in the United States, it is one built on the experience of immigration. Although this theme does not account for the presence of Catholics in the South and Southwest who became part of the US Church when the border between the United States and Mexico "moved" in the nineteenth century, it has come to prevail, both in Catholic and Protestant accounts of the history of the Church in this country. That story has been told from the perspective of European immigration, from the formation of the colony of Maryland in the eighteenth century, down through the migrations from southern and eastern Europe in the early twentieth century.

After the closing of the doors of entry to the United States with the Immigration Act of 1924, some historians felt that the immigration phase of the US Church was now largely completed. For many, the Hart-Celler Act of 1965, which reopened those doors—and opened them more widely to immigrants from Asia for the first time—continued that older immigration narrative. But there were significant differences. This time, the major flow was not from Europe but from Latin America, the Caribbean, and Asia. Fifty years on, we are still very much in the midst of this new era. And the full implications are now just beginning to appear.

The majority of attention thus far has been given to the Latin American immigration, since it is without doubt the numerically largest one. Its contours are already clear: over 50 percent of all US Catholics under the age of thirty-five have this Latin American heritage. What this means for the coming two decades is only now coming up for serious discussion. What is already apparent is that the current immigration cannot be read solely through the

lens of previous immigrations from Europe. Rather, it must be seen through lenses crafted by the distinctive experiences of the immigrant groups now entering the country, the current situation of the United States, and the impact of a globalization which does not require breaking ties with one's homeland, as was the case a century ago.

Simon Kim has done us a great service in focusing attention on the lens that will be needed to view the immigration from Asia in its distinctiveness and its complexity. Although numerically much smaller than the immigration from Latin America, it is linguistically and culturally much more complex than its Latin American counterpart. It also has a notable feature for understanding the future of American Catholicism: it provides a disproportionately higher percentage of clergy for the Church than other cultural populations.

By inviting us to focus on the Asian immigration and its implications for the US Catholic Church, Kim introduces and sheds important light on significant issues that will have to be taken into account in shaping the pastoral response of the Church to its own members and in its mission to the larger society. First of all, he proposes a different kind of narrative than the traditional one. He notes the convergences of significant dates that will shape this new story: the 1964 Civil Rights Act, the 1965 Hart-Celler Act, and the 1965 close of the Second Vatican Council. These provide both the wider societal context for understanding the current immigration as well as the impetus for a transformed Church, more engaged with the world around it. He suggests that we examine and compare what he calls pre–Vatican II and post–Vatican II immigration. This imaginative act will help attune the immigration narrative to both the continuities with the past and also the distinctive features that the immigration of the current period entails. He offers the convergence of these three events as the field in which the Holy Spirit is working and compares it thoughtfully with what the early Church had to confront in the Jew-Gentile question that it took up at the Council of Jerusalem.

Second, Kim looks at three of the most significant groups coming from Asia—from Vietnam, from the Philippines, and from

Korea. He not only looks at the sheer numbers and the distinctive histories of each group but also offers a theological reading of what special gifts each group brings to the US Church. This moves his account beyond demographics and cultural history to the questions of what their distinctive experiences will mean theologically for the US Church, not only in its pastoral response to its members, but also to its missionary outreach. In so doing, he lays the groundwork for developing pastoral policies that will be more attuned to the genuine spiritual and pastoral needs of the United States today and in coming years and not be simply a replication of what has gone on before.

Migration is one of the salient, uneven unsettling, dimensions of life on this planet today. At this writing, Europe is experiencing the greatest movements of peoples since the end of the Second World War. People fleeing violent conflict and persecution, and others seeking a better life for their families, constitute a worldwide phenomenon that every country faces. The relative ease of travel open to at least some of these migrants only intensifies the phenomenon. A one-size-fits-all policy toward immigration and migration in general does not do justice to the dignity of the people involved—both migrants and those who receive them, as well as those who have been left behind. We need investigations that help us reshape the narratives and policies under which we will operate as well as close readings of distinctive peoples and their gifts and the challenges they face. Simon Kim has opened the door on the story of immigrants to the Catholic Church from Asia in a distinctive and imaginative way. And we should be grateful to him for doing so.

Robert Schreiter
Catholic Theological Union, Chicago

Preface

Being intentional is a popular phrase within Catholic circles these days. We are called to be intentional disciples through a discernment process, imitating the Twelve who followed Jesus in the gospel accounts. Rather than passively walking through life—where we knowingly or unknowingly let others make decisions on our behalf or let the daily routines of life take their course as bystanders—God's faithful are called to intentionally imitate the life of Christ. For the immigrant, a minority within church and society, there is another intentional step that is needed—a step of not taking one's identity for granted. Just as there are many challenges to face as intentional disciples, there are equally similar challenges for migrants as they forge an identity by incorporating the cultures of their homeland and their new home country.

Therefore, intentional discipleship presupposes that one understands one's identity as a human being and as a child of God. Those in mainstream society are called to focus on the latter, since the former is assumed in the understanding of one's identity by being in the dominant culture. Every decision, however, requires an understanding of oneself standing before the other. As disciples, then, we must be in a position where we know ourselves so that our discipleship involves our entire being. The former, the search for identity, is not a given for many who are immigrants and must undergo a process of reconciling their dual heritage. In this reciprocal relationship, intentionality means that one has an understanding of oneself as a cultural person of faith, while the intentional search for one's identity eventually leads to the foundations of our lives—in particular, our existence in God alone.

In addition to this self-awareness, a greater awareness beyond our own acts must be acknowledged: the intentionality of God. Creation by a simple *fiat* means that the life of the universe has been intentional, especially since there are no accidents with God. More recently, impacting both church and society is the intentional movement of the Holy Spirit. Through the Spirit's prompting, the Catholic Church was able to open her doors to the contemporary world through an ecumenical council, while the United States opened her shores to global immigration through legislative reform. Therefore, the cultural diversity of the United States was not an accidental occurrence but an intentional movement of the Spirit through ecclesial and societal reforms. Through the Spirit's prompting, an intentional world church has emerged in our backyard.

Embracing this ecclesial reality reveals an understanding of the diverse composition of both our church and society as being an intentional movement of the divine. From this knowledge, our actions in the world are reflective of the worship found in the churches. We overcome the fears of living and working with those different from ourselves, since every being manifests the image of God. More importantly, we live out the Gospel message by welcoming strangers and migrants rather than seeing them disturbing our lifestyle. Thus, we work harder than ever to transform our church and society by going beyond our comfort zones and embracing differences as a constitutive way of manifesting Christ in the world. We can only live a life of discipleship out in the world, since the intentional movement of the Spirit is found in both church and society.

Acknowledgments

I am constantly amazed at the people God has placed in my life and the circumstances of our encounter. These contacts have been both fruitful and a great support in all of my endeavors. Long story short, a simple car ride at the airport in San Antonio with Peter Casarella led to an unimaginable relationship with the Center for World Catholicism and Intercultural Theology at DePaul University. At the invitation of William Cavanaugh, I was able to spend fall 2015 in Chicago, an invitation that led to publications, conferences, and, most importantly, friendships. Thus, I am indebted to Peter Casarella, William Cavanaugh, and the CWCIT staff for supporting me not only in this book but also in my life work at the service of the church.

I am also appreciative of the Korean American Catholic communities in Chicago for welcoming me into their churches and homes during my stay in the city. This communal support has been another source of inspiration affirming my pastoral endeavors as well as motivating me theologically. In particular, I am truly grateful to Fr. Pio Kyoung Hwan Yi and St. Paul Chong Hasang Church in Des Plaines for inviting me to pray with such a wonderful community. I was also warmly received by the Yang family who allowed me a place to call "home" while in Chicago. The wonderful people at DePaul and the surrounding faith communities made my time very special, while at the same time, much more difficult to leave. Without the support of individuals, local communities, and institutions, this book along with many other projects would not have materialized.

Introduction

It is amazing how Jesus' simple words from two thousand years ago, "Come, follow me," would eventually lead to the emergence of the world church as we know it today. The gathering of twelve disciples during Jesus' earthly ministry allowed the maturation of the apostles to continue to "bring good news to the afflicted, to bind up the brokenhearted, to proclaim liberty to the captives, release to the prisoners, to announce a year of favor from the LORD and a day of vindication by our God; to comfort all who mourn" (Isa 61:1-2), especially after the death and resurrection of the Lord.[1] From these humble beginnings, ecclesial organization and structures became necessary as communities outgrew their homes and became noticeable mainstays in their society.

In particular, the development of the church was accelerated because of the rapid growth through the addition of members to its fold. The increase in numbers of disciples naturally takes precedence over questions about the racial and cultural identities of those who chose to follow the way of Christ. After all, the Pentecost experience illustrated the cultural diversity of the church's beginnings as "Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs" (Acts 2:9-11) were the first to experience the outpouring of the Spirit. The initial followers of Christ already lived within a culturally diverse society and witnessed the inclusion to their fold of other Jewish people and those who converted to Judaism since "Luke tells us that it was composed of Jewish

believers and carried out its mission among Jews only."[2] The question, however, of whether future conversions of Gentiles to Judaism as prescribed by the Mosaic law were necessary for them to become followers of Christ would quickly arise with Jesus' command to spread the good news to all nations, especially by the "more mission-minded" Hellenized Jews.[3]

At the Council of Jerusalem, apostles and presbyters discussed the need to uphold the Mosaic practice as it became a central concern to the *kerygma*, "the good news to the poor, the blind and the captive" proclaimed to the Gentiles.

> After much debate had taken place, Peter got up and said to them, "My brothers, you are well aware that from early days God made his choice among you that through my mouth the Gentiles would hear the word of the gospel and believe. And God, who knows the heart, bore witness by granting them the holy Spirit just as he did us. He made no distinction between us and them, for by faith he purified their hearts. Why, then, are you now putting God to the test by placing on the shoulders of the disciples a yoke that neither our ancestors nor we have been able to bear? On the contrary, we believe that we are saved through the grace of the Lord Jesus, in the same way as they." (Acts 15:7-11)

The early church concluded that the cultures of both the Jews and the Gentiles must be respected, especially avoiding any imposition of one over the other when doing so would hinder believers from following the way of Christ. Through this conciliar decision, Gentiles were no longer required to adhere to the Mosaic law; respect for the traditional beliefs of the Jewish people, however, should be honored as well, if doing so would not hinder their discipleship. This compromise resulted from the need to remove stumbling blocks such as circumcision while at the same time preserving aspects of the Mosaic law that the Jewish Christians could not relinquish in their own approach to God.[4] In short, the council removed what would keep Gentile Christians from the breaking of the bread as Christ commanded while preserving the Jewish purification rituals as needed for this table fellowship.

> The prohibition of eating non-kosher food needs to be seen as a reminder for non-Jewish Christians to be sensitive to Jewish scruples but not as an effort to absorb them into Jewish culture and tradition. For the early church, to have common meals was an essential aspect of church life. If this table fellowship was going to survive, Gentile believers would have to respect the Jewish concerns about purity upon which their cultural and national identity in a Diaspora situation depended.[5]

Although the early church resolved the issue of diversity and cultural differences with a compromise that allowed everyone involved to be able to partake at the eucharistic table, the questions raised by the spread of Christianity are still a concern of the modern church. While the spreading of the message of good news to other cultures perpetuates the interest of inculturation in diaspora, the movement back and forth in today's global migration creates a similar concern at home. For example, permanent immigration and transnational migration has created a diverse cultural and ecclesial mix. Therefore, questions about inculturation regarding the faith in diaspora abound outside the United States as well as in the churches in our backyard. Diaspora is no longer "somewhere out there" that foreigners migrate to but is here in our own neighborhoods, as the once monolithic cultural pockets in cities throughout this country have been influenced by people from diverse cultural backgrounds settling in next door. Thus, the US Catholic Church faces questions similar to those that were raised at the first council in Jerusalem over two thousand years ago.

Strategies about the direction the Catholic Church in the United States should take regarding the complex cultural situations created by human movement across the globe abound. One solution is to maintain the existing parochial structures, waiting for the immigrants' next generation to assimilate into the English-speaking liturgies just as in the European immigration experience. This passive response does not answer the cultural questions raised by differing cultural groups of the same faith. At most, this outlook only delays dealing with the similar challenges of the early church that continue generationally. While the European immigration

experience in the United States resulted in differing European groups becoming a homogenous worshiping community, this development occurred with the end of linguistic and biological differences as well as ongoing European immigration to the United States. Even with global migration at its height, with "South-to-South" migrants as numerous as "South-to-North" migrants, European immigration to the United States has become almost nonexistent as Western and Central Europe went from a continent of emigration to one that is now a continent of destination.[6]

Immigrants from other areas of the world have not been afforded the same opportunities as their European counterparts, both in terms of being able to blend in as a homogenous group because of the complexity of the current racial mix along with their desire to retain their cultural and linguistic heritage. In addition, immigration has not dissipated as it did in Western and Central Europe, even when the country of origin has vastly improved its their standard of living, a result of the transnational movement created by a global economy. Therefore, the concerns of the early church regarding cultural accommodation are pertinent for the immigrant faith as well as for the existing ecclesial organization.

Churches throughout the world are facing similar scenarios as diaspora exists out there as well as in our backyard neighborhoods. Questions about cultural inclusion and respect for the existing faith culture exist today more than ever and continue as a major contributor of the faith. Therefore, church leaders are wondering what the best course of action is in dealing with a world church in our backyards; do they allow ethnic churches to meet the needs of the initial immigrants and their offspring, or do they merge different cultures into a single multicultural worship space? The solution to put off any major commitments until the next generation does not move the church forward, as the early church illustrates. Only by dealing with the cultural challenges of a world church, especially in our backyard neighborhoods, does the church find her mission as demonstrated at the Council of Jerusalem.

The cultural diversity within the Jewish people, and more so in the encounter with the Gentiles, was not accidental as the pouring

out of the Holy Spirit on people from various regions as well as Jesus' command to go to the all nations indicates. Likewise, the world church, not only in the diaspora outside but also in the diaspora inside our neighborhoods, exists by the same movement of the Holy Spirit as a continuation of the faithful fulfilling Christ's mission. The reaction (or lack thereof) of many parishes and dioceses across the country make it appear that the diversity of our communities and churches were either occurrences without any warning or emerged haphazardly and almost by accident. The ecclesial and social events of the 1960s, however, were inspired by the Holy Spirit, thereby transforming the US church and society through the coming together of differing ethnic groups.

The cultural complexity found in the United States today resulted from the social developments of the 1960s, in which the civil rights movement sought equality for everyone regardless of skin color. This equality eventually led to other movements or struggles for recognition and to be counted as one among equals. In particular, the brutality of white Americans toward the nonviolent protesters during the civil rights movement opened the hearts and changed the mind-set of an entire nation. This acknowledgment that all peoples are created equal allowed for legislative changes to the immigration laws of the United States. Previously, only a handful of select countries from Europe with similar faith professions were allowed to enter the "land of opportunity." Quota systems excluded those who were "different" from coming to the United States. Only after the equality won through the civil rights struggles did the whole nation entertain the idea that this country should allow immigrants regardless of race, gender, or religious profession, as immigration reform focused primarily on family reunification.

The first half of this book examines the social, political, and religious transformations that took place in the 1960s. In particular, 1965 was filled with the inspiration of the Holy Spirit as witnessed in the close of the Second Vatican Council, which opened the doors of the Catholic Church to the world, especially other cultures. Without the vision of Pope John XXIII in calling for the twenty-first ecumenical council, the Catholic Church would never have

truly understood the cultural encounters of the early church. In rediscovering her ecclesial nature, Vatican II recognized the need for cultural engagement in her evangelization efforts. Thus, a mind-set of a world church emerged from the conciliar debates. No longer was the Catholic Church about her European features; all cultures were to be respected, as Vatican II highlighted the cultural contribution of every faith encounter.

In 1965, the Spirit was also working in the United States as this country sought a more just and equal society. The passage of the Immigration and Naturalization Act of 1965 (a.k.a. the Hart-Celler Act) allowed for greater numbers of immigrants from all over the world to land on US shores as the prejudicial quota system was abolished. Through immigration reform, equality for all people beyond the confines of US segregation was being realized. Impoverished immigrants from all over the world, along with refugees from war-torn regions, were now able to migrate and begin calling this country their home. These two events in 1965 allowed for a world church to emerge in our backyards.

The second half of the book examines three Asian immigrant faith groups in the post-1965 immigration era. Because of the nature of their departure after the end of the Vietnam War with the fall of Saigon in 1975, Vietnamese American Catholics have an experience of leaving their country similar to the journey found in the exodus account in the Old Testament. Through the examination of their faith journey as Boat People, the biblical notion of promises made by God's people gains more significance in recalling God's faithfulness in keeping the covenant of old.

Filipino American Catholics have modeled an ecclesiology for resettlement in the past, through the lives of their saints, and in the present, through their own immigration faith experience. Their saints were martyrs who were also migrants in their own right as they traveled with the religious to other countries. While living abroad rather than in their own home country of the Philippines, their willingness to model the faith in a foreign country reveals the value of carrying one's faith on the migrant's journey. In addition, the challenges of presenting their cultural heritage as needing a distinct worship space was difficult, since Filipino

immigrants speak either English or Spanish or both. Their flexibility and willingness to engage other cultures, however, offers us an insight into the early church, where cultural compromise and respect for the existing church allowed Filipino Catholics a way of participating in both realities.

The Korean American Catholic presence represents how one particular ethnic group has benefitted from the 1965 immigration legislation with its emphasis on reuniting families. The rupture in memory, however, both historical or as a metanarrative, poses a challenge since, through these memories, both identity of culture and faith are transmitted. The compromise at the Council of Jerusalem was an embrace of a new cultural identity that did not destroy previously important aspects of both the Jewish and the Gentile cultures. Through this new ethnic-religious identity, the transmission of the faith became a feasible task to all nations. Therefore, the Korean American Catholic experience reminds us of the importance of storytelling and the need to remember to preserve both a cultural and religious heritage. At times, these two are so closely intertwined that they cannot be separated.

It is my goal that readers will see the historical and ecclesial developments as one movement of the Holy Spirit. The world church we are witnessing in our own backyards in this country is not an accident but truly a gift of the Spirit. Earlier, the question of whether we should promote ethnic or multicultural churches was raised. There are no easy solutions to this question, but our efforts in attempting to respond to this challenge are just as crucial. Rather than taking a passive stance, buying time to simply maintain the existing structure, both models of churches must be supported. Ongoing immigration will ensure the continued demand for ethnic churches, while the diversity of parochial boundaries will naturally lead to a multicultural experience. Thus, both are necessary in signifying that we are continuing to live out the lessons from the Council of Jerusalem. By compromising and promoting both ethnic and multicultural liturgical spaces, the local churches are not only respecting the cultural dimensions of our faith but also removing any hindrances from coming together at the eucharistic table of our Lord.

Chapter 1

Important Themes of the Second Vatican Council (1962–1965)

Foundations for the Local Church

The Second Vatican Council (1962–1965) became an ecclesial event like no other when Pope John XXIII called for the twenty-first ecumenical council shortly after his election as Supreme Pontiff on January 25, 1959. Previously, such gatherings of church leaders formed when there were either doctrinal disputes or other church matters that threatened the unity of the faith. In this case, neither of these situations existed in the church, so the call for an ecumenical council created "unneeded" confusion in the minds of some. Despite the healthy status of churches in Europe and North America, the "good pope"—as John XXIII is fondly referred to—saw the need for internal and external renewals in his prophetic understanding of the church's engagement with society. Even with the unexpected invocation for the council, and without fully understanding the procedures or ramifications from such a gathering, the council fathers came together unified by the call for renewal. Such unimaginable harmony in renewing the church at its outset, however, would splinter by the close of the council four years later, due to the struggles of how to interpret and implement the teachings of Vatican II. Nevertheless, some important lessons that are necessary for the church's ongoing engagement

of the world can be gleaned in the initial unity and enthusiasm in renewing the church.

Challenges in the reception of Vatican II after the close of the council, and for us still today, do not diminish the importance of themes and movements from conciliar debates and final drafts on the impact and development of the local church. Prior to Vatican II, a European model of church life was upheld as exemplary for the faithful everywhere. While this gave Catholics in other parts of the world a systematic approach to learning and practicing the faith, this approach seldom recognized the need for the church to respect and engage other cultures. Such acknowledgment and embrace of others, however, are truly necessary components of furthering our understanding of God's economy, since a deeper awareness of the incarnation continues to unfold through every aspect of the human encounter. Thus, the Second Vatican Council began to move in the direction of recognizing differing cultures and peoples as also being part of God's plan of salvation. As conversations of a church in the midst of the world gained momentum, the council fathers discovered the need for linguistic and cultural adaptations while attempting to address the characteristic of the majority of the world's population as the church of the poor.

Church in the World and Not the Church and the World

From its inception, Christian thinkers have struggled with two worlds—the kingdom of God and the kingdom here on earth. In the New Testament, St. Paul describes this tension between the two worlds intimately, even relating to an individual's spirit embattling with the flesh: "I say, then: live by the Spirit and you will certainly not gratify the desire of the flesh. For the flesh has desires against the Spirit, and the Spirit against the flesh; these are opposed to each other, so that you may not do what you want. But if you are guided by the Spirit, you are not under the law" (Gal 5:16-18). St. Augustine's *City of God* further highlights the distinctions between the City of God and the City of men. Reacting to pagan worship, St. Augustine illustrates two societies to distinguish between believers in the realm of God and unbelievers in the

sphere of men. Evidently, the relationship between the heavenly and earthly kingdoms has been a *quaestio disputata* ever since for theologians trying to reconcile human activity with God's grace. A dualistic temptation to separate the two worlds and only long for the kingdom of God during our earthly existence is a strong attraction, while considering the earthly kingdom as a heavenly reality has been a difficult task throughout history. Although there are two realities, this does not mean that there are two histories—church history versus earthly history. Rather, both societies are encompassed in a singular timeline as salvation history. The task then is to understand the necessity of both in fully bringing about the reign of God while at the same time not reducing or collapsing these two realities into each other.

Prior to the Second Vatican Council, the Catholic Church was entrenched in an isolated position that failed to fully recognize this constitutive relationship between the earthly and heavenly realms. The inward focus created a hierarchy longing for the past where the Catholic Church enjoyed not only political power in conjunction with the state as the two became literally synonymous with each other but also longed for the time when the Catholic faith was not divided by the Reformers who sought to return to the ways of the faithful found only in Scripture. Thus, the distancing memory of this *ancien regime* led the church to retreat into a *societas perfecta*. In the process, it alienated the world and made it irrelevant in the life of the church. Prior to the council, the church firmly established herself as a *societas perfecta* in reaction to both the divisions within Christianity and the development of civil society without any religious influences. In doing so, the Catholic Church defined her existence as a "perfect society" possessing "all that was necessary for the achievement of this society's particular end, namely the salvation of souls."[1]

This ecclesial concept was not new but can be traced back to the patristic period that gained momentum after the Reformation and reached new levels after the emergence of a civil society void of religious affiliation.[2] As is often the case, reactions to heretical notions of the faith entrenched the church into the mind-set of a *societas perfecta*. Reactions to the Augsburg Confession, the

Anglican Branch Theory, and fundamentalists who claimed the church of Christ existed in all Christian denominations rather than in just one denomination, all contributed to strengthening the Catholic claim of an independent society thwarting whatever would weaken the church's influence in people's daily lives.[3] "Moreover, because it was the visible structures that were under attack . . . theologians focused their efforts on [legitimizing] the Church's institutional structures."[4] The safeguarding of the faith in this manner, however, distanced Catholics from any interactions with people of different political and religious thought. In turn, this led the Catholic Church to see herself containing all the truths required to be human while neglecting the fact that humanity has only one history and is continually enriched by the encounters with others.

The consequence of such a reaction distanced the church not only from seeing the Spirit at work in the world but also realizing that the world contained the Spirit just as she did—the church became lost behind the walls of pseudoperfection and independence. Thus, the fathers at the Second Vatican Council attempted to acknowledge that the world is necessary in fulfilling the church's mission to spread the Good News of salvation by reengaging the two societies in God's reign. By opening her doors to the world, the Catholic Church entered into dialogue with the surrounding civil and religious structures. This dialogue was made possible in part by an understanding that while the church has traditionally taught the world, the church can also learn from the world, since the Spirit is active in both. In truth, learning was not the only thing at risk of being lost. At stake was the truth that human encounters are necessary to allow revelation to unfold throughout history. Since divine revelation is God's communication to humanity, every human encounter provides an occasion to deepen our understanding of the divine. In short, discussions from the opening to the closing of the council revealed that a new way of approaching the world was needed.

This pressing concern was also raised in Vatican II's final document, *Gaudium et Spes*, since throughout the conciliar debates the engagement of the world became a central issue and impacted the

overall renewal of the church. Some resolution to the question of the nature of the church's relationship with the world came in the opening sentence where the council fathers addressed the world in a positive light. This concluding document was a development of all four sessions of the council (1962–1965), as the distinction between the earthly and heavenly realms needed to be distinguished. At the same time, this distinction needed to resist the prior temptations of falling back into a complete separation. Therefore, the question asked at the council revolved around the relationship between the two—do we speak of this relationship as the "church and the world" or as the "church in the world." The former still had a lingering connotation of separation that the church was trying to resist, while the latter recognized the world as an intimate part of the salvation process. Led by the Spirit, the council fathers concluded that the world and the church were not two entities able to exist apart from one another, but rather, that these two distinct worlds were interconnected. Therefore, the heavenly city is realized in the earthly city and not just a distant reality that will come one day as implied in the title of the only pastoral constitution, *Gaudium et Spes* (The Church in the Modern World).

Promoting a World Church through the Vernacular

Although the Second Vatican Council did not discourage the use of Latin, the church's mother tongue, the council fathers understood the need for the use of the vernacular or the native language when it was appropriate in evangelizing differing cultures and peoples. *Sacrosanctum Concilium*, the first of sixteen documents of Vatican II, addressed this need of being able to utilize the language of each locale in order to encourage the laity to fully and actively participate in the life of the church.

> But since the use of the vernacular, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, may frequently be of great advantage to the people, a wider use may be made of it. . . . These norms being observed, it is for the competent territorial ecclesiastical authority . . . to decide whether,

> and to what extent, the vernacular language is to be used. Its decrees have to be approved, that is confirmed, by the Apostolic See. Where circumstances warrant it, it is to consult with bishops of neighboring regions which have the same language.[5]

Therefore, the ability to pray in a familiar language was seen as indispensable for the spreading of the faith in the modern world. The council fathers believed that linguistic comprehension was necessary for the laity and even for the clergy for full and active participation in the liturgical life of the church. Another consideration for the vernacular that would emerge in the postmodern world was the need for further linguistic distinctions between cultural groups beyond just the familiarity with the language. Since evangelization and outreach involve devotional practices or popular religiosity in addition to sacramental practices, particular nuances of the vernacular must also be respected. While the third translation of the English missal implemented in November 2011 attempted to unify the English-speaking countries into a singular linguistic form, this uniformity was shortsighted, as it did not fully recognize that devotional language of the local people needed further distinctions.[6] The liturgical life is "closely related to culture, and, as a culturally-related mode of communication," it cannot be confined to a single linguistic expression based on a particular context.[7] Rather, liturgy must evolve with the people's use of communication, not as a way of letting go of the past, but as a way of embracing, preserving, and building on the rich heritage of prayer. The intention of the council fathers to allow for the vernacular was to determine local customs in linguistic expressions in order to highlight the embrace of the universal faith.

The spread of the Catholic faith in the vernacular helped promote the world church discussed at the council through the incorporation of cultural nuances found in the language of the people's prayers. These linguistic adaptations also carried with them a cultural way of understanding and living out the faith. By encouraging the use of the vernacular, the council allowed a world church to begin emerging based on distinct cultures from each locale. The vernacular opened the way for the laity to participate

more fully and actively in the life of the church and symbolized the emergence of the world church that was no longer solely based on a European context, even though allowing this heritage to emerge within a different context would not be an easy task. In some missionary territories, religious and laypeople working on the front lines of developing the local church were already doing whatever was necessary for the faith to embed in the new conditions encountered. In some ways, Vatican II was the seal or formal recognition of what was already happening in the mission fields.

> It was this document which, for Protestants no less than for Roman Catholics, opened the door to the positive re-assessment of "inculturation." Inculturation is the process by which the Gospel is expressed and lived within particular cultures, and *Sacrosanctum concilium* applied this principle to the reform of the liturgy, insisting on a deep respect for the many different cultures that make up what Karl Rahner called the "world Church," and authorized the adaptation of the liturgy to the "native temperament and the traditions of peoples." It even acknowledged that in some parts of the world a "more radical adaptation of the liturgy" may be needed.[8]

Upon the fiftieth anniversary reflection of *Sacrosanctum Concilium*, reports from differing parts of the world agreed on the many gains that emerged from this constitution, including increased involvement of the laity as well as other advancements of church life.[9] Some unfinished tasks of incorporating the vision of the church at Vatican II, however, included congregations still not being real liturgical communities as minimalistic practices, heavily relying on rubrics, continued.[10]

> We have accomplished liturgical reform but not yet liturgical renewal. The dimension of mission is missing, and our celebrations do not reflect the reality of the lived experience of our people. We have put all our eggs into the "Mass" basket. We have not looked seriously at a plurality of liturgical provision, and the overlarge number of "Eucharistic Services" and their obsession with "getting" Communion threatens to derail attempts to broaden the base. We need genuine non-eucharistic and non-sacramental

> forms of worship that draw people in by their very attractiveness. This is particularly true in the area of rites of passage and of opportunities that do not yet exist, such as liturgies of grieving or even anger.[11]

This reflection on the fiftieth anniversary of *Sacrosanctum Concilium* does not minimalize the importance and the centrality of the Eucharist for Catholics; rather, the critique further emphasizes the need for local expressions of the faith to be cultivated so that in the harvest, the encounter within the Eucharist will be more fully realized. In other words, how we get to the Eucharist is just as important as the encounter with the Eucharist, since without the former, the entering into the deeper mysteries of the Body of Christ cannot occur. Distinguishing cultural nuances in the vernacular is more than just about an appropriate or acceptable translation. Rather, these local expressions are the seeds of faith for greater participation in the sacramental life of the church.

A current and interesting example of this reality is found among the recent converts to the faith in the Korean Catholic Church. The growth of the Catholic Church in Korea is not due to the emergence of the next generation as the country as a whole is declining with unprecedented low birthrates. Rather, the increase of church membership is due to the older generation of nonbelievers who contemplate their eternal destiny and in particular, the nature of their departure from this life. The Catholic Church in Korea can be said to be more Roman than Rome, at times, as Roman Catholic structures and practices have been implemented with precision over time. The funeral liturgy, however, is one example of a case in which the Roman Rite has not necessarily trumped the local customs but has, in fact, found a truly symbiotic way of coexisting. Thus, the prayers for the dead (*yeondo*), which go beyond just the eucharistic celebration with its incorporation of chants and prayers following a cultural timeline, look and feel Korean within an ecclesial atmosphere of the church. This combination was an organic development of the local faith community and is now very attractive to those considering joining the church. The vision of the council fathers at Vatican II could

not have envisioned particulars such as the development of the funeral rite in the Korean Catholic Church; their openness and attitude toward the world, however, opened the doors for the local church to create such prayers to bring the faithful to the eucharistic celebration of the entire church.

There are other factors, such as the influx of migrant workers who are primarily Catholic, that account for overall church growth. The attractiveness of the Catholic faith to Koreans, however, stems from familiarity with overall cultural aspects of Korean life. In addition to the Catholic funeral rite, the hierarchy resembles that of a Confucian society, while vows such as poverty or leading a simpler way of life are ideals that can be upheld regardless of religious affiliation. These cultural nuances embedded in the Catholic Church in Korea are, knowingly or unknowingly, attractive elements in the evangelization and growth of the local church. What resulted out of the missionary practices during the first half of the twentieth century, out of necessity and then was acknowledged at the Second Vatican Council, truly gives life to the church today.

Collegiality and the Laity

The abrupt end to the First Vatican Council (1869–1870) due to the outbreak of the Franco-Prussian war left many to wonder if Vatican II was just a reiteration of the unfinished council or if the second ecumenical gathering at the Vatican almost a century later would go beyond the papal-centric tendencies of the first. One sign that the Second Vatican Council would not be just a repetition of the First Vatican Council or previous ecclesial thought was that at the onset of the council, the fathers rejected the preparatory documents that were intended for discussion. Instead, they wanted to embrace this opportunity to discuss the same topics with openness and freedom. This flat-out rejection of the initial schemas revealed the unity of the majority of the council fathers and that this ecumenical gathering would be more than just the continuation of Vatican I. The near-century that passed from the first to the second ecumenical council provided ample time for the council fathers to

comprehend the need to promote and broaden the identity and mission of the church while still adhering to past practices.

An example of this adhering and advancing of the church in terms of its structure can be found in the document on the church, *Lumen Gentium*. Within the document, the bishops speak of collegiality and their own role in union with the pontiff. Just as the universal church represented by the papacy was fully evident, the local church with the bishop as its head also contains the fullness of the church. Therefore the bishops of the world in union with the pope held the apostolic succession of servant leadership.

> Collegiate unity is also apparent in the mutual relations of individual bishops to particular dioceses and to the universal church. The Roman Pontiff, as the successor of Peter, is the perpetual and visible source and foundation of unity both of the bishops and the whole company of the faithful. Individual bishops are the visible source and foundation of unity in their particular churches, which are modelled on the universal church; it is in and from these that the one and unique catholic church exists. And for that reason each bishop represents his own church, whereas all of them together with the pope represent the whole church in a bond of peace, love and unity. (LG 23)

The renewed emphasis in *Lumen Gentium* on the role of bishops allowed Catholics to look to their ordinary, and not just Rome, for guidance in their daily spirituality. By doing so, *Lumen Gentium* further promoted a world church since it further highlighted the distinctiveness of each individual diocese around the world.

Within the vision of a church in the modern world, collegiality becomes important as the centralization of any organization cannot exist without local stability. With the stress on the individual in postmodern thought, collegiality can become more confusing; it is, however, even more necessary than ever before. While Vatican II may have spoken about the role of individual bishops within their own dioceses and how they come together as a college through the apostolic succession, the council does not address the issue of migration, in which people from dioceses halfway around the world come to settle in new locales. The connection

to one's homeland is neither lost in resettlement nor are the ties to the local church back home severed. Rather, the complexity of immigration allows each believer to have access to the local church in their country of origin and destination, further intensifying the universal aspect of the faith. Therefore, collegiality becomes even more crucial, since the juridical authority to shepherd one's flock is not confined to just the local diocese, as bishops from all over the world must work in conjunction with the movements of their people to ensure spiritual guidance everywhere. An example of this complexity is found in the Korean American Priest Association where the bishops' conferences of both the country of origin (Catholic Bishops' Conference of Korea, CBCK) and destination (United States Conference of Catholic Bishops, USCCB) are involved in the pastoral care of Korean American Catholics.[12]

As collegiality in *Lumen Gentium* sought to connect the Bishop of Rome with his brother bishops around the world, it also sought to find a rightful place for the laity. Previously, the emphasis on liturgical participation was mainly focused on the episcopacy or the presbyterate. The council fathers, however, understood the invaluable asset of the laity and the necessary implementation of their gifts and talents as the church progressed forward. "All the laity, then, have the exalted duty of working for the ever greater extension of the divine plan of salvation to all people of every time and every place. Every opportunity should therefore be given them to share zealously in the salvific work of the church according to their ability and the needs of the times" (LG 33). Thus, the emphasis on the laity came with their call for "full and active participation" going beyond the liturgical celebrations. The laity were now seen as a necessary and vital part within the entire life of the church.

In the case of the Philippines, the increased involvement of the laity has resulted in a greater equality between the sexes. Prior to Vatican II, the emphasis on the hierarchy promoted a male-centric participation within the church. The emphasis on the role of the laity has increased women's presence in the church, but a divide still exists in some minds because of the nature of ministries. The integral role of the laity within the Filipino people's matriarchal structure (rather than patriarchal, which is common in other Asian

countries), however, has fostered a sense of equality, perhaps more so than in any other country. Rather than being a situation where women feel excluded in the church (although some tensions still exist), the directives of Vatican II have reinforced the maternal aspect of Filipinas.

As liturgical celebration involving more and more of the laity supports the overall cultural context of the Filipino people, their involvement also lends itself to the development of their theological or spiritual outlook. For example, Filipinos' portrayal of Mary as the Mother of God emphasizes the maternal needs within the encounter with the divine, both in church and society. In addition, their spiritual approach based on these maternal characteristics allows for a gentler pastoral approach in ministry. This does not mean that every need is met or that everyone feels the kind of warm embrace they have received from their own mother when they come to church. Lay involvement, however, has been much less divisive than in other countries where issues of gender and sexuality have been more heavily skewed throughout history. Being matriarchal, Filipino society has allowed increased lay participation after Vatican II to bring greater equality to the roles of women and men in the church of the Philippines.

This call for the laity to fulfill their baptismal promise also became evident in the immigrant church as the laity were often the first to gather their community members and provide the bulk of the labor in initiating a process to gather communities in diaspora. Unlike the early immigration patterns of the United States, where clergy and religious often followed the faithful in their immigrant journey, the post-1965 immigrants often resettled in the United States without such spiritual guides in their community. Therefore, the call for the laity to embrace every aspect of church life without the sacraments was evident in the creation of ethnic faith communities across the nation. Often, the laity were the ones to establish enough of a sense of a community and later invited necessary clergy and other personnel to more fully develop the church today.

The drive of the laity in developing their faith communities within their immigration process went beyond the scope of *Lumen*

Gentium but suggested why the laity had a central role in being church. Beyond the sacramental practices of these immigrant faith communities, the laity were often the creative ones in finding places for worship, integrating as best as they could with the English-speaking communities in the United States as well as finding alternative ways of preserving their cultural religious heritage once a community reached a certain level of maturation. Often this would eventually lead to a request for a priest and religious from their homeland for the ongoing pastoral care of these immigrant communities.

Catholic Social Justice in Solidarity as the Church of the Poor

A theme that was discussed but never really emerged at Vatican II was for the people of God to be the church of the poor. Poverty was an important issue for the "good pope," as he spoke about a church of the poor in his speeches leading up to the opening of the council in 1962. This topic, however, never emerged on the council floor partly because John XXIII decided not to intervene in such matters and partly because of the fact that bishops from the First World did not truly understand the poverty that ravaged the Third World. Therefore, only in hallway discussions between breaks did some of the council fathers understand that a world church would have to take on the characteristics of the majority of the faithful whose lives were in the midst of this difficult and impoverished situation.

Questions after the death of Pope John XXIII at the end of the first session immediately arose. With the passing of the pontiff, would the ecumenical council continue, or would one session be enough? Also, would the church return to her inwardly ways, or would she continue in engagement with the world? After all, the entire purpose of this ecumenical gathering was not always clear, even during the first session. The unfortunate passing of John XXIII left not only the Second Vatican Council in doubt but also the direction of the church, especially in her relationship with the world. The question was simply put, "Are we going the way of Peter or the way of Paul?" meaning, is the church focusing only

on herself or will she go out into the world? With the election of Cardinal Montini and his choosing the name of Paul VI, these concerns were quickly addressed. Pope Paul VI would continue on the path of his predecessor.

During the conciliar activities of the next three years, Paul VI was able to promulgate constitutions, decrees, and declarations of the Second Vatican Council, placing the church on a path of internal and external renewal. In addition, Pope Paul attempted to also raise the consciousness of the church as being a church of the poor. Through his own acts of solidarity, the pontiff's actions on behalf of others afforded the church an opportunity to pause and reflect on the poor. One of his most notable acts of humility as Holy Father was to surrender the papal tiara on the altar of St. Peter in 1963 as a gesture of giving up the riches and privileges in both church and society that the papacy once sought. The tiara would not be worn again by any pope, since it appeared contrary to the Gospel message and the church's vocation to the world. A simple gesture, with many implications, as the engagement with the world was no longer about control and authority symbolized in the ornate headgear. Engagement with the world would now be about appealing to the masses, those filling the pews and those on the streets, the often neglected and overlooked poor in society. In 1964, Pope Paul made another notable act when he donated his limousine to Mother Teresa on his visit to Bombay, India. The limousine was sold in a raffle and the proceeds went to her ministry caring for the lepers on the street. Mother Teresa received more than a fourfold return than the value of the vehicle, and with it, she built a home for lepers.

Paul VI will probably be best remembered for continuing the Second Vatican Council after the death of John XXIII and his later encyclical, *Humanae Vitae* in 1968, which addressed the controversial subject of artificial birth control. His legacy, however, should also include the continuation of John XXIII's desires for the church. He, as with anyone holding this office, is a reminder of how to live as a "Servant of the servants of God"—one of the eight titles for the papacy.

After the close of the Second Vatican Council, the concern for the poor would be much more vigorously taken up by the people

of Latin America. Through the bishop's conference (CELAM), theologians, pastors, parishioners, and the poor themselves, the emphasis on a preferential option on behalf of those living in poverty would emerge and become a central theme in Catholic Social Teaching. The historical developments within church and society following the council, with its emphasis on the poor throughout the world, further confirm the conciliar activities of Vatican II and the necessity of the church's engagement of the world.