



Who's Who @ Vatican II

Bishops



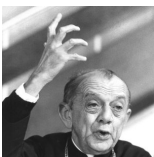
Alfrink, Cardinal Bernardus. Bishop of Utrecht, Holland. A biblical scholar and intellectual who supported the more progressive impulse of the Council. A member of the Board of Presidents during first session of the Council.



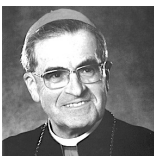
Agagianian, Cardinal Grégoire-Pierre. Patriarch of the Armenian Church and Prefect of the Congregation of the Propagation of the Faith. Agagianian was a conservative and a familiar figure in Roman circles, even considered *papabile* in two conclaves.



Bea, Cardinal Augustin, SJ. Rector of the Pontifical Biblical Institute and Head of the Secretariat for Christian Unity. Bea was a respected scripture scholar and ecumenist. Bea's secretariat did more to shape the overall work of the Council than any other commission. He worked tirelessly to oppose the attempts of Ottaviani and others to re-shape the conciliar agenda in keeping with curialist preoccupations.



Câmara, Archbishop Hélder. Archbishop of Recife, Brazil. Renowned as 'bishop of the slums,' Dom Câmara's dedication to solidarity, as well as his fluency in both English and French, made him a natural uniting force for the international coalition of non-Roman bishops.



Döpfner, Cardinal Julius. Archbishop of Munich, Germany. A close advisor to Pope John and an influential supporter of the more reformist direction of the Council.



Felici, Archbishop Pericle (Titular). Chosen by Pope John to head the secretariat of the Antepreparatory Commission, Felici would later serve as Secretary-General of the Council. He was sympathetic with the minority group of bishops who resisted the reformist direction of the Council.



Frings, Cardinal Josef. Archbishop of Cologne, Germany. A leading German intellectual and a major force in support of Pope John's vision for the Council. Frings was a member of the board of presidents.



John XXIII, Pope Angelo Roncalli. Elevated to the papacy on 28 October 1958, Pope John declared his intention to hold an ecumenical council barely three months from his election. His firm desire for the Council to be a moment of *aggiornamento* (updating) for the Catholic Church of the 20th Century set the tone for Vatican II to be an event unlike its predecessors.



König, Cardinal Franz. Bishop of Vienna, Austria. An expert in comparative religions, König was a leading figure in favor of a more progressive Council. He was one of the principal contributors to *Nostra aetate*.



Lecaro, Cardinal Giacomo. Archbishop of Bologna, Italy. Lecaro was a passionate liturgist and leader of the “Bologna Workshop” – a team of theologians who advocated episcopal collegiality.



Léger, Cardinal Paul-Émile. Archbishop of Montreal, Canada. He wrote a well-known letter to Pope John on September 11, 1962 expressing his dissatisfaction at the preparatory *schemata* for the Council and the danger of the Council being co-opted by forces opposed to church reform.



Liénart, Cardinal Achille. Bishop of Lille, France. An influential figure at the Council who made numerous important interventions on behalf of those who favored a reformist direction. He sat on the Council’s Board of Presidents in its first session.



Maximos IV Sayegh. Patriarch of the Melkite Church. Tireless champion of the Eastern Catholic tradition, he spoke out against the Latinization of Catholicism. A heeded authority in the *aula* (Council hall), Maximos was an advocate for the use of vernacular languages for the liturgy.



Montini, Cardinal Giovanni. Archbishop of Milan. Montini was a thoughtful intellectual, who initially feared that the calling of a council was a mistake. He eventually became a leading behind-the-scenes supporter of the Council, and as Pope Paul VI, was charged with seeing Vatican II through to its close.



Ottaviani, Cardinal Alfredo. Prefect of the Holy Office. A Canon lawyer, he was one of the most influential and feared figures at the Council. Ottaviani was an avowed anti-Communist and a zealous defender of the faith against what he saw as the resurgence of heresy of modernism within the Catholic Church. He was the leader of the Council’s minority voice against reform.



Ruffini, Cardinal Ernesto. Archbishop of Palermo. An excellent Latinist with an encyclopedic mind, Ruffini was a graduate of the Pontifical Biblical Institute forty years earlier. He was a leading spokesman against many of the new developments in biblical studies.



Siri, Cardinal Giuseppe. Bishop of Genoa. Originally apprehensive of the confusion that would arise from the complexities surrounding the preparations for the Council, Siri emerged as a leading advocate among the minority bishops who did not favor reform.



Suenens, Cardinal Leo Josef. Bishop of Malines and Primate of Belgium. Once thought to be a candidate for the first non-Italian pope in centuries, Suenens was a close friend of both Pope John and Pope Paul. Probably the most influential bishop at the Council, he was the architect of its master plan, and made many key interventions during the course of the Council.



Tardini, Cardinal Domenico. Pope John's first Secretary of State and the head of the Antepreparatory Commission. Tardini served Pope John faithfully but always held reservations about the reformist direction of the Council. He was succeeded as Secretary of State by Amleto Cardinal Cicognani.



Tisserant, Cardinal Eugene. Dean of the College of Cardinals. Tisserant was an ardent defender of the curial establishment, and was chairman of the Council Board of Presidents in its first session.

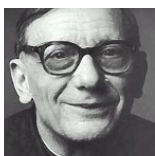
Periti (Experts)



Chenu, Marie-Dominique OP. French Dominican theologian, a member of the French-German *nouvelle théologie* (New Theology) movement, which recommended the method of *ressourcement* (return to the sources) to relocate revelation and Catholic doctrine within the ambit of history. Chenu's writing came under the scrutiny of the Holy Office during the reign of Pius XII, but he was later exonerated. Even though he was not an officially appointed *peritus*, his theology was a significant influence, shifting the Council away from the scholasticism that pervaded the previous era.



Congar, Yves OP. French Dominican expert on the Church and ecumenism. Was censured under the pontificate of Pius XII, but later rehabilitated and was a member of the Theological Commission of the Council. Congar contributed greatly to the Council, especially in championing the active role of the laity in the Church.



Daniélou, Jean SJ. French Jesuit expert in patristic history and biblical theology. Associated with the *nouvelle théologie* and a proponent of its historical method in the theological approach to the Council.



de Lubac, Henri SJ. French Jesuit systematic theologian. Very influential in his contribution to the ecclesiology of the Council, especially for the concept of the Church as the People of God. He was involved in the preparatory Theological Commission, a *peritus* of the Council itself, as well as a member of the Theological Commission for the duration of the Council.



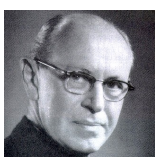
Häring, Bernard CSSR. German Redemptorist moral theologian. Taught at the *Accademia Alfonsiana* in Rome for nearly forty years. He was a member of the mixed commission that prepared *Gaudium et spes*.



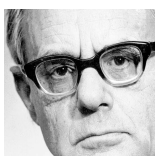
Jungmann, Joseph Andreas SJ. German Jesuit expert on the liturgy. Jungmann was a primary influence in the *schema* that was to become *Sacrosanctum concilium*.



Küng, Hans. Swiss systematic theologian, professor at the University of Tübingen, Germany. An outspoken progressive who firmly opposed the dogmatism of the initial preparations to the Council.



Murray, John Courtney SJ. American Jesuit theologian, censured by the Holy Office headed by Cardinal Ottaviani for certain teachings concerning the church and moral truth. Eventually Murray joined the second session of the Council and proved instrumental in the authorship of *Dignitatis humanae*.



Rahner, Karl SJ. German Jesuit systematic theologian. Undisputedly the most influential thinker for the Council. Rahner's theology of God, Grace, and Christ was the basis for much of the theological content of the Council's teaching. Associated with the *nouvelle théologie*, he was initially under the suspicion of the Holy Office of Pius XII, and was reluctant to attend the Council as Cardinal Döpfner's *peritus*.



Ratzinger, Joseph. German systematic theologian. Part of the group of reformist theologians associated with the *nouvelle théologie* movement. Accompanied Cardinal Frings from Cologne as his *peritus* to the Council.



Schillebeeckx, Edward OP. Dutch systematic theologian who was very influential in the Council despite not being an officially appointed *peritus*. Schillebeeckx had to repeatedly defend his writings against the Holy Office that he resorted to writing anonymously for the Dutch bishops' interventions. His theological comments and articles contributed greatly to the development of *Dei verbum* and especially *Lumen gentium*.



Willebrands, Johannes. An ardent promoter of ecumenism, Willebrands was appointed secretary to Cardinal Bea's Secretariat for Christian Unity. He played a critical role in shaping the Council documents concerning religious freedom, relations with non-Christian religions and divine revelation. Willebrands was instrumental in obtaining the participation of the Orthodox Church as observers to the Council.