In 1959 Pope John XXIII announced a Council. 50 years later we recall the Marists present at this epoch-making event. Literature on Vatican II usually highlights the protagonists. To look at the contribution of the small group of Marists (SM) opens a different perspective and forms an important memory for the Society of Mary.1

1 Marists at Vatican II (1962-1965)

Full participation at Vatican II was limited to bishops and Superior Generals. Joseph Buckley, Bishops Darmancier, Julliard, Lemay, Mangers, Martin, Pearce, Rodgers, and Stuyvenberg came to all sessions. Bresson and Poncet were absent during the first, and Foley during the third, session.2 Jean-Marie Aubin (1882-1967; France; Solomons) excused himself because of illness. Two other bishops died shortly before the Council began: Joseph-Félix Blanc (1872-8.6.1962; France; Tonga) and Joseph Darnand (1879-1.6.1962; France; Samoa).3

Jakob Mangers (1889-1972) was bishop of Oslo from 1953 to 1964. Norway counted less than 1% Catholics.4 The Scandinavian bishops joined the influential group of German-speaking bishops.5 The other Marist bishops worked in Oceania. Édouard Bresson (France; 1884-

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1 This is an excerpt from a broader dossier put together in German in 2005.
4 Acta SM 6 (1960-1962), 557-559, has a picture of the Marist participants. Mangers, born in Luxembourg, joined the Society in France. In 1925 he came to Norway, becoming vicar apostolic in 1932; Cf. Totenbuch der Deutschen Provinz der SM. His Lenten pastoral of 2 February 1962 already presents his ecumenical and pastoral ideas on Vatican II; Cf. Hyrdebrief for fasten 1962, in Kirkelige Kungsgöringer for Oslo Katolske Bispedomme, diocesan archive, Oslo.
1967) was vicar apostolic of New Caledonia from 1937. Pierre Martin (France; 1910-87), his successor, had been provincial of Lyon and became Apostolic Vicar in 1956, and then first archbishop of Noumea in 1966. Like Darmancier, he belonged to the group ‘Church of the Poor’. Alexandre Poncet (France; 1884-1973) was an exegete. In 1925 he came to Wallis and was Vicar Apostolic from 1935 to 1960. Michel Darmancier (France; 1918-84), successor to Poncet, was a moral theologian and became Bishop of Wallis and Futuna in 1962 (until 1974). He was involved in ecumenical work. Victor Foley (England; 1909-87) became Vicar Apostolic of Fiji in 1944 and the first Archbishop of Suva in 1966. Louis Julliard (France; 1912-84) became vicar apostolic of Port-Vila in 1955 (until 1977). George Pearce (USA; *1921) became Vicar Apostolic of Apia (1956-67). Pearce then moved to Fiji (1968-76). John Hubert Rodgers (New Zealand; 1915-97) became Vicar Apostolic of Tonga and Niue in 1953. Daniel Stuyvenberg (1909-89) was appointed Vicar Apostolic of the South

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9 J. J. Murphy, ’Up to Jerusalem’: Australian Bishops’ Suggestions for the Agenda of Vatican II, in The Australasian Catholic Record 78, 1 (2001), 30-45 (p. 33 ‘Wallace und Fortuna’!).


11 Letter from Archbishop Petero Mataca, 5 July 1996, to present author: no documents by Foley on Vatican II in the Suva diocesan archives.

12 In memoriam, 47; Letter from A. Verbraeken SM, 26 June 1996, to the present author, no documents by Julliard in Port-Vila.


Theologians exercised great influence on the Council as periti or experts. Marist theologians were periti to their confrere bishops. Buckley had named two of his assistants, Franz Wieschemeyer (1896-1991) and James Lambert (1913-92). Two Marist periti came from Oceania, Louis Beauchemin (USA; 1904-92, Samoa), expert in ecumenism, and Jean Soury-Lavergne (1904-80), Vicar General in New Caledonia. Two French Marists were important periti on the conciliar level, Villain and de Baciocchi. Maurice Villain (1900-77) had taught Church History and Ecclesiology and had been free for ecumenical

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15 *In memoriam*, 229-230.
16 *In memoriam*, 133; cf. Necrology in *Acta SM* 9 (1969), 44. 496-499, with the funeral homily by Cardinal Cushing, Boston, who supported the Pacific missions.
19 Cf. Fonds Buckley (Wieschemeyer and Lambert); Fax Theo Koster SM, Fiji, 24 May 1996 (for Beauchemin and Soury-Lavergne). Beauchemin did not come to Rome. Soury-Lavergne was born in Noumea in 1904 of a French family. He made profession in 1925 and was ordained in Rome in 1932. He taught philosophy in France before leaving for New Caledonia in 1938. He died on 3 December 1980. Cf. *Intercom* (1981), 8; *In memoriam*, 264. Letter de Baciocchi to the author, 4 July 1997, says that Jean Coste SM (1926–94) was peritus for Julliard but Coste had too many other things to do. Coste followed the Council with great interest and said in a letter to relatives (5.1.1966) how impressed he was with the faith and engagement of the participants all these years; APM, Dossier Coste. The *Index Peritorum* of the *Acta Synodalia* (AS) does not mention the Marists. Wieschemeyer visted German bishops to discuss matters concerning the Society working in their diocese, so for example Simon Konrad Landersdorfer (Passau, Fonds Landersdorfer, ‘Diarium 1957-63’) and Helmut Hermann Wittler (Osnabrück, Fonds Wittler, council diary).
work since 1948. With Paul Couturier, Lyon, he promoted ‘spiritual ecumenism’. He was the peritus for Martin and wrote for the journal "Rythmes du monde". The Council diary of Yves Congar OP testifies to Villain’s important ecumenical contribution to Vatican II. Joseph de Baciocchi (1915-2009) came as peritus for Darmancier, Martin and Julliard. All Council periti co-operated and thus the precise influence of an individual theologian is difficult to trace back.

Australian Marist Stanley Hosie (*1922) was present as journalist. In 1965 his reports from the Council were honoured with prizes in Australia and the USA.

Bishops Victor Reed (Oklahoma and Tulsa, USA, a cousin of Buckley), Charles Buswell (Pueblo, USA), and Louis Caillouet (New Orleans, a friend of Buckley) also lived in the General house. Buckley’s

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many invitations to the house created a centre of encounter and reflection parallel to others for the Council. This meant a lot of work for the four brothers with up to 25 guests for the evening meal.26

1884 Council Fathers were diocesan bishops, 976 bishops were Religious, and 125 Superior Generals were also present.27 How were the Marists involved in the Council?

2 The Marist vota of the pre-preparatory period (1959-1960)

The Council was prepared in two steps. In the pre-preparatory period future members could hand in vota or wishes for the agenda (Commissio antepreparatoria = CA).28 This resulted in eight huge volumes with about 9000 proposals for ‘everything and more’.29 The Marist vota were pastorally orientated and open for reforms in the Church. Alcime Cyr (1882-1973; USA), Superior General before Vatican II (1947-61) focused his votum30 on the Church and relationship clergy-religious. He proposed more ecumenical and missionary initiatives, a better formation of the clergy, and the vernacular in the liturgy.31 Mangers also favoured the vernacular (except the canon!), more ecumenism, and a reflection on the dechristianization in Europe.32 The official summary of the vota (Conspectus) left out the vota of Blanc (mainly on the reform of the liturgy33) and Martin (more authority for the local bishop, vernacular in the liturgy34). Pearce was the only Marist to opt for a new Marian

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26 Cf. Acta SM 6 (1960-1962) 557-559, and chronicle of the generalate in APM.
31 Cyr in the systematization of the vota, the Conspectus: Pars I, 35, Pars I, 255, Pars II, 122, Pars II, 351.
32 ADA II, 2, „Europa”, 637-638.
33 ADA II, 7, 668-669.
34 ADA II, 7, 627-628.
dogma (‘Mediatrix of all graces’). His votum included reforms in Canon Law.\textsuperscript{35} Poncet supported modern exegesis.\textsuperscript{36} Most Marist references in the Conspectus refer to Rodgers.\textsuperscript{37} He proposed to elect bishops like Superior Generals, unite similar religious congregations (also Cyr!) and to confer Minor Orders to catechists to strengthen their position. Foley expressed no special wishes.\textsuperscript{38} Like 600 other bishops, Julliard, Wade and Stuyvenberg had not handed in any votum.

3 The preparatory period (1960-1962)
Initially it was not clear whether all Superior Generals would participate. The Pope decided in favour and Generals with more than a 1000 priests in their congregation were invited.\textsuperscript{39} Buckley was on visitation and came back to Rome on 8 October to learn that on the 3\textsuperscript{rd} he had been named member of Vatican II with full rights.\textsuperscript{40}

Only one Marist was a member of a preparatory commission, Jean Soury-Lavergne, as consultor for the Commission for the Missions, in Subcommission 2, De Regimine missionum et de reformatione Codicis [On directing missions and reform of canon law].\textsuperscript{41}

The prepared texts were criticized by a majority of bishops and theologians, including de Baciocchi.\textsuperscript{42} Marists in Rome discussed the preparations,\textsuperscript{43} also during the General Chapter of August 1961, which
had an audience with John XIXII on 1 September.\textsuperscript{44} The first international congress on vocations in Rome in October 1961 saw Marists present, another moment in which to prepare for the Council. The General House was refurbished to accommodate all the guests.

\textbf{4 Marist interventions during Vatican II}\textsuperscript{45}

\textit{The first session, October – December 1962}

Marist participants, about 15 Fathers and periti, lived in the General House, which eased economical problems that other bishops had. The first officially invited lay person to the Council was a member of the Marist Third Order, Jean Guitton (1901-99), who also visited the General House.\textsuperscript{46} Guitton was a great friend of Paul VI.

A key event was the election of the Conciliar Commissions. Before, the Curia had dominated preparations. Now the bishops made it their Council. The famous interventions of Cardinals Liénart and Frings on 13 October were the result of many discussions,\textsuperscript{47} also of a meeting in the Marist Generalate.\textsuperscript{48} The Fathers of the South Pacific prepared the eventual elections in the Generalate. Martin and Buckley were named for the Commission on Education.\textsuperscript{49} However, neither was elected.\textsuperscript{50}


\textsuperscript{45} The house chronicle does not mention the time between the sessions. The generalate was on the list to receive documents from the missionary congregations; Fonds Van Kerckhoven, Archive Leuven.

\textsuperscript{46} J. Guitton, \textit{Un siècle, une vie}, Paris, 1988, 68-72, on knowing the SM at Paris. \textit{Ibid.}, 365. He: Guitton saw his ecumenical writings as reason for this invitation.


\textsuperscript{48} APM, chronicle for October 1962. This chronicle was not continued. De Baciocchi arrived only after these meetings; letter to the author, 3 November 1997.

\textsuperscript{49} Diary Poncet, Fonds Poncet (copy in APM). The French Marists participated at the conferences of the French bishops. A copy of the revised list is in Fonds Martin, APM, but not mentioned in \textit{AS. History}, 2, p. 74, note 22; cf J. Brouwers, \textit{Derniers preparatifs}, 355-358, on the elections as a turning point.
The first Marist to act in the Council hall (St Peter’s basilica) was Mangers, presiding at the Eucharist on 30 October. Buckley was among those who proposed to change the *Ordo Concilii*. Three Marists addressed the Council. Martin spoke on the sources of revelation. He proposed to give up the two-source theory – something the Council would ultimately decide. Darmancier spoke on the unity of the Church, emphasizing close links with the Eastern Churches. Buckley spoke during the debate on the Church in general, focussing on how to exercise authority and obedience, which he linked with the exercise of freedom. Therefore, the text on the Church may respect the freedom of the individual and be of an ecumenical orientation.

Like most fathers, other Marists could only hand in a written text. Mangers wrote about ecumenism in Scandinavia, Darmancier about the ‘confusion’ concerning infallibility, and Martin on the Church as Mystical Body more than institution. The Marists handed in a common

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50 Buckley: *AS* I, 1, 77; Martin: *AS* I, 1, 66; Wade: *AS* I, 1, 66.
51 *AS* I, 1, 119.
54 V. A. Yzermans, *American Participation in the Second Vatican Council*, New York, 1967, 31, summarizes the essential points on the ‘recent crisis in obedience in the Church’ of Buckley’s speech: “For many Catholics the crisis of obedience is not merely to obey or not to obey. For them the crisis of authority is a question of reason and method”; “Father Buckley's words struck at the very philosophic foundations of the Council”; *Ibid.*, 51-53, for an English translation. Opening words were „Authority and obedience are equally necessary. As a Superior General, I certainly do not want to diminish authority, ecclesiastical or any other legitimate authority”; Fonds Buckley, 4.12. Buckley sent a copy to Cardinal Lercaro, Bologna who thanked him in a letter from 7 December; Fonds Buckley.
votum on the Missions on preaching the Gospel as the first and foremost task of the Church.\textsuperscript{56}

Buckley hosted many visitors and various theological conferences with speakers like Gustave Martelet SJ on Faith and on Christology (Villain, ‘une cathédrale christologique’).\textsuperscript{57} The Acta SM speak of more than 100 guests during the first session, including bishops from dioceses were Marists were working. Periti like de Lubac SJ, Hans Küng, Lyonnet SJ, Roger Schutz and Max Thurian (Taizé) also came.

\textit{The second session, September – December 1963}

The second session saw long debates on the church, the bishops, the laity, and ecumenism. Pearce (22.10.) and Martin (25.11.) enthroned the Gospel, the traditional symbol of the presence of Christ at a Council. Buckley wrote again on the reform of the agenda, wanting fewer general sessions, more time for commission work and ‘open hearings’.\textsuperscript{58}

Four times a Marist held the microphone.\textsuperscript{59} On 25 October Darmancier spoke on more tolerance in the Church, and one month later, on prayer for Christian unity, explicitly addressing non-Catholic observers. The latter speech reacted against a speech by Cardinal Florit according to whom a Catholic can outwardly say such a prayer but not out of a inner conviction.\textsuperscript{60} Martin named Oceania as one place where

\textsuperscript{56} ‘Projet d’un appel du Concile ecumenique au monde entier, à examiner par NN. SS. les évêques présents à Monteverde, en vue d’être présenté à la commission pour les missions. - Projet préparé par Mgr Poncet. Proposition of an appeal by the Ecumenical Council to the whole world, to be examined by Their Lordships the Bishops now in Monteverde, in view of being presented to the Commission for the Missions. - Mgr Poncet prepared it’, 3 p., Latin, APM, undated; Poncet was in Rome only for the first session.


\textsuperscript{58} \textit{ADP} IV, 1, 446-449 (October), 379-378 (November). He sent the October-speech to Villot, Council secretary, and influential cardinals like Lercaro, Döpfner and Frings; APM. Copies of the November-text are in Fonds Van Kerckhoven (Leuven), Hurley (Durban), Hoffer (Rome) and FSuenens 1400.


\textsuperscript{60} A. Wenger, \textit{Vatican II. Chronique de la deuxième session}, Paris, 1964, 199.
lack of unity among Christians causes scandal.\textsuperscript{61} On 3 December Jean Guitton pleaded for more ecumenism.\textsuperscript{62}

Other Marists handed in written texts\textsuperscript{63} and signed speeches and written texts of speakers who opted for more reforms.\textsuperscript{64} In a statement, Villain appreciated the schema on unity but pointed to elements lacking, focusing on a theological deepening of the prayer for unity in the spirit of John, Chapter 17.\textsuperscript{65} The Argentinian bishops mentioned Villain on ecumenism in the Church in their written votum.\textsuperscript{66}

The session concluded with the promulgation of the Constitution on the Liturgy and the Decree on Communication Media. In the inter-session Buckley sent in proposals to enhance the work of the Council and proposals on reforming the Curia.\textsuperscript{67}

\textit{The third session, September – November 1964}

\textsuperscript{61} J.A.Brouwers, \textit{Vreugde en hoopvolle verwachting}, Baarn, 1989, 99, quotes his sentence that it will be the poor who judge the Church now and at the end of time.

\textsuperscript{62} Guitton, \textit{Un siècle, une vie}, 386.


\textsuperscript{64} Like for Garrone (Church as people of God – Darmancier, Julliard, Martin), J.P. Caroll, auxiliary of Sydney (Lemay, Pearce, Stuyvenberg) and Jean Weber, Straßburg (Darmancier, Julliard, Martin). Buckley, Lemay and Mangers were among the ‘Plurimorum Patrum Postulata’ (\textit{AS} II, 2, 355-359) on religious in the schema on the Church. Darmancier signed a postulatum by Martin. Foley (with the bishops of England and Wales on the Marian chapter) and Pearce (Leven, Texas) supported fellow countrymen. Mangers signed for his coadjutor Gran on ecumenism and for postulata by Döpfner and Hengsbach (both Germany).

\textsuperscript{65} Villain, \textit{Vatican II et le dialogue œcuménique}, 93-99. In \textit{Rythmes du Monde. Le bulletin des missions} 38 (1964) 54-64, he calls the 18 of November, 1963, ‘une grande date historique!’; as this debate indicates a shift in Church mentality – the Church now enters the dialogue with other churches to seek unity.


The wish to bring the Council to an end speeded up the work and shortened procedures and documents.

Buckley was the only Marist to speak. On 24 September he addressed religious liberty, a hot issue at the Council. Buckley opted for a text affirming the right to follow one’s conscience, in particular in religious matters. The Council hopefully will not disappoint the world.68

On 11 November, in the name of 130 Fathers, Buckley spoke on religious life. For him, the text reflected developments until 1950 but had three lacunas. A word on friendship between diocesan and religious clergy is missing. There are no ‘second class religious’ and thus the distinction order – congregation may be lifted. Finally, he is grateful that Superior Generals with more than 1000 priests were admitted – but there are Generals who still have more priests in their congregation than many bishops in their diocese. Religious life is too monastic. The present crisis of authority is a crisis of the Superiors – not of their subjects! The new text recommended a Superior to listen to his council. However, many superiors have no experience with this. Colin, the Marist founder, had already instructed Superiors to listen to their Councilors.69 Like the majority, Buckley rejected the text under debate.

The Oceanian Marists handed in a votum on the vocation of the priest: a missionary, in co-operation with the laity, sent in particular to

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69 Buckley: AS III, 7, 464-466; History 4, 367; History 4, 368, says Hoffer, superior general of the Marianists, disputed the distinction between active and contemplative life – a reaction to Buckley?; Yzermans, American Participation, 437-438 (english text); Anderson, Session 3, 255-256 (summary) and 258 (english text); X. Rynne, The Third Session, New York, 1965, 209-214, calls the speech particularly outstanding”. Huyghe, France (AS III, 7, 472-473) supported Döpfner, Suenens, Bea, Charue, and Buckley: The schema is not sufficient. Speakers had distributed copies of their text. Buckley’s intervention on the schema on religious life can be found in the Fonds Hurley, Van Kerckhoven and FSuenens 2124. FSuenens 2142 has a petition of contemplative orders (J. Prou, Solesmes, et alia) writing against lifting the distinction between orders and congregations – a reaction against Buckley? On superiors listening to their council: J. Coste, L’attitude du supérieur en conseil, in Id., Études sur les premières idées de Jean-Claude Colin - I, Rome, 1989, 61-147.
the poor to preach the gospel as ‘testis Christi’. Buckley wrote on more collegiality in the Church, on religious liberty and the role of bishops. Care for souls is a supernatural aim but is also to be seen in the light of psychology and correct theology. Darmancier handed in two vota on the laity, of which one (supported by Martin, Julliard and Buckley) highlighted the formation of lay people as apostles. Pearce also wrote on the laity, referring to Colin and his respect for the desire for freedom in modern people. Poncet excused himself because of his age and sent a votum with two points. Why does the Declaration on Religious Liberty not include Buddhists and other religious denominations? And - the document on Mission lacks the missionary dimension of the whole Church. Lemay wrote in favour of religious liberty, and Martin repeated his previous proposals on the reform of the liturgy and more authority for the bishops. Again we find their names signing the vota of other Council Fathers. The Superior Generals rejected the text on Religious; Buckley participated in their meeting on how to act during the Council.

De Baciocchi assisted among other Commission work in the ‘atelier français du schéma XIII, section De matrimonio et familia’, drafting proposals for amendments together with H. Féret OP, for 10 October 1964. The text was to be less moralizing and more positive and biblical, looking on marriage as love between partners. Villain was one of the Catholic delegates to the important Panorthodox Conference on Rhodos (November 1964).

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70 AS III, 4, 663-664 ‘Quidam PP. Conciliares Oceaniae’: Julliard, Martin, Darmancier, Lemay, Stuyvenberg, Pearce.
71 Buckley: AS III, 1, 563-569.
72 Buckley: AS III, 2, 815-816 (ecumenism).
74 Pearce: AS III, 4, 357-359, quote on page 358.
75 Poncet: AS III, 2, 872-873 (ecumenism); AS III, 2, 887-888 (ecumenism); AS III, 3, 866-867 (revelation); AS III, 4, 749 (laity); AS III, 6, 804-806 (mission).
76 Marists supported for example Beck, Liverpool, on the decree on education (Darmancier, Julliard, Lemay, Martin, Mangers, Pearce, Rodgers, Stuyvenberg, Wade), AS III, 8, 380-382, and Becks’ written intervention on ecumenism, as well as the speeches on seminaries by Schmitt and Escuin. Darmancier’s written text concerning the laity text was signed by Julliard, Mengers, Buckley.
In October 1964, a Marist congress brought Buckley, Cento, Gerlier, Feltin, Guitton and Marists from Oceania to Lyon.\(^{81}\) The congress touched on conciliar themes like pastoral ministry and education.

The Generalate was humming again with visitors, including alumni of Marist schools and bishops who had Marists in their diocese.\(^{82}\)

**The fourth session, September – December 1965**

The last session had the least Marist interventions. Nobody spoke, few handed in a written text. Buckley was listed as speaker but the agenda was rearranged. He wrote on Mission - about former foreign missionaries travelling by sea to far-away countries to spend their whole life there... This alludes to early Marists going to Oceania! He said times have changed. Lay people may be called to short-term missionary involvement. More important than distances is openness of heart for Mission.\(^{83}\) Darmancier wanted to make the same text more biblical,\(^{84}\) and Poncet stressed ‘all are missionaries’.\(^{85}\)

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\(^{81}\) Fonds Buckley; *Congrès international mariste*, Lyon 1964, Lyon, 1965.

\(^{82}\) The lists in APM illustrate the internationality of the fathers invited to the generalate (day/month): Frey (19/10), Joseph Urtasun (21/10), Casimiro Morcillo (Madrid) and P. Anastasio de SS. Rosario OCD (26/10), Cardinal Landazuri Ricketts (14/10), Cardinal Paolo Marella (22/9), Patrick O'Boyle (18/9), André Marie Charue (19/10), José Garibi y Rivera (Guadalajara, 18/10), François Kerveadou (Séminaire Français, 17/10), Feeney, Joseph T. McGucken (16/10), Stephen A. Leven (17/9), Cardinal Joseph E. Ritter (6/10); “Bishops Invited For Tuesday, October 27”: Cardinal José Garibi y Rivera; Archbishop Garrone; Archbishop Thiandoum, Dakar; Archbishop McGucken, San Francisco; Archbishop Maurice Roy, Quebec; Bishop Daniel J. Feeney, Portland; Joseph H. Hodges, Wheeling; William T. McDonald, Catholic University of America; François Kerveadou, St Brieuc et Tréguier; “Bishops Invited For Thursday, October 29”: Charue; Guibert (de La Réunion); John J. Russel (Richmond); Joseph M. Pernicone (New York); Jeremiah F. Minihan (Boston); Marius Paré (Canada); Oddone Tacoli (Vatican); Paul Marcinkus (Vatican). Suenens was invited for 10 November and Döpfner for 29 November. Invited were the former Marist pupils Cazeaux and Villot and Jenny and Bejot as residents Paris 104. other general houses acted in a similar way, see for example the house chronicle Salvator Mundi, RG 1435.4 (I thank Sister Grace Mary for the information). In their house were up to 26 council fathers. APM keeps also the plan for the menu!


\(^{84}\) Darmancier: *AS IV*, 4, 475-476.

\(^{85}\) Poncet: *AS IV*, 3, 892-893 (AG); *AS IV*, 1, 828-829 (DH).
The Commission for Religious discussed the question of ordaining Brothers to priests – supported by some Marist Brothers.\textsuperscript{86}

Cardinal Suenens led a conference on how to implement the Council, during which Buckley spoke about ‘authority’, reacting to criticism his intervention in the hall had caused. He had not intended to do away with obedience rather to give it a new perspective. Obedience has to do with personal maturity, freedom, social relationships, and Christ.\textsuperscript{87} In December, the mid-chapter assembly allowed many Marists to experience the conclusion of Vatican II. The signatures of the fathers sealed the work of the four sessions of the Council.\textsuperscript{88}

5 Brief evaluation of the Marist contribution to Vatican II

The broad majority to bring about the conciliar reforms often consisted in unknown people like the Marist. And it was their role as bishops rather than their role as Religious which gave them the right to vote. The presence and importance of Religious at Vatican II are often neglected.\textsuperscript{89}

From the vota to their conciliar interventions, the Marists appear as homogenous in supporting reforms in order to respond to pastoral needs. Their vota were less on doctrinal issues and echoed the three major trends of all vota: bishops, deaconate, and liturgy. Only one other major topic was missing – Mariology!\textsuperscript{90} What helped them in their work was the good networking. The French Marists joined the strong

\textsuperscript{88} Martin signed as representative of Bresson: \textit{AS} IV, 6, 684; \textit{AS} IV, 7, 856.
\textsuperscript{89} The Church counted 300.000 religious men and 1.200.000 religious women at the time! Buckley said in a conference concerning the episcopal synod 1967: “In giving the consultative meeting which the Holy Father convened in Rome for the past month of October its official title ‘Synod of Bishops’, I do so with some measure of discontent, because, after all, I too, although not a bishop, was a member of the Synod - and with me nine other superiors general of religious communities. One of the best kept secrets of the Ecumenical Council, Vatican II, was that there were present, with full voting and speaking rights, - signing officially each Council document, just like the bishops - some one hundred superiors general”; Fonds Buckley.
\textsuperscript{90} \textit{History}, 1, 112.
Francophon group and Mangers the German speakers. Hospitality in the General House supported this.

Direct impact of an individual bishop or peritus was less effective than collaboration with groups. De Bacciocchi sees one trace of his/their work in the change from ‘the Pope’, ‘Peter’, to ‘the Pope and the bishops’, ‘Peter and the other apostles’. Marist participants argued on the basis of Scripture, pastoral experience, and Marist tradition. Their biographies show that they remained positive about the Council. In 1967 Buckley was voted in as one of the ten Superior Generals for the Episcopal Synod – the Council had made him known. In his circulars, Buckley favoured implementation, with the aim of renewal in the Church.

Many Marists felt that Vatican II confirmed their charism with ‘Mary in the Church’ when Vatican II decided to integrate a text on Mary in the Constitution on the Church. Jean Coste did not say Colin

93 Cf. G. Arbuckle, The Impact of Vatican II on Marists. For G. Delbos, L'Église catholique en Nouvelle-Calédonie, 405, Martin for example worked on implementing the decrees on bishops and priests (CD; PO).
prepared the Council but he saw a continuity between Colin and *Lumen gentium* No. 69.⁹⁷ Other Marist elements came up: respect for freedom, a serving and missionary Church. Pearce looked at the Council as an experience of the Holy Spirit – notwithstanding all the human weaknesses.⁹⁸ Villain drew a positive summary concerning ecumenism, religious liberty, theological dialogue among Christian churches, humility and spiritual ecumenism in the footsteps of Couturier.⁹⁹ The Society followed the Church in its changing attitude to the world, to religious life, in a ‘change of myths’ as Marist Arbuckle named it.¹⁰⁰

The great protagonists worked for pastoral reforms. Fathers like the Marists were less known but their pastoral experience and religious charism caused them to vote for these reforms. Without these votes, those may not have succeeded. The Marist participants put these decisions of a new Pentecost into practice in their local churches and in the Society of Mary. In his circular, Buckley called the document on the Church a treasure, in particular in view of the Marist charism:

“We know, too, that Father Colin loved to think of and to present the Holy Virgin in the midst of the apostles in the infant Church, a role she will continue throughout the whole history of the Church until the end of time. These considerations on the place and function of Mary in the mystery of salvation and of the Church fit perfectly into the pattern of Vatican II.”

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⁹⁸ Pearce, letter to the author 16 July 1996. He kept only officially printed material from the Council.
