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Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 49, Folder 12, Vatican Council II [Session 3], 1964.



Schema of the doctrine on Ecumenism

Second Declaration

ON THE JEWS AND NON-CHRISTIANS

32. (On the inheritance common to Christians and Jews) The Church of Christ gladly acknowledges that the beginnings of its faith and election, in accordance with God's mystery of salvation, are to be found already among the Patriarchs and Prophets. Indeed, all Christians believe that, as sons of Abraham by faith (cf. Gal.3,7), they are included in this Patriarch's vocation and that the salvation of the Church is mystically prefigured in the exodus of the chosen people from the land of bondage. Nor can the Church as a new creation in Christ (cf. Eph. 2,15) and as the people of the New Covenant ever forget that it is a continuation of that people with whom God in his ineffable mercy once deigned to enter into the Old Covenant and to whom he chose to entrust the revelation contained in the Books of the Old Testament.

Moreover, the Church does not forget that from this Jewish people were born Christ, according to the flesh, the mother of Christ, the Virgin Mary, as well as the Apostles, the foundation and the pillars of the Church.

Further, the Church was always mindful and will never overlook Apostle Paul's words relating to the Jews, "whose is the adoption, and the glory, and the covenants and the giving of the law, and the service, and the promises" (Rom.9,4.)

Since such is the inheritance accepted by Christians from the Jews, this Holy Council is resolved expressly to further and to recommend reciprocal understanding and appreciation, to be obtained by theological study and fraternal discussion and, beyond that, in as much as it severely disapproves of any wrong inflicted upon men where-soever, it equally deplores and condemns hatred and maltreatment of Jews.

It is also worth remembering that the union of the Jewish people with the Church is a part of the Christian hope. Accordingly, and following the teaching of Apostle Paul (cf. Rom.11,25), the Church expects in unshakeable faith and with ardent desire the entrance of that people into the fulness of the people of God established by Christ.

Everyone should be careful, therefore, not to expose the Jewish people as a rejected nation, be it in Catechetical tuition, in preaching of God's word or in worldly conversation, nor should anything else be said or done which may alienate the minds of men from the Jews. Equally, all should be on their guard not to impute to the Jews of our time that which was perpetrated in the Passion of Christ.

33 (All men have God as Father.) The Lord Jesus has clearly, confirmed that God is the Father of all men, as this was already stated in the Writings of the Old Testament and is suggested by reason itself. But we surely cannot appeal or pray to God as the Father of all, if we deny brotherly behaviour to some men who are all created in the image of God. The attitude of man towards God as Father and the attitude of man towards man as brother are so closely connected that any negation of human brotherhood carries with it or leads to the negation of God himself with whom there is no respect of persons (cf. 2 Par 19,7; Rom. 2,11; Eph. 6,9; Col. 3,25; 1 Petr. 1,17.) The first commandment is in fact so interwoven with the second that we cannot be acquitted from our debts unless we ourselves wholeheartedly acquit our debtors. Indeed, it was said already in the Old Law, "have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?" (Mal 2,10): the same is even more clearly reaffirmed in the New Law: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him that he who loveth God love his brother also." (1 Jo. 4,20-21.)

Impelled by such love for our brethren, let us consider with great diligence views and doctrines which, though in many points different from ours, in so many others, however, carry the ray of that truth which gives light to every man born into this world. Thus we embrace also, and first of all, the Moslems, who worship one personal and recompensing God and who, in religious feeling as well as through many channels of human culture came closer to us.

34 (Any kind of discrimination is to be condemned.) In consequence, any theory or practice which leads to discrimination between ^{man} and man or between nation and nation, insofar as human dignity and the rights flowing therefrom are concerned, is devoid of foundation.

It is imperative, therefore, that all men of good will and Christians in particular abstain from any discrimination or vexation of human beings on grounds of their race colour, social status or religion. As to the Christians, the Holy Council solemnly entreats them "to behave seemly among gentiles" (1 Petr. 2,12), and if possible and insofar as it depends on them, to maintain peace with all men (cf. Rom. 12,18); it enjoins them, moreover, to love not only the neighbour, but even the enemies, should they think to have them, that they should be in truth the sons of the Father who is in heaven and who makes his sun rise over all (cf. Mt. 5,44-45)

....AUTHORITATIVE CABLE AND WIRELESS REPORTS OF MAJOR

RELIGIOUS DEVELOPMENTS THROUGHOUT THE WORLD.....

POPE STRESSES EPISCOPATE'S FUNCTION
IN OPENING COUNCIL'S THIRD SESSION

MONDAY, SEPTEMBER 14, 1964

By Religious News Service (9-14-64)

VATICAN CITY (RNS) -- Pope Paul VI, in a 45-minute address at the solemn opening of the third session of the Second Vatican Council, declared that its "weightiest and most delicate task" would be to clarify the nature and function of the episcopate as the successors of the Apostles.

He recalled that at the First Vatican Council (1869-70), the Fathers defined and proclaimed "the truly unique and supreme powers conferred by Christ on Peter and handed on to his successors (the Popes)," but "external circumstance" prevented it from defining the role and powers of the bishops.

Meanwhile, he added, "this recognition (of papal primacy) has appeared to some as having limited the authority of the bishops, the successors of the Apostles. The present Ecumenical synod is certainly going to confirm the doctrine of the previous one regarding the prerogatives of the Roman Pontiff, but it will also have as its principal objective the task of describing and honoring the prerogatives of the episcopate."

The First Vatican Council was forced to suspend its sessions when Italian troops invaded the Papal States and ended the temporal power of the Popes.

Pope Paul spoke in Latin during a Mass which he celebrated jointly with 24 cardinals, archbishops, bishops and religious superiors from all parts of the world, and which served to demonstrate the unity and universality of the Church.

He paused at one point to greet the non-Catholic observers attending the gathering, assuring them of his respect and brotherly love and voicing the hope that it would not be too long before the goal of Christian unity would be realized.

"We wish to assure you once more," he said, "of our purposes and hope to be able one day to remove every obstacle, every misunderstanding, every hesitancy that still prevents us from feeling fully 'of one heart and one soul in Christ.'"

The Pope also greeted 13 laymen and a group of nuns and lay women who had been named as auditors at Vatican II. The pontiff recently announced that nuns of various religious orders as well as representatives of women's lay organizations would be invited to the Council during debates dealing with matters concerning women.

Pope Paul's remarks on the functions and powers of the episcopate had special reference to what are among the first items on the agenda of Vatican II's third session--a schema on the nature of the Church--and another on the duties of bishops. These have been interpreted as placing a new emphasis on the bishops' cooperation with the Pope in the over-all government of the Church.

The pontiff said the doctrine of Vatican I "remains to be completed so as to explain the mind of Christ on the whole of His Church, and especially on the nature and functions of the successors of the Apostles, that is, of the episcopate with which dignity and office the greater part of you, venerable Fathers and we ourselves, most reverend brothers, are by God's good grace invested.

(more)

"The Council," he said, "has many other important subjects to treat of, but this one seems to us to be the weightiest and most delicate one. The Council's deliberations on this subject will certainly distinguish this solemn and historical synod in the memory of future ages.

"It must undertake a number of difficult theological discussions. It must determine the nature and mission of the pastors of the Church. It must discuss besides with the fervor of the Holy Spirit the constitutional philosophies of the episcopate. It must delegate the relations between the episcopate and the Holy See. It must show how homogenous is the constitutional idea of the Church under its differing Eastern and Western expressions.

"It must make clear for the faithful of the Catholic Church and for the separated brethren the true notion of this hierarchial organ which the Holy Spirit has appointed to rule the Church of God with unquestionable authority, giving humble and faithful service of the brethren as becomes pastors and ministers inspired by faith and charity."

Pope Paul said these thoughts were all the more important because of the fact that the Council's third session had chosen from its many concerns "this central objective, to investigate and clarify the doctrine of the nature of the Church, thus resuming and continuing the work done by the first two sessions and making this solemn senate a logical continuation of the First Vatican Council."

"At this point," Pope Paul continued, "the Church wants to study itself, or rather probe into the mind of Christ, its Divine Founder, to find how much and what to say in order to honor His wisdom and charity, and, by restoring to Him the full practice of its strength and fidelity, to render itself an even more fit instrument in the work of salvation."

The Pope paused here to caution lest anyone "think that in doing this the Church is closing in on itself in an attitude of complacency, forgetting, on the one hand, Christ from Whom it received everything and to Whom it owes everything, or, on the other hand, humanity to whose service it is committed."

"The Church," he said, "is deeply concerned to be completely the Church of Christ, in Christ, for Christ, as well as completely the Church of men among men for men, humble and yet gloriously the Church of the Saviour, reaching out toward men, preserving and yet diffusing the truth and the grace of supernatural life."

Continuing, the Pope said that "in our time, which seems to be blessed in its special way, this seems to be all the more true and important, for today the enquiry concerning the Church will have a point of great interest for us and especially for you -- namely, the hierarchic structure of the Church itself and consequently the origin, nature, function and power of the episcopate which is the major part of the hierarchy in which, with us, the Holy Spirit has made you bishops to work, to keep watch over God's Church. And so we have in mind to tune in with the plan of divine providence in celebrating this historical event by giving to you, our venerated and beloved brothers in the episcopate, the honor which our Lord desired to be shown to the Apostles, together with Peter."

The Pope said Vatican I defined and proclaimed "the truly, unique and supreme powers conferred by Christ on Peter and handed on to his successors, but Vatican II would have as its aim to set forth and honor the prerogatives of the episcopate.

"Let everyone understand," he said, "that the convocation of this Council has been a free and spontaneous act on the part of our venerated predecessor of happy memory, John XXIII, an act which we readily confirm, knowing full well that the chief theme of this sovereign and solemn assembly will be the episcopate.

"It could not have been otherwise, taking into consideration not only the proper interconnection of the doctrines concerned, but also because of the sincere determination to proclaim the glory, the mission, the merit and the friendship of our brothers entrusted with the work of instructing, sanctifying and governing the Church of God.

"Let us repeat as our own those well-known words which our distant and saintly predecessor of immortal memory, Gregory the Great, wrote to Euologius, the Bishop of Alexandria: 'My honor is the honor of the universal Church, my honor is the strength of my brother. I am thus truly honored when the honor due to each and everyone of them is not denied to them.'"

Pope Paul said the integrity of Catholic truth now called for "a clarification consonant with the doctrine of the papacy, which will place in its splendid light the role and mandate of the episcopate."

"In its work of tracing the outlines of such a role and such a mandate," he said, "the Council will be anxious about nothing else except interpreting the thoughts of Jesus Christ as its true source and genuine origin. We have already had the pleasure of recognizing in the bishops our true brothers, addressing them, as the Apostle Peter did, as elders and gladly claiming for ourselves the equivalent title of fellow elder. We had the pleasure of addressing to them the words of the Apostle Paul: 'My partners in tribulations and consolations.'"

"We have been anxious to reassure them of those religious convictions that characterize our relations with them which are those of affection and solidarity. We are bound by our duty to recognize them as the teachers, rulers and sanctifiers of the Christian people, the stewards of the mysteries of God, the witnesses of the Gospel and, in a certain sense, the very reflection of the glory of the Lord.

Pope Paul told the Council Fathers that "as the successor of Peter and therefore as possessor of full power over the entire Church, we have the duty of heading the body of the episcopate, although we are surely unworthy of this dignity. Nevertheless our position in no way deprives you, our brother bishops, of your due authority. On the contrary, we are among the first to respect that sacred authority."

However, he declared, "if our apostolic duty obliges us to impose restriction, to define terminology, to prescribe modes of action, to regulate the methods which concern the exercise of episcopal authority, you realize that this is done for the good of the entire Church, for the unity of that Church which has proportionately greater need of centralized leadership as its worldwide extension becomes more complete, as more serious dangers and more pressing needs threaten the Christian people in varying circumstances of history, and, as we may add, as more rapid means of communication become operative in modern times."

At the same time, the Pope admonished that "no one should regard as a device formulated by pride such centralization, which will surely always be tempered and balanced by an alert and timely delegation both of authority and facilities for local pastors."

"We assure you, our brothers in the episcopate," he said, "that this centralization is rather a manifestation of the unifying and hierarchical spirit of the Church. It is the glory, the power, the beauty which Christ promised to His Church and which He gradually grants to it as the ages run their course."

FOREIGN SERVICE

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MONDAY, SEPTEMBER 14, 1964

POPE ASKS PRAYERS
FOR VATICAN COUNCIL

By Religious News Service (9-14-64)

VATICAN CITY (RNS) -- Twenty thousand Romans and pilgrims heard Pope Paul VI call for prayers that hopes raised by the Second Vatican Council may be realized.

The pontiff, addressing the crowd in St. Peter's Square, cautioned against "fantasies and dreams" about the results of the Council.

In asking prayers for the Council, Pope Paul spoke of the hopes "that it must inspire in our hearts."

But he added that "this event...has aroused also some fantasy and dreaming as if one could gather its fruits immediately.

"The things of the Kingdom of God come only slowly and in silence. This is not to say that we should not greatly hope; but we must pray much. Hopes and prayers are bound together."

Many of the Council Fathers were among the throng gathered in the square under a bright, warm sun. The Pope spoke before leading the crowd in reciting the noonday Angelus.

He said prayer was necessary so that "the awareness of the Church may deepen and become an operative force in all and that she may resume due contact with the world."

"The world has changed and entrenches itself in forms autonomous of and diffident toward religion," the Pope added. "We must enter into contact with the world to render it due service for salvation, prosperity and peace."

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POPE TO OBSERVE COUNCIL
VIA CLOSED-CIRCUIT TV

By Religious News Service (9-14-64)

VATICAN CITY (RNS) -- Closed-circuit television will enable Pope Paul VI to view the proceedings of the Second Vatican Council's third session, Francesco Vacchini, the Vatican's chief engineer, disclosed.

He also said he will have remote control of the cameras--he can point them up or down, rotate them from side to side, and even zoom in for close-up views.

According to the engineer, technical and other reasons have ruled out the installation of simultaneous translation systems that would have enabled the Council Fathers to follow the long Latin debates in their own language.

Richard Cardinal Cushing, Archbishop of Boston, has offered, before each session, to finance simultaneous translation services similar to those provided by the United Nations in New York.

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DOMESTIC SERVICE

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MONDAY, SEPTEMBER 14, 1964

USE OF FRENCH AUTHORIZED
IN LOUISIANA DIOCESE

By Religious News Service (9-14-64)

LAFAYETTE, La. (RNS) -- "Vernacular" has two meanings in the Roman Catholic Diocese of Lafayette -- English and French.

Bishop Maurice Schexnayder of Lafayette noted this in a directive to the bilingual diocese before departing for Rome and the Second Vatican Council.

"In French-speaking parishes," he wrote, "French may be used instead of English, provided the missal is one approved by bishops of a French-speaking country -- an approved Canadian edition should be used here."

Use of French applies to the administration of sacraments as well as to the Mass, according to Msgr. Rudolph Arlanti, chancellor.

Early settlers of south Louisiana, two centuries ago, were mostly from France, either directly or via Canada. After two hundred years, a considerable number still speak French, especially among the older people in country parishes. At least one sermon at Sunday Masses in these parishes is in French.

Since many of these elderly people move into urban areas in retirement, it is a rare church parish in any part of the diocese where at least one French-speaking priest is not a distinct advantage and almost a necessity.

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MILLION MEMBERS
NEW WCTU GOAL

By Religious News Service (9-14-64)

ROCHESTER, N.Y. (RNS) -- A ten-year program to recruit a million new members and raise \$1 million was adopted by the 90th annual convention of the Woman's Christian Temperance Union here.

Culminating in 1974, the plan calls for 100,000 new recruits a year during the decade and the annual raising and disbursement of \$100,000 by the 250,000-member organization.

Funds will be used to employ and train field workers, to produce temperance films and radio and television programs, for scientific temperance education for school teachers, temperance sermon contests in theological seminaries, temperance exhibits, and for employment of research counsel. A modernization program of the Union's headquarters in Evanston, Ill., and the preservation of the home of the movement's founder, Frances E. Willard, is also included in the program.

Mrs. Fred J. Tooze, national president, said a substantial amount also will support youth temperance work and the improvement of the Union's publications and other literature.

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**STRONG RELIGIOUS LIBERTY STAND HELD
GREATEST PROTESTANT 'HOPE' FOR COUNCIL**

For Release: Tues., Sept. 22,
or later

By Religious News Service

NEW YORK (RNS) -- Dr. Robert McAfee Brown, noted United Presbyterian theologian and ecumenical leader, cited a strong affirmation of religious liberty as the first of ten "Protestant hopes" for the Vatican Council's third session.

"No single thing the Council will do is more immediately important to the non-Catholic world than this," he said. "Approval of such a statement would open a new era in Catholic-Protestant relations. Failure to affirm it would be an ecumenical disaster."

Among other hopes listed by Dr. Brown were a declaration on Catholic-Jewish relations repudiating the ancient charge that Jews were solely responsible for the crucifixion; a greater role for laymen in the Catholic Church; and a statement on the Church's position in the modern world, emphasizing that the Church is more concerned about world problems than about itself.

Others included a schema on ecumenism which would not speak of a "return" of non-Catholics to the Church, but rather of Christians "moving toward one another and then walking together"; a definition of the place of the Virgin Mary in the Church which would not seem to Protestants "to be diminishing the full devotion Christians should give to Christ"; creation of a college of bishops; and a relaxation of the Church's regulations on mixed marriages and birth control.

Dr. Brown presented his "hopes" for the Council in an article appearing in the Oct. 6 issue of Look magazine. He said that for Protestants the Council is "very much our business" for at least two reasons -- because of the invitation to non-Catholics to attend sessions as delegate-observers and because the Council's actions will affect all Christendom.

A professor of religion at Stanford University, Palo Alto, Cal., Dr. Brown served as an observer for the World Presbyterian Alliance at the Council's second session last year. He wrote "Observer in Rome," a report on that session, which won wide general acclaim from Protestants and Catholics.

By inviting the observers, Dr. Brown said, the Church demonstrated a "genuine attempt to discover the reactions of those outside Roman Catholicism." The Church made clear, he said, that it cared what non-Catholics thought and said about the Council.

He noted that observers were not only present at closed sessions of the Council, but were given translated copies of "sub secreto" documents under discussion and were asked for their comments and reactions.

Dr. Brown wrote that what the Council does or does not do "will have an incalculable effect not only on the future relations between Catholics and Protestants, but also on the influence of Christendom (Catholic and Protestant) on the modern world."

The theologian prefaced his article in Look with this introduction: "Protestant Hopes for the Council? Such a title seems to be a contradiction in terms, something like 'Yogi Berra's hopes for the New York Mets,' or 'AMA hopes for a new medicare bill.'"

"How can Protestants have 'hopes' for a Council of the Roman Catholic Church, when such a Council is, strictly speaking, none of their business?" Despite the apparent contradiction, Protestants do have hopes for the Council, and many of us believe that, even more strictly speaking, it is very much our business."

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Dr. Brown then went on to list his hopes for the Council in the following order:

1. That the Council "will overwhelmingly and unambiguously affirm the principles of religious liberty for all men, whether they are Catholics or not...Such a declaration is important because, whether with full justification or not, the non-Catholic world does not quite trust the Catholic Church on this matter."

2. That the Council "will make a similarly unambiguous declaration about the Jews. The history of Christian (not simply Roman Catholic) treatment of the Jews is a shocking story, full of both the expression and the practice of anti-Semitism. It has included the charge that the Jews were responsible for the death of the Son of God. It is time for all of this to be repudiated."

3. That there be "some break-throughs in its treatment of the place of the layman in the Church...Laymen have much to contribute to the Church beyond their ability to obey, pray and pay."

4. That full attention be given to the schema on the Church and the modern world. "This concern with the problems of the world provides the area in which Catholics and non-Catholics can most immediately begin to make common cause together."

5. That the Church give "strong support to the schema on ecumenism," in which the Council "would not speak of the 'return' of non-Catholics to the Church, but would urge that "both Catholics and Protestants move out toward one another, as far as fidelity to their own convictions will allow, and that, in the new situation thus created, both have faith that the Holy Spirit will direct the course of the next steps." rely

6. That the new declaration on Mary "rather than/as heavily as does the old one on papal statements, be put in as Biblical terms as possible, and draw on the New Testament and the early Church fathers, since these are authorities recognized not only by Catholics, but by Protestants and Eastern Orthodox."

Dr. Brown noted that by putting the material on Mary in the schema on the Church, instead of in a separate schema, the Council was saying that "it wants the place of Mary to be seen in the context of the full Christian faith."

Tied to the Marian declaration was the hope that the Council would create a college of bishops to share rule of the Church with the Pope, Bishop of Rome. This would "dispel the feeling many Protestants have about 'one man rule' in the Roman Catholic Church."

7. That the Council examine its seminary education to give future priests greater training in ecumenicity, "for ecumenical concern will not be real until it gets down to the laity through parish priests. This means seminary education in which candidates are in greater touch with the world, with Protestants and with laymen, and in which Biblical theology is given increasing attention."

He also hoped Catholic intellectuals would be given greater freedom and that the Index of Forbidden Books receive a "long, hard look."

8. That the Church liberalize its mixed marriage regulations, particularly the requirement that a non-Catholic partner "sign away virtually all spiritual birthright." And that it deal effectively with the question of birth control and encourage the "most open and responsible kind of discussion in this area."

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By Religious News Service (9-16-64)

NOTTINGHAM, England (RNS) -- British churchmen attending the country's first Faith and Order Conference here were urged to support "liberal elements" of the Second Vatican Council working for Christian unity.

Bishop John Moorman of Ripon, who heads the group of five Anglican delegate-observers to the Catholic meeting, addressed the conference before leaving for Rome.

Any move in behalf of Christian unity today cannot hurt the Catholic Church, he said.

"The categories and horizons within which we were living and working three or four years ago have now disappeared," Bishop Moorman said, as a result of the new atmosphere of friendship generated by the Vatican Council.

He said Catholics are now "definitely inviting" other Churches to talk with them, and this means that non-Catholic bodies "are facing a challenge they cannot ignore."

Another speaker at the conference, which was sponsored by the British Council of Churches, was Dr. J. Robert Nelson, professor of theology at the Oberlin (Ohio) Graduate School of Religion. The episcopacy and the ministry, he said, are crucial questions in the Christian unity effort.

Reconciliation of episcopal and non-episcopal Churches can be accomplished, Dr. Nelson said, pointing to the merger that resulted in the Church of South India.

The speaker, a former secretary of the Faith and Order Department of the World Council of Churches, also said that he believed the "service of reconciliation" planned as a part of the proposed Anglican-Methodist merger in Great Britain would help advance the union process.

Present union plans, tentatively approved last year, call for a reconciliation service for the "formal reception of the members and ministers of each Church by accredited representatives of the other."

Following the service, it is planned that there will be inter-communion between the Churches "and as close an integration of their life and work as may be possible until the time when complete union can be brought about."

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ECUMENICAL 'HOMEYMOON'
OVER, SAYS ANGLICAN WEEKLY

By Religious News Service (9-16-64)

DUBLIN (RNS) -- The Church of Ireland Gazette has suggested that the "homeymoon period" of ecumenical relations, which followed the election of Pope John XXIII, is over "and we are now going to have to face up to some of the hard truths and the practical problems."

There may be some, the Anglican paper stated, "who feel that as an earnest of our real desire for unity we should be prepared to take unilateral action and repudiate all or some of the Thirty Nine Articles (of Anglican belief) in the hope that the Roman Church for her part might be encouraged to modify some of her dogmas to make them more acceptable to us."

The journal predicted, however, that "such a proposal would not receive much support in our General Synod. The majority of the members of the Church of Ireland would be as reluctant to take such a unilateral action as the majority of the electorate in the Western democracies would be reluctant to vote for unilateral disarmament."

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DOMESTIC SERVICE

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WEDNESDAY, SEPTEMBER 16, 1964

9. That the Council adjourn with adequate provision for ways to continue the work it has begun. "It will be a tragedy if the new currents and emphases are neutralized...a senate of bishops would be a way of making sure that there would always be in Rome a group of bishops to give guidance and assistance to the Pope."

10. That the Council will be "so creative that it will force its spirit of reform and renewal upon all the rest of Christendom, and make it impossible for any Christian, seeing what the Catholic Church has done, to avoid asking himself, 'What are we doing of comparable scope for the reform and renewal of our sector of Christendom?'"

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READER CANCELS SUBSCRIPTION
TWICE -- FOR EMPHASIS!

By Religious News Service (9-17-64)

NOTRE DAME, Ind. (RNS) -- A Texas reader of an influential Roman Catholic publication, irate because it had supported water fluoridation, took out a second \$7 subscription just so he could have the pleasure of cancelling it.

Net result: the Texan was \$14 out of pocket and the proceeds of the American Society for Fluoridation went up \$7.

Ave Maria, weekly magazine published by the Holy Cross Fathers here, gives VIP treatment to complaints in its letters-to-the-editor columns. And when a subscriber resigns with an explanation, his letter usually gets the lead position. So it was with the Texas subscriber, who wrote:

"Recently I canceled my subscription. I am enclosing \$7 for a new one. Now please cancel my new subscription. I've had it double.

"I never agreed with your stand on the racial issues or on politics which have nothing to do with religion, but now I find that some of your staff are actually card-carrying Catholics And Other Americans United for Fluoridation and Vivisection. I don't want my daughter drinking fluoridation."

Ave Maria's editors appended a note, one indicating they felt it was two-strikes-and-out with the man from Texas. It said:

"Mr.-----'s refund for his second, and apparently last, subscription to Ave is being forwarded to the American Society for Fluoridation."

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SOUTHERN PRESBYTERIANS SUPPORT
U.S. STUDIES OF FOREIGN STUDENTS

By Religious News Service (9-16-64)

NASHVILLE (RNS) -- Twenty-one students from five countries are studying in the United States this fall through the Presbyterian Church in the U.S. (Southern) Board of World Missions' leadership development program.

Five additional students are at European universities and the Presbyterian Seminary, Campinas, Brazil.

Only seven of the student visitors in the United States are taking work in theology and Christian education. Others are engaged in a variety of studies ranging from education to marketing.

The visitors come from Brazil, the Congo, Japan, Korea and Taiwan.

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**PATRIARCH SAYS SCHEMA MUST
STRESS EXISTENCE OF HELL**

By Religious News Service (9-16-64)

VATICAN CITY (RNS) -- The existence of Hell is an expressly revealed Catholic truth that must be stressed, Latin Rite Patriarch Alberto Gori, O.F.M., of Jerusalem told the Second Vatican Council during its opening discussion of chapter seven of the schema, On the Nature of the Church.

The chapter, dealing with the relationship of the Church on earth to the Church Triumphant in Heaven and the Church Suffering in Purgatory, was approved by the speakers in general. But Patriarch Gori, one of several Council Fathers criticizing it, complained that it appeared defective in its treatment of individual eschatology. Eschatology is the branch of theology that deals with death and the last things.

"The chapter," he said, "should speak clearly about the last things and should certainly not be silent on the possibility of eternal damnation, in other words, the existence and the eternity of Hell."

"This is an expressly revealed truth," he continued, "and one which needs to be stressed today. A great part of our pastoral duty today is to check the tendency towards materialism and practical hedonism, both of which are dangerous to friendship with God.

"Preachers today do not dare to preach this doctrine clearly. We need to emphasize this doctrine in order to get practical conviction and to check the growing corruption of minds and morals."

Another speaker who said he believed the chapter should take up the question of Hell was Archbishop Enrico Nicodemo of Bari, Italy. Otherwise, he argued, the Council's doctrine on the last things would not be presented adequately.

The archbishop also said he thought the chapter needed a more organic development, and should be given a more concise title.

His view was supported by Ernesto Cardinal Ruffini, Archbishop of Palermo, Sicily, who said "the general picture is one of lack of proper structure and good order."

The entire chapter needed to drastically be revised, he said, stressing also that although it made generous use of quotations from Scripture it was regrettable that its use of these texts "leaves much to be desired."

A more radical objection was voiced by Archbishop Justine Darmajuwana of Semarang, Indonesia, who said he thought the whole chapter should be omitted because it contained "nothing which is not already common knowledge."

Nor, he added, did it fit in with the other chapters of the schema on the Church.

The first six chapters of the schema, already studied in detail by the Council Fathers at their second session last year, deal with the mystery of the Church, the people of God, the hierarchy, the laity, the universal call to holiness, and the Religious. An eighth chapter, still to be discussed, is entitled, "The Virgin Mary, Mother of God, in the Mystery of Christ and the Church."

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RELIGIOUS NEWS SERVICE

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Rising to defend chapter seven was Bishop Jose Pont y Gol of Segorbe-Castellon de la Plana, Spain, who insisted that the schema must have a chapter on the eschatological aspects of Christian life. He said the present chapter "gives the Church a transcendent coloring, while the other aspects of the Church, the imminent aspects, had no parallel exposition on the doctrinal foundation or the presence of the Church in the world."

"The reason for this weakness," he said, "is that there is no organic treatment of the mission of the Church to serve as a starting point for an explanation of the different aspects of the mission of the Church. Hence this basic doctrine is defective."

Archbishop Leon Arthur Elchinger of Strasbourg, France, said he thought the chapter was not fully satisfactory because it treated of "the eschatological aspects of our vocation only under the personal aspects, and without a spiritual perspective."

"This is acceptable for a discussion of the communion of saints," he said, "but there should be something on the collective, universal, historical aspects of the Christian vocation in relation to eschatology. Modern man has trouble understanding the purpose of the world as explained in Sacred Scripture, and this fact should be taken into consideration. There should be greater concern for organic unity in the treatment, since stray sentences here and there cannot achieve this purpose."

Abbot Christopher Butler, head of the English congregation of the Benedictine Order, told the Council he thought a weakness in the chapter was its failure to stress the Holy Spirit.

"The Holy Spirit is mentioned once, but this is almost a calamity," he said, "because the text seems to give the impression that we offer adoration to the Father and the Son, but not to the Holy Spirit. The necessary correction should be made in the text."

Abbot Butler declared that greater care should be used in expressing the concept of the Mystical Body of Christ.

Praise for the chapter came from Laurean Cardinal Rugambwa, Bishop of Bukoba, Tanganyika, but Maronite Rite Archbishop Ignace Ziade of Beirut, Lebanon, complained that the Latin Church was "adolescent in its treatment of the spirit."

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TORONTO ARCHBISHOP BANS
LARGE-PRIZE BINGO GAMES

By Religious News Service (9-16-64)

TORONTO, Ont. (RNS) -- Roman Catholic Coadjutor Archbishop Philip F. Pocock of Toronto has banned large-prize bingo games in his archdiocese.

In a letter to parish priests before leaving for the Ecumenical Council in Rome, he said: "I hereby forbid all bingo games or other similar games of chance in which the prize exceeds \$1,000. Such games may not be conducted under church auspices within the boundaries of this archdiocese."

Archbishop Pocock said he did not want to legislate against smaller bingos that might have a social value. But he did want to encourage churches to become independent of games of chance.

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RENEWAL ESTABLISHED AS THEME
FOR CHRISTIAN UNITY WEEK

By Religious News Service (9-16-64)

GENEVA (RNS) -- Christian renewal, as found in the Biblical passage: "Behold, I Make All Things New" (Rev. 21:5), is the theme of the World Council of Churches' 1965 Week of Prayer for Christian Unity, Jan. 18-25.

A leaflet announcing the theme of the Week, sponsored by the WCC's Commission on Faith and Order, declares that "Christian renewal is not just an individual matter. It involves the wholeness of Christ's church and the wholeness of human society."

The commission points out that Christ's prayer "that all may be one" is effective only when Christians are convinced that "God has made all things new" and that "God can renew our churches and ourselves day by day."

During the Week, Christians everywhere are asked to pray for "the unity for which Christ asked God, the unity in truth and love, and the unity for witness and service."

The leaflet gives a Bible reading, a brief meditation and the topics of intercession for the Week's eight days.

Included in the daily intercessions are prayers for the unity of all Christians, the WCC, the Roman Catholic Church and the Vatican Council, the Jewish people and better Jewish-Christian relations, unity in mission and world peace.

In the U.S. the observance is co-sponsored by the National Council of Churches' Faith and Order Department. A feature of the Week in America is a request from the Consultation on Church Union that its six denominations participating in discussions looking toward possible merger share pulpits during the observance.

These six bodies are the United Presbyterian Church in the U.S.A., Protestant Episcopal Church, The Methodist Church, United Church of Christ, Disciples of Christ and Evangelical United Brethren Church.

The same theme and prayers as the WCC Week are used by Catholics participating in the observance sponsored by the Christian Unity Association in Lyons, France, founded by the late Abbe Paul Couturier.

The Week coincides with the Catholic Chair of Unity Octave which originated in the U.S. and is sponsored by the Franciscan Friars of the Atonement in Garrison, N.Y.

Subjects for intercession and Bible passages given in the WCC leaflet for 1965 are:

First day -- For the renewal, sanctification and unity of all Christians, the WCC, and all other movements and organizations serving Christian unity. (II Cor. 5:7).

Second day -- For all Christians that they may feel deeply the pain of their divisions and may trust in God's power to heal them, the persecuted church, and all enemies and opponents of the church. (Jer. 31:31).

Third day -- For the Catholic Church, and the work and decisions of the Second Vatican Council. (II Cor. 6:2).

Fourth day -- For the Orthodox and all Oriental Churches, the Anglican communion and the Old Catholic Church -- that their members may faithfully serve the peace and unity of all Christians and mankind. (Luke 5:38).

Fifth day -- For Lutheran, Presbyterian, Reformed, Baptist, Methodist and Congregational Churches. (I John 2:11).

Sixth day -- For the United Churches, all Churches in all nations, the Jewish people, and the manifestation of peace between Jews and Christians. (Col. 3:15).

Seventh day -- For the proclamation of the good news of Christ in all lands, unity in the Christian mission, and a new renewal of missionary responsibility in the churches. (Rev. 3:12).

Eight day -- For world peace, governments and international organizations, for justice, and for the oppressed, the hungry and those dispossessed of their rights. (Psalm 96:1).

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SPANISH PROTESTANTS HOPE FOR 'STATUS' LAW BEFORE CHRISTMAS

By Religious News Service (9-16-64)

MADRID (RNS) --Bishop Santos Molina, head of the Spanish Reformed Church, expressed hope here that Spain's Protestants will receive new freedoms before Christmas.

Interviewed by newsmen, the Protestant leader said he had heard that the draft legislation, endorsed by the government and the Roman Catholic hierarchy, would be introduced as a bill at the next session of the Cortes, probably in October.

He thought that it could be approved before Christmas. At that point the draft would become the law of the land and supersede any ministerial "orders" or decrees which might have adversely affected the Protestant minority in the past.

Passage of the law, he said, would give the Protestant minority in Spain the advantage of having legislation it could cite as a basis of appeal should local difficulties arise in its implementation.

According to Bishop Molina, Protestant leaders had not yet been informed of the "exact scope" of the law, but he had heard (and "naturally had hopes") that reports saying Protestant schools would be recognized were correct.

He also hoped, he told newsmen, that Protestant church marriages would be recognized as legal -- on a par with those in Catholic churches.

Spanish Protestants, he said, were "completely and absolutely in accordance" with the terms of the schema before the Second Vatican Council on the relations of the Catholic Church with non-Catholic Churches.

Protestants hope, he added, that the principles of the schema would be reflected and embodied in the new law, although there was always the possibility some Spanish bishops might "drag their feet."

He expressed feelings of "admiration and gratitude" for Foreign Minister Fernando Maria Castiella, prime mover of the draft legislation long hoped for by the Protestants of Spain.

Spain's Protestant churches reportedly have 30,000 members. The law will define the position and status of Protestantism for the first time in this Catholic country.

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WEDNESDAY, SEPTEMBER 16, 1964

'CHILL' IN ECUMENICAL SPIRIT
NOTED BY CATHOLIC JOURNAL

By Religious News Service (9-16-64)

NOTRE DAME, Ind. (RNS) -- A Roman Catholic magazine said here that "there seems to be no point in denying that there was a little chill in the ecumenical spirit as the third session of Vatican II began."

Ave Maria, national weekly published by the Holy Cross Fathers, in an editorial, "Suddenly, A Chill," noted a generally unfavorable reaction by Protestants and Jews following the first encyclical of Pope Paul VI and a Council decision to amend the schema on ecumenism.

"It ranges from cautious disappointment to fairly sharp criticism," said Ave Maria, "but it is clearly different from the spirit brought by Pope John, which drew all men closer together and made them more reasonable toward one another."

The editorial said the "Protestant chill" apparently stems from a feeling that "the Church now appears to be sitting back, solemnly prepared to teach them and take them in, instead of striving for understanding in earnest dialogue."

Jews, it added, feel that a softening of the statement "acquitting" them of "deicide" and an emphasis on conversion of Jews produced something "quite different from what they expected."

The Jewish issue seems most severe of the two, the magazine said. "We can ask what the intention of the Council is. If it is really to strive to overcome anti-Semitism, we think the schema is a little less than adequate."

"Occasionally we have heard that there are men in the Church who don't want to take too strong a stand in this area, for fear of offending Moslems. All we can say to that is that it seems to us that we can manage to love both groups, and should, and that to soften our expression of love for one to appease the other seems less than fully Christian."

Of the Protestant reaction, it said: "As Catholics, we can't be expected to do anything but hope for unity in what we believe to be the one, true Church of Christ, our own."

"But we can understand, respect and even fight for the freedom of those outside the Church to see things a little differently. If we can find areas of common concern and mutual understanding with them, and join with them in a pure desire to move closer to God, we can have ecumenism without betraying our own faith in the least."

"We have come to know both Protestants and Jews better since the Council started," said the editorial. "Even on our own little level, this has been good."

"This has led to love. We want it to continue. We pray that it will continue. We beg the Council Fathers to do everything possible to make it continue, all over the world."

Ave Maria concluded with a prayer: "Knowing that our worst failures often come not from what we do, but from the way we do it, we submit to You totally, asking that You will move every participant to do the same, so that Your love can move all men and make them one in that same love."

**CARDINAL BEA CAUTIONS AGAINST
'EXAGGERATED' DEVOTION TO MARY**

By Religious News Service (9-16-64)

VATICAN CITY (RNS) -- Warnings against "exaggerated" devotion to the Blessed Virgin Mary were sounded by a group of speakers as the Second Vatican Council began discussion of chapter eight of the schema on the nature of the Church. The chapter deals with the special role of the Virgin in the Church.

First to caution against excessive Marian devotion was Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, who said that this would be a barrier to Christian unity efforts. Many Protestants think Catholic veneration of the Virgin Mary goes to extremes.

The chapter was introduced by Archbishop Maurice Roy of Quebec, Canada, who said it had been drafted with the aim of steering "a middle course." Last year the Council voted to include the chapter on Mary in the schema on the Church rather than making it a separate schema. This was done despite minority protests against "minimizing" the Virgin's role in the Church.

Cardinal Bea held that chapter eight should not speak of Mary as a mediatrix, because "this presents serious difficulties for our separated brethren." He said the chapter was generally acceptable, although it failed to keep its promise to avoid entering into theological controversy.

"It is insufficient," the cardinal said, "to give a general warning against abuses in devotion to the Virgin Mary without giving specific examples. The chapter should avoid the use of the term mediatrix because, apart from creating difficulties for many Catholics, it also presents very serious difficulties for our separated brethren."

Cardinal Bea's views were supported by Paul-Emile Cardinal Leger, Archbishop of Montreal, Canada, as well as by Julius Cardinal Doepfner, Archbishop of Munich and Freising, speaking on behalf of 90 German and Scandinavian bishops; and Raul Cardinal Silva Henriquez, Archbishop of Santiago, Chile, who spoke in the name of 44 Latin American bishops.

Other speakers countered with strong pleas against detracting in any way from popular devotion to the Mother of Christ. They included Ernesto Cardinal Ruffini, Archbishop of Palermo, Sicily; Stefan Cardinal Wyszynski, Primate of Poland; and Bishop Eduard Necsey, Apostolic Administrator of the Diocese of Nitra in Czechoslovakia.

Cardinal Leger said the text of the chapter was better than the original one presented last year, but still needed many changes, because "clear, sober words" were necessary when dealing with the Virgin Mary.

"Preachers," he said, "sometimes let themselves go and tend to exaggerate about the Virgin. This, while possibly inspiring piety in some, may turn others away from the Church."

The Canadian cardinal said he was also opposed to the term mediatrix because it might be very differently interpreted by various theologians.

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Cardinal Doepfner said the chapter on Mary was "a solid and peaceful document," but he cautioned it should not say much about the Virgin's mediation, "as this could give rise to controversies."

Cardinal Silva said he was satisfied with the chapter's stress that Christ was the sole Mediator, because references to Mary as mediatrix would cause difficulties outside the Church.

On the other hand, Cardinal Ruffini complained that the chapter reduced "too drastically" Mary's association with the redemption. He urged a clear explanation for non-Catholics that her mediation did not detract from that of Christ.

Cardinal Wyszynski, speaking for all the Polish bishops, asked the Council to issue a solemn declaration on "Mary as Mother of the Church." He recalled that the Polish hierarchy had sent a petition with such a request to Pope Paul VI, and that the Brazilian bishops had done the same thing.

The cardinal said Mary was greatly venerated in Poland, where she had the title of "Queen of the Polish Crown," and the Polish faithful were ardent in their devotion to her.

Bishop Necsey urged the Council to promote greater devotion to Mary as this would counteract such great social crimes as legal abortion which, he said, was responsible for the deaths of thousands of children.

The Council Fathers had previously continued discussion of chapter seven of the schema on the Church which deals with the relationship of the Church on earth to the Church in Heaven and the Suffering Church in Purgatory.

Speakers included Leo Jozef Cardinal Suenens, Archbishop of Malines-Brussels, Belgium; Auxiliary Bishop Alfred Ancel of Lyons, France; and Bishop Biagio D'Agostino of Vallo di Lucania, Italy.

Sounding an appeal to proclaim more saints from all walks of life, Cardinal Suenens said national groups should have the authority to beatify in their own regions, instead of leaving this action to the Holy See.

He complained that too few laymen and too few non-Europeans have been officially declared saints by the Church.

The general congregation was presided over by Giacomo Cardinal Lercaro, Archbishop of Bologna, Italy.

At the beginning of the session, Archbishop Pericle Felici, the Council's secretary-general, reminded the bishops of that day's deadline for naming those who wished to take part in a discussion on the schema on the pastoral duties of bishops.

He also served notice that anyone wishing to address the Council on the declarations concerning religious liberty and on Catholic-Jewish relations should register and present a summary of his remarks by Sept. 18.

By a vote of 2,170 to 32, the Council Fathers endorsed a voting procedure which had been suggested for the schema on the Church when it comes up for final approval.

**CARDINAL SUENENS URGES
REVISING CANONIZATION PROCESS**

THURSDAY, SEPTEMBER 17, 1964

By Religious News Service (9-17-64)

VATICAN CITY (RNS) -- The second general congregation of the current session of Vatican II heard one of the Council's four moderators call for revising and speeding up the process of naming saints to make possible the canonization of more members of the laity and more non-Europeans.

Noting that since the eighth century, 85 per cent of men and women canonized had been members of religious orders and congregations and that 90 per cent of them had come from 13 European countries, Leo Jozef Cardinal Suenens, Archbishop of Malines-Brussels, Belgium, said there was a need for a greater recognition of other classes of society and for more officially acknowledged examples of sanctity from many other countries, especially in view of the Church's increasingly wide family of followers.

The cardinal spoke during a discussion on part of the schema on the nature of the Church which deals with man's aspiration to Heaven.

He urged specifically that the right of initiating beatification -- the first major step toward canonization -- be delegated to national conferences of bishops for candidates who lived and died in their areas of jurisdiction. He said those beatified by such national councils would be venerated only in their own nations of origin, it being left to the Sacred Congregation of Rites and the Pope to decide whether they would be ultimately accepted as saints by the universal Church.

Cardinal Suenens then cited three reasons why the processes of canonization should be revised.

"Firstly," he said, "they are too slow. Because they are completed long after the death of the person involved, they are deprived of much of their effectiveness.

"Secondly, they entail unduly heavy burdens, both financial and otherwise. A process which must extend anywhere from 50 to 60 to 80 years is bound to be a burden and to entail expenses. This is one reason why so few of the laity have been canonized. There was no one to organize (the process) or provide the necessary funds. There should be a procedure ensuing that lack of money would never be an obstacle to canonization.

"Lastly, canonization procedures are too centralized. The fact that all procedures are conducted exclusively in Rome causes immense delays."

Cardinal Suenens went on from here to propose beatifications by national episcopal bodies. He said that "any move to put beatification and canonization within the reach of more members of the Church would put into clearer relief the union of the Church on earth with the Church in Heaven."

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-2- THURSDAY, SEPTEMBER 17, 1964

In the first ages of the Church, canonization was effected in each country by the joint act of one or more bishops and their people. As a testimony they dedicated a church to the new saint and insituted an annual feast in his honor.

However, from about the eleventh century, the procedure began to be systemized and centralized, with the result that canonizing is now reserved exclusively to the Holy See. This principle was firmly established by decrees of Pope Alexander III in the 12th century and of Pope Urban VIII in the 17th century. In the meantime, Pope Sixtus V established the Congregation of Rites with authority to handle all causes for beatification and canonization. The first official canonization by a Pope for the universal Church was that of St. Ulrich of Augsburg by John XV in 993.

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DR. KING SEEKS POPE'S HELP ON RACE ISSUE IN UNITED STATES

By Religious News Service (9-17-64)

ROME (RNS) -- Dr. Martin Luther King, Jr., Negro Baptist minister and world-renowned racial integration leader, announced here on the eve of a scheduled audience with Pope Paul VI that he planned to make an urgent personal plea to the pontiff to intervene in the race issue in the United States.

He said he expected to give Pope Paul a vivid account of the integration struggle and wanted the Pope to appeal to Catholic Church leaders in the city areas of the northern states to throw their active support behind the movement.

"We are aware," he said, "of the important part the Church has played in the passage of the Civil Rights Act and in creating a forgiving, brotherly climate which made possible widespread compliance in the South. But now we have to think of the North, where the Roman Catholic Church is such a powerful factor in the attitude of the people."

Dr. King, who was in Rome in the course of a European visit, was accompanied by Dr. Ralph Abernathy of Atlanta, Ga., a top official of the Southern Christian Leadership Conference, which Dr. King heads.

Last August, Dr. King was named to receive the 1964 John F. Kennedy Award of the Catholic Interracial Council of Chicago for his work in promoting interracial justice. In 1963 he was presented with the Peace Medal of the Third Order Secular of St. Francis in the United States in recognition of his "truly Christian approach... to the civil rights problem through his program of non-violence."

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ARCHBISHOP SAYS MARIAN DEVOTION
IS ENCOURAGEMENT TO CHRISTIAN UNITY

By Religious News Service (9-17-64)

VATICAN CITY (RNS) -- Devotion to the Blessed Virgin Mary is not an obstacle, but rather an encouragement, to Christian unity, Archbishop Jozef Gawlina, Rome-stationed spiritual protector of Polish Catholics in exile, told the Second Vatican Council at its 82nd general congregation.

He spoke during renewed discussion on a chapter in the schema on the Church dealing with the Virgin's special role in the Church, in reply to previous speakers who had cautioned against "exaggerated" Marian devotion. One of them was Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, who said this "presents very serious difficulties for our separated brethren." The cardinal cautioned especially against using the term mediatrix in reference to the Virgin.

Archbishop Gawlina cited Martin Luther's devotion to Mary and quoted a passage from the reformer's works about approaching God through her.

He said the Eastern Orthodox Churches separated from Rome had a deep devotion to Christ's mother and this was particularly true of the Russian Orthodox Church.

Archbishop Gawlina also quoted a Lutheran pastor in Warsaw as having told him that "Mary has much to teach both to you and to us."

He was followed by three other Council Fathers who strongly admonished against minimizing devotion to the Virgin.

Archbishop Rafael Garcia y Garcia de Castro of Granada, Spain, speaking on behalf of over 80 Spanish and other bishops, urged that the Council give Mary the title, Mother of the Church.

He was supported by Bishop Peter van Lierde, Dutch-born Vicar General of the Rome diocese, and by Auxiliary Bishop Primo Gasbarri of Vallettri, Italy, who said the Pope had often used the term.

However, Bishop Sergio Mendez Arceo of Cuernavaca, Mexico, speaking on behalf of 40 Latin American prelates, including Raul Cardinal Silva Henriquez, Archbishop of Santiago, Chile, opposed the proposal.

He said the title, Mother of the Church, was foreign to the Eastern tradition and much too modern.

"According to traditional teaching," he said, "the Church is our mother. If Mary was declared Mother of the Church, then she would become our grandmother."

Bishop Leon De Uriarte Bengoa, O.F.M., Vicar Apostolic of San Ramon, Peru, urged that Mary should be described as the mother of Catholics, Protestants, Orthodox, Moslems and of all men.

He was followed by Leon-Josef Cardinal Suenens, Archbishop of Malines-Brussels, Belgium, who complained that the chapter on Mary was "too prudent and too timid," and placed insufficient stress on Mary's spiritual motherhood.

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Bishop Francesco Rendeiro of Faro, Portugal, said the chapter was generally acceptable. Stressing that he was speaking in the name of 80 bishops, he asked that the use of the term mediatrix, which had been much criticized the day before, be left as it was.

The general congregation opened with a Votive Mass to Christ the High Priest celebrated by Bishop Giuseppe Angrisani of Casale Monferrato, Italy. Solemn enthronement of the Gospel book was performed by Archbishop John J. Krol of Philadelphia, and the proceedings were presided over by Giuseppe Cardinal Lercaro, Archbishop of Bologna.

At the opening of the general congregation, Archbishop Pericle Felici, the Council's secretary-general, announced the results of voting the previous day on the whole of chapter one of the schema on the Church which deals with the Mystery of the Church: 2,114 in favor, 11 in favor with reservations; 63 against.

The Council Fathers, after hearing a report on the text by Archbishop Gabriel Garrone of Toulouse, France, voted on chapter two of the schema, dealing with the People of God. Four votes were taken on separate sections of the chapter, with overwhelmingly affirmative majorities in each case.

Among the topics of the various articles were: the New Covenant and the New Peoples, the Common Priesthood, the Exercise of the Common Priesthood in the Sacraments, the Sense of Faith and Charismatic Gifts in the Christian People, the Universality or Catholicity of the One People of God, and the Missionary Character of the Church.

In his report, Archbishop Garrone said the text of chapter two described the Church as existing in time, that is to say, in her actual historical status. The Church, he said, is there seen in her totality in everything common to all the faithful.

The text, Archbishop Garrone continued, "explains how both pastors and faithful all belong to the one people of God. It is made clear that the hierarchy is a means for achieving the ends of the Church. The chapter clarifies the duties of both pastors and faithful and by showing that the hierarchy comes from the people, it stresses the idea of service in the ministries of the Church."

Archbishop Garrone said the text also provides "a more correct manner of speaking in reference to Catholics, non-Catholic Christians and all men." He noted that the use of the term, members (of the Church) had "given rise to many difficulties."

Archbishop Felici also announced that after the presentation of another report on chapter three (dealing with the hierarchic constitution of the Church) by Archbishop Garrone, the Council would vote on this chapter, beginning on Sept. 21. He said that 39 votes in all would be necessary to dispose of the chapter.

Archbishop Felici further announced that the deadline on submitting summaries of speeches to be made on the schema on Divine Revelation had been set for Sept. 25, and a similar deadline for the schema on the Apostolate of the Laity for Sept. 28. He added that the Council Fathers who wished to present their observations on the schema on the Presence of the Church in the Modern World could do so up to Oct. 13. This latter deadline, he said, is also applicable to other schemas not yet brought up for discussion.

LIBERAL VIEWS DOMINATING COUNCIL;
CONSERVATIVES IN 'COMPROMISE MOOD'

MONDAY, SEPTEMBER 28, 1964

By John Cogley
Religious News Service Special Correspondent

VATICAN CITY (RNS) -- The second week of the current session of the Ecumenical Council moved at the same rapid pace set the day the Fathers returned to the aula of Saint Peter's Basilica. But fewer complaints were heard that it was all going too fast. Most of the bishops gathered here seem to have adjusted to the new tempo, and some are now taking pride in the efficiency with which the work of the Council is being carried out.

Word has leaked from the inner recesses of the Vatican that the Pope, too, is delighted with the progress being made. His Holiness is said to be in excellent spirits and an utterly hopeful mood. There are several reasons for this. For one thing, the Council Fathers are supporting the Pope's own views. For another there is more tranquility in the air. To be sure, the two parties, progressive and conservative, which emerged at the very beginning of the Council, have not lost their separate identities. There are still progressives, and there are still conservatives, as was clear again during the desultory debates on religious liberty during the week.

But the high noon drama has seeped out of their confrontations. The victorious liberals, who have won on every single important issue before the Council, can afford to be more gracious and giving in their steady triumphs. They are past their initial surprise that they represent the majority opinion of the Fathers. The originally uncomprehending conservatives, who overestimated their own power as much as they underestimated the intelligence and agility of their opponents, have been chastened and are in a mood for a compromise on many positions, which was once unthinkable to them.

After 88 general meetings, it is clear to both sides that the Council has not turned out the way it was originally expected to. The highly placed stand-patters were not for having a Council in the first place. If anyone less than the Pope himself had suggested it, they would have seen to it that the proposal came to naught. But since Pope John insisted, they pinned their hopes on turning it into a colorful and ceremonial occasion which would reaffirm the essentials of the existing ecclesiastical order and be quickly terminated.

From this distance that may appear to have been a naive expectation, but it seemed quite reasonable before the fall of 1962. Archbishop Heenan, the leader of the Catholic Church in England, recently stated that Pope John himself expected to wind up the affairs of the Council by Christmastide of its first session.

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MONDAY, SEPTEMBER 28, 1964

The advocates of genuine Catholic aggiornamento -- the Italian word for updating which is Pope John's contribution to the languages of the world -- had, on the other hand, high ambitions but low hopes. Many of them suspected that the conservatives were all too accurate in their forecasts of what was going to happen after the bishops of the world descended on Rome.

This dreary expectation was strengthened by the experience of the Roman Diocesan Synod held in 1959, which was supposed to be a foretaste of what could be expected from the Council. The Roman synod chiefly is memorable for its rules against the clergy's reading heretical literature, attending places of amusement, and experimenting with the traditional full garb worn on the streets of the city. It was no encouragement to high progressive hopes for the Council.

But history was made at the first session when the two inevitable factions emerged, took each other's measure, and began their monumental struggle for the future destiny of the Church. This was the period of highly publicized revelations about the imperious methods of the Roman Curia, the testing of progressive opinion in the Church, and the first revealing debates. The conservatives of the Roman Curia and their sympathizers came out of that session stunned and shaken by the shock power of numbers strengthening the cause of the progressives. For their part, the progressives were equally stunned by the realization that they were actually in the majority.

During the second session, last year, under an enigmatic new Pope, there was at first uncertainty, then slow recognition by the progressives that they could call the tune, and a consequent acceptance by the conservative minority of the fact that the total victory they once counted on was out of the question. These realities seeped in while the bishops were back in their own dioceses.

Now, with the third session, there is less anxiety all around. Both sides continue to take their characteristic stands. Those who once stood in the middle have finally identified themselves -- like most of the American bishops, who have been shaped into a progressive bloc on several important issues and there are fewer denials nowadays either that the traditional parties exist or that it is perfectly reasonable that they should.

During the first session, Bishop Fulton J. Sheen gave a sermon to American newsmen, chastizing them for reporting the Council in terms of partisanship. But by now there is a healthy recognition even among bishops that when all is said and done the Council is a gathering of men concerned with government and politics.

And this is neither an avoidable nor a reprehensible way for them to get on with the job. As the pretense to angelism has receded, the spirit of fraternal charity has grown.

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MONDAY, SEPTEMBER 28, 1964

CONSERVATIVES, PROGRESSIVES CLASH
ON COLLEGIALITY, RELIGIOUS LIBERTY

By John Cogley
Religious News Service Special Correspondent

VATICAN CITY (RNS) -- Conservative and progressive factions clashed again during the second week of Vatican II's third session -- over the issues of collegiality and religious liberty.

Collegiality is the doctrine that bishops of the Church, in union with the Pope and under his supreme Authority, share in the government of the whole Church and have been divinely appointed as a "college" to rule, to sanctify, and to teach the Church Universal by reason of their episcopal consecration.

This is without question the most serious theological issue with which the Council has been faced, or will be faced. Its resolution will have practical consequences of incalculable importance for the future of the Church.

On this issue, as on so many others, the same two parties emerged. Again, the "progressive" faction favoring decentralization triumphed when the votes were counted. Since Pope Paul VI has made it clear in diverse ways that he favors this doctrine of episcopal collegiality, there is every reason to believe that it will be solemnly affirmed by him when the final version of De Ecclesia (On the Church) is proclaimed, probably at the end of the present session.

The second point of debate last week centered on a declaration attached to the schema (draft) on Christian Ecumenism. The declaration is concerned with religious liberty and was originally incorporated into the schema itself, which was prepared by Cardinal Bea's secretariat on Christian unity. It was given the special status of a declaration after criticism to the effect that though it had ecumenical overtones, it was not directly on the subject of ecumenism.

Indeed, there are prominent Council personalities, notably Father John Courtney Murray, S.J., the foremost American Catholic authority on Church-state relations, who feel that even the present tie-in with ecumenism is unwarranted. Father Murray believes that it should stand on its own feet so to speak. Any suggestion that it was prompted basically by an ecumenical concern is unnecessarily compromising. "If there was nothing about ecumenism at all, there would be an important place in this Council for a statement on religious liberty," Father Murray said the other day.

It was Father Murray who, last year, described the religious liberty statement as the "American" contribution to the Council. It was widely known then that he worked closely with Bishop Emile-Joseph De Smedt of Bruges, Belgium, who presented the original relatio (introduction) of the question to the Fathers at that session.

Students of his writings recognized the Murrayan line of thought in the relatio offered by the Belgian prelate.

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This year, again, Father Murray played a key role in behind-the-scenes support for the declaration, briefing the American members of the hierarchy here on its importance at an off-the-record meeting before the issue came up on the floor and assisting more than one of the five American prelates who spoke in its favor before debate was cut off, by vote of the entire assemblage, on Friday morning. (Other Fathers may still speak on this subject, if they get the signature of 70 others, despite this cloture vote.)

As might have been expected, the discussion of religious liberty turned out to be another Spanish-American War, with both sides accepting allies where they could get them. Among the surprising allies who turned up on the "American" side was a Chilean cardinal with the very Spanish name of Raul Silva Henriquez. There were no surprises on the other side. Lining up with the Cardinal-Archbishop of Santiago De Campostelo, the Cardinal-Archbishop of Seville, the Archbishop of Zaragoza, the Bishop of Tuy-Vigo, the Auxiliary Bishop of Toledo, and Father Aniceto Fernandez, the Master-General of the Dominican Order, were the dependable conservatives, Alfredo Cardinal Ottaviani, Secretary of the Congregation of the Holy Office, his assistant, Archbishop Pietro Parente, Michael Cardinal Browne, former Master-General of the Dominicans and now of the Council Theological Commission, and Ernesto Cardinal Ruffini, Archbishop of Palermo.

Some of the American bishops had hesitations about the exact wording of the declaration before the Fathers, but all of them stood together in support of religious liberty as the right not to be coerced in matters of faith, the civic right of individuals and of groups to private and public manifestations of faith, except where public order or the legitimate ends of government are immediately endangered, and general respect for the rights of conscience.

The revised declaration itself -- redrafted after some 300 suggestions were sent into the secretariat on Christian unity by Council Fathers -- is stated in more theological than political terms. It begins simply with the proposition that the act of faith to be meaningful must be an entirely free act. It states that every man has the duty to obey his own conscience, even when his conscience is in error, for fidelity to conscience in the last analysis is obedience to God. At the same time, it insists, a man has a duty to inform his conscience. The Catholic, in particular, is required to find out what the Church authoritatively teaches in order, as a free man to follow its guidance. It distinguishes sharply between the idea that all religions must be free before the civil law and the idea that they are as equally true before God.

Bishop De Smedt, in introducing the revised draft, insisted that secular governments have no authority to make religious or theological judgments, to interfere directly in matters touching on the religious life of their citizens, or to subordinate religion to their own political ends. At the same time, secular governments are obliged by indirect means to assist their people in the pursuit of their religious ends.

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To round out the statement, the bishop cited the example given by Christ himself, who showed infinite respect for all persons and dealt with all in accordance with the same standard of moderation and kindness.

As it presently stands, the declaration on religious liberty is not quite what Father Murray would have produced, had he been charged with writing it. He made that clear at the American Bishops' caucus meeting, thereby confusing some of the bishops, who had thought of the religious liberty declaration as embodying the "Courtney Murray position."

Father Murray, though, would have put much stronger emphasis on the juridical and political aspects of the question and less on the theological. The present wording, he suggested to at least some of his episcopal audience, was theologically vulnerable to the attacks of the conservative faction.

In addition to Father Murray, the American Fathers were also addressed by two veteran conservative American theologians, the venerable Redemptorist, Very Rev. Francis J. Connell, former dean of the School of Theology, Catholic University of America, and Msgr. George Shea, rector of the diocesan seminary in Darlington, New Jersey. These priests were known to have been critics of the "Courtney Murray position" in the past. But on the occasion of the bishops' meeting, they were both put in the shade by the Jesuit, once-beleaguered who spoke at great length and received the lion's share of attention.

Later in the week when the subject of religious liberty was up before the American press panel, Father Murray was asked to join the panel as a special guest. Both Father Connell and Msgr. Shea are members of the panel. But again Father Murray dominated. Msgr. Shea, a shy man, did not speak at all, and Father Connell talked briefly. And then only to say that he believed in religious liberty but not for the reasons cited.

A decade ago, controversy swirled in Catholic theological circles about the church-state position taken by Father Murray, a professor at the Jesuit seminary in Woodstock, Maryland. It was deemed dangerously unorthodox by the ultra-conservative theological party then ruling the roost in the United States, and Father Murray was censured by the Holy Office in Rome. There was irony, then, in seeing the elegant Jesuit playing such a pivotal role in Rome when the subject came up for discussion before the bishops of the entire world. Whatever doubts had once been entertained about his orthodoxy faded away as it became evident that he was the chief advisor, tactician, and ghost-writer for the American hierarchy.

There were echoes of the Murray political approach, for example, in the intervention of Richard Cardinal Cushing, Archbishop of Boston, who quoted (in English) Lord Acton's dictum: "Freedom is the highest political end." Here, incidentally, was more historical irony. Acton, a layman, was a leading -- and highly suspect -- figure among the losing "liberal" faction in the First Vatican Council a century ago.

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Intervention on religious liberty was the first speech of the in-again, out-again Cardinal Cushing to the Council Fathers. It was delivered in a slow, insistent Boston-accented Latin. One priest who heard it said the cardinal spoke to his peers exactly as he might address a motley rally of Massachusetts Catholics in his beloved archdiocese and the noble ecclesiastics in the aula were as intent on listening to him as his own adoring flock would be.

The cardinal said that he spoke in the name of most of the American bishops. Some of the American hierarchy, like the ailing Cardinals McIntyre and Spellman, were not present when the bishops caucused and obviously he was not authorized to speak in their name.

It was a cause for joy, Cardinal Cushing declared, that there was finally a chance to air this subject fully and freely in the Council. The whole world, he said, is waiting for a declaration on religious liberty from the Catholic Church. "A decent respect for the opinion of mankind" -- a phrase, as well as an idea, more familiar to the Americans in the audience than some others -- demands that it be made.

The Church claims liberty for herself to perform her supernatural mission, the Boston cardinal reminded the Fathers. The Church must make the same demand for everyone, however, and do so out of respect for the human rights of every last person on earth.

When he finished, Cardinal Cushing -- by all odds the most universally popular of the American prelates in Rome -- was applauded vigorously, though such demonstrations are contrary to the strict rules of the Council.

He was followed by the less colorful but more scholarly Albert Cardinal Meyer of Chicago. Cardinal Meyer, a former professor, soberly cited five reasons why such a declaration is necessary. (1). Where religious liberty is enjoyed, a civic welfare is in a flourishing state. (2). Such a declaration will point the way to civil governments, showing them how to behave. (3). It will show that true religion does not consist in external conformity alone but in the free acceptance of the will of God. (4). It will aid the apostolate of the Church by showing that religion is best promoted by interior conviction. (5) It is required if Catholics are to enter into fruitful dialogue with their "separated brethren" in other Christian Churches. "We must give to others what we claim for ourselves," he concluded pointedly.

The amiable Joseph Cardinal Ritter of Saint Louis, probably the most "progressive" of all American cardinals, was the next American to speak. Cardinal Ritter, unsettled perhaps by Father Murray's suggestion that the present declaration is theologically vulnerable but still anxious to have the Council act on the question, proposed a change. He thought, he said, that all the reasons given for religious liberty should be eliminated in the text in order to avoid argument and the Council should confine itself to a simple affirmation that all men have an inborn right to freedom of religion.

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Cardinal Ritter's tactics turned out to be mistaken. A few minutes later, Cardinal Ottaviani, the quick-witted leader of the conservatives, had the floor and expressed his hearty approval of the Ritter suggestion. The American periti groaned. Cardinal Ritter had let himself be trapped. A generalized statement on religious liberty would be meaningless. In his speech, Cardinal Ottaviani upheld the private rights of conscience but insisted on the obligation of a "Catholic state" to profess the one true religion and to impede the spread of others "when this may harm the unity of a Catholic nation and culminate in weakening it."

"Let us take care not to arm our adversaries," Cardinal Ottaviani concluded.

Franziskus Cardinal Koenig of Vienna, a supporter of the declaration, must have had something of the same idea in mind, though he applied it differently, when he pointed up the absence of religious liberty in the Communist countries and asked the Fathers to lodge a formal protest, through the United Nations, against the harassment of religion behind the Iron Curtain. Like Cardinal Cushing, he was also applauded.

It was significant, too, and indicative of the force of Cardinal Ottaviani's dictum about "arming the enemy" that the normally quite conservative bishops from the Communist countries who spoke favored the declaration and pleaded eloquently for religious liberty to be practiced universally.

The supporters of the declaration generally confined themselves to the recognition of the rights of believers of whatever persuasion. But Paul-Emile Cardinal Leger, Archbishop of Montreal, went further. He criticized the present draft because it is silent on the rights of non-believers, agnostics, and atheists.

The declaration, he stated, must be applicable to all men, without exception. "We must affirm the freedom of religion for those who wish to profess no religion at all." Anything that impedes anyone's religious liberty, the Canadian cardinal stated, is also against man and his reason.

Finally, after 41 speakers, including three more Americans, the Most Rev. Karl J. Alter, Archbishop of Cincinnati, the Most Rev. Ernest Primeau of Manchester, New Hampshire, and the Very Rev. Joseph Buckley, Superior General of the Marist Fathers, the moderator of the day, Cardinal Suenens, suggested cutting off debate. By a standing vote, the Fathers overwhelmingly agreed.

It looked though, after rough estimates of the ultimate votes were taken, as if the progressive faction might be about to enjoy still another victory. One of the most eloquent defenses of their position was given by an Italian bishop, Carlo Colombo. Bishop Colombo was the last speaker on religious liberty recognized before the cloture. He was given special attention by the Fathers because it was generally known that he was theological advisor to Cardinal Montini before he became Paul VI, and is still close to the Pope. The significance of his support was not lost on the Fathers -- especially those whose hearts were with religious liberty but who once had doubts about the propriety of supporting a position quite different from the "error has no rights" themes of the theological manuals they were raised on.

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Opponents Of Religious Liberty Declaration
Base Their Stand On 'Catholic State' Notion

By John Cogley
Religious News Service Special Correspondent

VATICAN CITY (RNS) -- Opponents of the Second Vatican Council's draft declaration on religious liberty based their case in general on subtle doctrinal distinctions of a scholastic nature that add up to support for the "Catholic state" notion in practice.

To Americans who had once followed the controversy that was centered in the Catholic theological journals on the teachings of the eminent Jesuit theologian, Father John Courtney Murray, and later fell on the head of Candidate John F. Kennedy during the 1960 Presidential race, the line of their argumentation was familiar. By the end of the third morning of the Council's 86th general congregation it had become tediously repetitious.

It goes roughly like this:

Though all men have a subjective duty to follow even an erroneous conscience, no man has an objective right to do what is wrong or believe what is not true. On this point they get no argument from the progressives.

Religious liberty may be exercised privately, but one does not necessarily have a right to the public expression of a mistaken faith. The progressives argue that to affirm a human right and deny its public expression is doubletalk. A man is a social being of his nature. If he has a right, his total nature requires that he be free to give public expression to it.

"Error has no rights." No one has a right to propagate heresy or schism or irreligion. Therefore a state which impedes such aberrations acts properly. The progressives argue that no state has the competence to make judgments about theological matters. But if this were true, Cardinal Ottaviani replied, with some power, most of the papal concordats of history would be invalid. Father Murray commented later that these concordats were concerned with accommodations required by religious liberty, not religious doctrine. The first is basically a political concern, the second a theological. Still, it is conceded that many concordats did not reflect the spirit of the proposed declaration on religious liberty.

A state overwhelmingly Roman Catholic has the right to establish the faith of its people as the official religion and, in the interests of civic unity, forbid the public propagation of rival religions. The progressives, though they generally take a dim view of establishment, do not believe it is incompatible with religious liberty as it is understood in the declaration. It is possible to have satisfactory freedom of religion side by side with establishment -- viz. England, where the Anglican Church is formally presided over by the Queen. What is at stake, the progressives hold, is neither establishment nor non-establishment but civil rights for believers of any persuasion and the guaranteed right to practice any faith, in private or in public, as an individual or as a group whether or not one faith is "established."

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Many in the progressive majority had a feeling as the argument proceeded that the two sides were simply not meeting each other. One peritus described the confrontation as a series of near-misses -- persons together under one large roof, intent on meeting each other, coming close at times, but one group always disappearing out of sight when the other came into view.

The conservatives seemed to be intent on repeating the distinctions and subdistinctions of the old seminary manuals -- subjective and objective rights, private and social expressions of conscience, natural vs. supernatural rights, and all the rest. The progressives, on the contrary, wanted to talk about the act of faith as a human act which must remain utterly free, of the person as an undivided, however abstractly distinguishable, creature, and of religious liberty as a properly human and Christian endowment which must be rejected by society and state alike.

Rarely were both parties to the discussion moving along the same track.

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LOSS OF MISSIONARY CONCERN
CITED IN 'SENDING' CHURCHES

By Religious News Service (9-28-64)

SUVA, Fiji Islands (RNS) -- Anglican Bishop John C. Vockler of Polynesia declared here at a diocesan synod that "a loss of missionary concern in the older, former 'sending' Churches" is a key threat to "our whole Christian missionary enterprise."

The bishop, in a call for "deep self-examination" throughout the Church, said mission efforts are facing a variety of challenges.

These, he said, include "nationalism, resurgent non-Christian religions, the reassertion of local cultures against Europeanization and by those who seek to combine what is 'good' in all religions..."

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LCA CARIBBEAN SYNOD
ELECTS PRESIDENT

By Religious News Service (9-28-64)

SAN JUAN, Puerto Rico (RNS) -- The Rev. Victor M. Rodriguez of Bayamon, P.R., was elected here as president of the Caribbean Synod of the Lutheran Church in America.

The 39-year-old pastor succeeds the Rev. Arnold Wuertz, who resigned in mid-August to accept a call in the United States.

The new Synod president graduated from the University of Puerto Rico and was ordained in 1955 following completion of studies at Lutheran Theological Seminary in Philadelphia, Pa. He formerly was secretary of the Synod and also has been president of the Community Welfare Council in Lomas Verdes, P.R.

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MONDAY, SEPTEMBER 28, 1964

**RESTORATION OF DIACONATE
APPROVED BY COUNCIL**

By Religious News Service (9-28-64)

VATICAN CITY (RNS) -- Restoration of a permanent diaconate to the Roman Catholic Church was endorsed by an overwhelming vote at the Second Vatican Council.

dioceses

Much sought by bishops in Asia, Africa/and missionary outposts, areas in which a shortage of priests has impeded Church progress, the diaconate won approval by a vote of 1,903 to 242.

The vote was one of six taken during the 89th congregation on phases of the third chapter of the schema De Ecclesia (On the Church).

The third chapter has 40 articles; the first 36 to come to vote were endorsed by the Council Fathers. Four were to be voted on at a subsequent meeting. All the voting involved the collegiality principle -- in which bishops share with the Pope in the government of the Church.

Following are the phases voted on and the ballot count in each case:

1. Pertaining to the bishops' role in the organization of worship and apostolate. Yes, 2,028; No, 86.

2. Pertaining to the bishops' obligation to imitate the Good Shepherd, mindful of their own weakness and of their obligation to evangelize. The text also speaks of the duty of the faithful to be united with their bishops as the Church is to Christ. Yes, 2,155; No, 14.

3. Treats of priests in their relationship to Christ, to their bishops, to fellow priests and the Christian people. Yes, 2,125; No, 38.

4. Discusses the fraternal union among the priests, their obligation of fatherly service and the obligation of priests to promote unity. Yes, 2,157; No, 11.

5. Discusses the place of deacons in the Church, their sacramental grace and their service as priests. Yes, 2,055; No, 94.

6. Proposes the restoration of the permanent diaconate in the Church, Yes, 1,903; No, 242.

Archbishop Pericle Felici, secretary-general of the Council, announced prior to the voting that should the Council Fathers endorse the restoration of the diaconate the following day's congregation would vote on the specific steps to be taken on its establishment.

**PROTESTANT ECUMENIST CITES
GAINS OVER LAST FORTY YEARS**

TUESDAY, SEPTEMBER 29, 1964

By Claud D. Nelson
Religious News Service Special Correspondent

VATICAN CITY (RNS) -- One of the Protestant guests at the Second Vatican Council is a distinguished American ecumenist who summed up his impression after attending the first weeks of the third session by saying: "The present ecumenical outlook of the Roman Catholic Church makes me realize that I am in a different ecclesiastical world."

Now 76, Dr. Samuel McCrea Cavert, a Presbyterian minister, can look back in retirement over 40 years of service to national and cooperative movements in the United States. Both as general secretary of the National Council of Churches and of its predecessor the Federal Council of Churches, as well as executive secretary in the U.S. of the World Council of Churches, he filled an eminent place in the nation's religious life.

In an interview with this correspondent, Dr. Cavert harked back to the time in 1928 when Pope Pius XI, in his encyclical, *Mortalium Animos*, issued the Catholic Church's first pronouncement on the ecumenical movement as such, although without using this specific term.

The Pope, he recalled, declared that the "unique authority" with which Christ endowed the Catholic Church made it impossible for her representatives to take part, as equals among equals, in religious assemblies of a federative character. Nor, he quoted the Pope as saying, was it lawful for Catholics to give encouragement or support to such assemblies, since this would mean giving countenance to a false view of Catholicism's claim to be the one true religion of Christ.

This is still Catholic teaching. Nevertheless, Dr. Cavert commented, "whatever else eventuates or fails to eventuate from Vatican II, it has introduced a change in attitude between Catholics and Protestants which is as gratifying as it has been surprising."

"It would be highly naive," he said, "to expect that the hard-core differences between Catholics and Protestants are now to be resolved or that some form of organizational union is just around the corner."

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"However," he added, "there is ample reason for believing that Vatican II may be a prelude to greatly increased cooperation between Roman Catholics, Eastern Orthodox and Protestants. This should include not only ecumenical study and dialogue, but also concrete common tasks -- especially in the relation of church to society -- on which real agreement is found to exist."

Recalling that he was among those who had tickets for the opening assembly of the Council on Sept. 14, he said he was moved by Pope Paul VI's impassioned plea for Christian unity in his address welcoming the Council Fathers.

"If I mistake not," he said, "in referring to Protestant bodies as 'Churches' -- instead of Christian communities or separated brethren -- he was the first pontiff ever to do so. The question now arises whether the Catholic Church will be ready to deal with non-Roman Churches as Churches and to enter into some kind of a continuing consultative structure with them."

As a guest of the Vatican Secretariat for Promoting Christian Unity, Dr. Cavert observed that "the most gratifying thing" he had witnessed so far was "the remarkably strong and almost unanimous support given by the American bishops to the proposed statement on religious liberty, especially the eloquent plea of Richard Cardinal Cushing of Boston."

He said he was greatly pleased also to hear Raul Cardinal Silva Henriquez of Chile refer "with strong approbation" to the religious liberty declaration issued by the World Council of Churches at its Third Assembly, held in New Delhi, India, in 1961.

During the first and second weeks of the current session there was discussion and voting on episcopal collegiality.

On this topic, Dr. Cavert prefaced his comments by saying that Vatican II had already given non-Roman Christians "clear evidence that there is much more room in the Roman Church for free discussion and diversity of view than Protestants had realized."

Adoption of the chapter in the schema, De Ecclesia, dealing with collegiality will not automatically effect a redistribution of the Church's authority.

If the appearance of a monarchical government is to be greatly modified in Protestant eyes, according to Dr. Cavert, the principle of collegiality must be given some structural effect.

"From what I have heard in the Council," he remarked, "I conclude that the most crucial issue for the future is whether the principle of collegiality, after being carefully defined, will be adequately implemented."

"If there is a permanent council or senate of bishops, sharing the responsibility for the government of the Church, there will be an organ through which a continuing process of renewal and reform can be carried out and the ultra-conservative influence of the Curia be offset."

MARRIED DIACONATE FOR 'OLDER
MEN' APPROVED BY COUNCIL

By Religious News Service (9-29-64)

VATICAN CITY (RNS) -- Fathers of the Second Vatican Council have voted endorsement of a married diaconate by a wide majority.

If promulgated by the Pope after ultimate passage by the Council, the diaconate would be open to "older men" already married.

Council Fathers, on the other hand, defeated decisively a proposal that would have permitted unmarried men to serve as deacons without taking the vow of celibacy -- thus allowing them to marry if they wished.

This latter proposal was rejected by a vote of 1,364 to 839.

The voting on three proposals involving the diaconate:

1. A national conference of bishops, with the approval of the Sovereign Pontiff, will have the authority to introduce the permanent diaconate. Yes, 1,523; No, 702.
2. The diaconate can be conferred on older men already married. Yes, 1,598; No, 620.
3. This diaconate may likewise be conferred on younger men without the obligation of celibacy. No, 1,364; Yes, 839.

Thus, while young men may be admitted as deacons they must take the vow of celibacy.

Endorsement of the married diaconate is regarded by observers as a break-through in the Latin Rite. The rule of celibacy is not a divinely revealed law, but a Church law that may be revised or abolished by the Holy See.

Deacons -- married and unmarried -- existed in the early Church. A married clergy already exists within the Catholic Church -- those priests of the Eastern Rites who married before their ordination.

Much of the call for a restoration of the diaconate has come from the mission fields and from bishops of African and Asian dioceses which report distressing shortages of priests. They have received support in the Council from many European and American prelates.

While the full activities of the deacons have not been spelled out, it was understood that they would be empowered to administer Baptism, distribute Communion, and preach. They would not be permitted, of course, to say Mass or to hear confessions. Some provision might be made, it was said, for their participation in the last rites and in marriages.

Leon Josef Cardinal Suenens, Primate of Belgium, has been a strong supporter of the diaconate. He said he saw no reason why vocations to the priesthood should decrease because of the entrusting of "the functions of the diaconate to married men."

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"I find it more likely," he said, "that priestly vocations would increase with much greater ease in communities which were bound together more solidly, prepared more thoroughly by deacons -- communities which drew life and strength from the charisms proper in the order of deacons."

Opposing the restoration of the diaconate to the Church was Francis Cardinal Spellman, Archbishop of New York.

Speaking before the Council at its second session, Cardinal Spellman contended that since the diaconate as a stable and permanent rank in the hierarchy had become obsolete, there was no reason for steps to be taken to restore its previous form without careful consideration of the reasons which led to the original change. Nor, he stressed, should serious difficulties in the practical order be disregarded.

"Not all that is old is good," he said, pointing out that a permanent diaconate would necessitate organization of houses of training, thus inflicting hardship in needy Church areas where seminary training is already a problem.

The New York prelate had also said that vocations to the priesthood might decrease if the permanent deacons were not bound by the law of celibacy. In this view he was supported by Antonio Cardinal Bacci, a member of the Roman Curia, and Ernesto Cardinal Ruffini, Archbishop of Palermo, Sicily.

Archbishop Bernard Yago of Abidjan, West Africa, speaking for 40 African prelates, endorsed the diaconate at the second session. Others who spoke out in a call for deacon assignments to mission areas were Archbishop Joseph C. Maurer of Sucre, Bolivia, who represented all Bolivian prelates and 20 other Latin American bishops; exiled Archbishop Paul Yu-Pin of Nanking, who spoke on behalf of the bishops of China, Vietnam, Korea and Japan; Archbishop Anton H. Van Den Hurk of Medan, Indonesia, who spoke for 30 bishops of that country; and Juan Cardinal Landazuri, Archbishop of Lima, who spoke for 37 Peruvian prelates and 50 other Latin American bishops.

Speaking at a Holy Name Society gathering last January, Richard Cardinal Cushing, Archbishop of Boston, said the diaconate "would be especially useful in Latin America, the home of a third of all Catholics in the world, and where there is only one priest for every 7,000 persons."

Observers here found interesting the ebbing of opposition to the diaconate since the taking of a "test vote" during the second session in 1963.

At that time restoration of the diaconate was endorsed by a 3 to 1 vote (1,566 to 525). On the first vote of the third session, the Council Fathers approved, by a tally of 1,903 to 242, to restore the diaconate.

PRAYERS FOR COUNCIL
OFFERED IN JERUSALEM

By Religious News Service (9-29-64)

JERUSALEM (RNS) -- A Week of Prayer for the success of the Second Vatican Council concluded here with a solemn pilgrimage to the Church of the Paternoster on the Mount of Olives, where the Lord's prayer is inscribed in all languages.

Sponsored by the Franciscan Custody of the Holy Land, the week-long observance also was marked by prayers for Christian unity.

VATICAN II'S GREATEST
CHALLENGE STILL AHEAD

MONDAY, OCTOBER 5, 1964

By John Cogley
Religious News Service Special Correspondent

VATICAN CITY (RNS) -- As the Second Vatican Council moves toward its 100th general congregation, it is not too early to begin assessing it -- first as a religious event in a secularist age, then as the most serious attempt since the Council of Trent 400 years ago to renew the spirit of Catholicism, and finally as a monumental effort on the part of the Church to speak meaningfully to separated Christian brethren, to non-Christians of other faiths, and to that vast number of alienated non-believers whom Pope Paul in his first encyclical delicately addressed as the "lontani" -- the far-away brothers.

At the first session of the Council two years ago, Cardinal Suenens, the dynamic Belgian churchman, summed up the ills afflicting the Church as "clericalism, legalism, and triumphalism."

In these three words it is possible to find a negative expression of the Council's aims -- namely to uproot the idea of the Church as a clerical monopoly, with the laity reduced to auxiliary status and not-quite-full membership in the Body of Christ on earth; second, to banish the notion of Christian faith as mere commitment to an intellectual system and of the spiritual life as essentially the observance of ecclesiastical canons and codes; and third, to annihilate forever the idea of the Christian vocation as a triumphal march of men cut off from their fellows and their own time but bravely waving banners to celebrate victories never won in wars never truly fought.

It was important that these three failings should be clearly identified and fearlessly faced if the Council was to succeed in its purposes. But so much attention has been fastened on them in subsequent reporting and discussion that it is easy to lose sight of Vatican II's more positive goals of renewal.

After more than a thousand hours of general discussion in Saint Peter's Basilica, hundreds of committee meetings, tens of thousands of hours of private study, and millions of earnest prayers for its success, what can be said of the Council's progress and prospects, in the light of its high aims?

First, as a religious event. The record is impressive. Thanks in great part to the universal acceptance of Pope John, the most beloved man of our generation, almost no one suspects the Council of being anything other than what it is -- a gathering of religious leaders with no ulterior motive in mind who are sincerely intent on renewing the spiritual energies of their ancient Church.

This may seem like a small thing, but it is well to remember that not long ago any such impressive meeting at the Vatican would have been held suspect and been charged with having "imperialistic" intentions of secular domination. Less than a decade ago in the U.S., many sincere people would have interpreted such a display of "Catholic power" rather as a rally of militant "enemies of freedom" than as a meeting of devout ecclesiastics seeking to serve their God and to be of more service to their fellow men.

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It is something of a miracle, then, that today one has to go beyond the reaches of healthy minds to find anyone who does not take Vatican II at its face value.

The reason? Aside from the influence of Pope John, there is the fact that the Council has been persuasively ecumenical. It has not been preoccupied with "holy wars," denunciations of communism, secularism, heresy, or any other aberrations. The tone has been irenic, the public expressions humble in character and positive in their impact.

This of course has not always pleased the inveterate militants of the Church. Those who regard irenicism as weakness, ecumenism as flabby tolerance, and public humility as unbecoming to mitred churchmen have been disappointed and are frequently bitter about the way things are going in Rome. Evelyn Waugh, the English Catholic novelist, for example, on more than one occasion has publicly expressed his disapproval and asked the bishops for "more of the same please" in their efforts to strengthen the Church.

But the general reaction throughout the world, Catholic and non-Catholic, has been encouraging. Anyone who has sat in the press building down from Saint Peter's and has listened to hard-bitten journalists from all over the world studiously asking theologians' opinions on the sources of revelation knows that there is a tremendous interest of the right kind in the Council. As Dr. Albert Outler, a Protestant observer, said once, the remarkable thing is that the lead has been taken by a Church long deemed passe and irreformable.

At their best, the Fathers of the Council have given brilliant evidence that the spirit of the Gospels still lives in the Church. Take their discussions about the declaration on the Jews. By and large, it was a model of evangelical charity. As such it was a bafflement to a few Catholics who have nurtured anti-Semitism in their hearts. To such persons there seems to be no explanation for the genuine Christian sentiments expressed by the Council Fathers other than their gullibility and susceptibility to alleged Jewish "plots."

In the absence of facts to sustain their theory, they simply manufacture them. For example, it was recently reported in Le Monde, the Parisian daily, that Fathers of the Council had been circularized by a group identifying itself only as a body of priests. The anonymous group warned the bishops against being taken in by Jewish propaganda. They also singled out a number of priests active in Council affairs who have Jewish backgrounds. The conciliar Fathers were warned against these priests. It was suggested that they might be "plants." Among those named were two prominent members of the clergy well known to Americans -- Msgr. John M. Oesterreicher of Seton Hall University, Newark, N.J., and the Canadian Augustinian theologian, Father Gregory Baum. The same letter cast doubt on the leading ecumenist of the Church, the Jesuit Cardinal Bea. Cardinal Bea, who was born in Germany, it was suggested, has been a Jewish "agent" all along.

But it is of major significance that no one here took this faceless letter seriously. The priests named were more amused than hurt by it and the bishops treated it with the disdain it deserved.

As an effort to renew Catholicism, great progress has already been made by the Council, and more is in the offing.

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One need only recall the shocked reaction to Hans Kueng's first book on reform and renewal to see how far along the Church has come. When, in that book, Father Kueng, the brilliant young Swiss theologian, suggested that the Church needed an internal "reformation" and overhaul of outmoded customs, canons, theological methods, and restrictions on freedom, there was a cry against him throughout the Catholic world. He was accused of being not only a boat-rocker and trouble-maker but a crypto-heretic, to boot.

But Father Kueng, rather than his critics, turned out to be the better prophet of what the work of Vatican II would be.

Only two decrees of the Council have been formally proclaimed by the Pope to date. The lesser of these, the decree on communications, admittedly added little to Pope John's search for *aggiornamento*. At best it was a collection of banalities and revealed the inability of its authors to deal creatively and at the same time realistically with its challenging theme. Since its proclamation last December it has been largely, and mercifully, forgotten.

The explanation for this failure is that the Fathers of the Council were preoccupied with more pressing theological matters and did not give it the attention it deserved. Absentmindedly, they let a golden opportunity slip through their fingers.

But the liturgical constitution, proclaimed on the same occasion, was a brilliant accomplishment. To the degree that it is put into practice, it will reorient Catholic piety from an individualistic and sometimes sentimental preoccupation with personal salvation to a broad social awareness that the Church-at-prayer is the people of God sharing the highest spiritual experience open to man on earth.

Public attention has been largely fixed on such dramatic changes as the shift from Latin to the vernacular in the Mass and Sacraments. Much more important, however, is the spirit of the document, which promises to enrich the worship of the Church, heighten the meaning of the Sacraments, and dissipate the incomprehensibility and frequent boredom which so many Catholics for so long have associated with the performance of their sacramental "duties."

The draft on Divine Revelation, which at this writing is under discussion, is equally promising. Though its themes are abstruse and highly theological, it has strong implications not only for the future intellectual life of the Church and ecumenical work but for the growth of a Biblical mind-set among the Catholic people, as well. This proposed decree opens the possibility of unfolding, for Catholics, the riches to be found in the sacred Scriptures and shifting their religious thinking away from the long-canonized "propositional" mode, by which faith becomes assent to a series of syllogistic conclusions, to a more Biblical turn of mind, which puts its emphasis on the Christian experience as an "encounter" between God and man.

As the Abbot of Downside (England), Dom Christopher Butler, O.S.B., noted, the schema on the sources of revelation which is of great interest to theologians may be practically incomprehensible to the untrained. Coming immediately after the lively discussions of religious liberty and the declaration on the Jews, the debate on it seemed like something of a let-down to many. Still, for the future of the Church, its importance cannot be exaggerated.

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The schema is concerned with three basic matters:

1. The idea of revelation;
2. The consequences of revelation; and
3. The uses of the Bible.

The schema, formerly known as "sources of revelation," is now simply "On Divine Revelation." The title change from the 1962 schema indicates a shift in emphasis from the apologetical, catechism tone criticized then to the current preservation of revelation as the "perennial and life-giving word still active in the Church."

Two key words in the treatment of revelation are Scripture and tradition. The authentic interpretation of tradition is entrusted to the magisterium of the Church, including the interpretation of sacred Scripture which is not outside tradition but forms part of it. Under guidance of the Holy Spirit, the Church gains an ever-increasing comprehension of the mystery of salvation. There are no new revelations, but what has already been revealed can be better understood as the Church progresses on its journey through time.

The first session of the Council, in 1962, got bogged down in an argument about whether the sources of revelation were to be found independently in the Bible and in the tradition of the Church or whether the revelation communicated through tradition was also ultimately rooted in Scripture. Thus a variant on the Protestant-Catholic theological battle of the Reformation about Scripture was renewed in the aula of Saint Peter's.

The present schema bypasses that issue entirely. It was felt that theological speculation had not matured enough for the Council to take a firm position on the matter and that it would be well to let the theologians work on it longer. In the meantime, the Biblically-oriented faction -- who were once held highly suspect by the Holy Office as possible deviants from orthodoxy -- are free to continue their studies, to uphold their position that Scripture and tradition are intimately related, and to question the other doctrines, which have been widely held for the last 400 years -- but, Father George Tavard insisted, no longer than that.

As it now stands, "the sources of revelation" is in keeping with the thought of John Henry Newman, the great Victorian cardinal, whose classic theories on the development of doctrine were questioned in his own day. It gives expression to the idea that revelation is not so much a matter of words as of the "salvific" actions of God in history, which are recorded in the books of the Bible and preserved by tradition. The Biblical accounts themselves, the document affirms, must be understood in their literary, historical, linguistic, and theological contexts. The supreme revelation of course, in which all is fulfilled, is to be found in the life of Christ, who is the revelation in whom God manifested Himself.

The new schema encourages Catholics to read the sacred Scriptures in both their private and public worship. It encourages the work of modern Scripture scholars and the collaboration of Catholic scholars with biblicists of other faiths. Finally, it authorizes joint Protestant-Catholic versions of the Bible based on modern scholarship, especially in those new nations where no translations have been available.

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This stress on the Bible will surely strengthen ecumenical ties between Christians. It will enrich Jewish-Catholic understanding as well; the Church's theology of the future -- influenced by the Semitic caste of thought found in the Scriptures -- will be more comprehensible to Jewish thinkers than the alien Hellenic emphasis of Catholic theology ever was. Moreover, the existential flavor of Biblical thought also seems much more congenial to secularist thinkers than the Graeco-Roman presentation of Catholic doctrine which has for so long dominated the Church's seminaries and universities.

The favorable votes for episcopal collegiality, the doctrine by which the bishops will be given a larger share with the Pope in the governance of the entire Church, can also be counted as a big step forward in reaching the aims of the Council.

Acceptance of the "collegiate" principle brings Catholic thinking closer to Eastern Orthodox conceptions of the bishops' role. It diminishes somewhat the persistent Protestant notion of Catholicism as a kind of religious dictatorship presided over by a despotic Pope. In addition, the wider representation within the ruling body at Rome of the different families of mankind, which can be counted on to reflect a wider concern and more "open" attitude than the classically "clerical" directors of the Roman Curia -- this too is appealing. The implementation of "collegiality," in a word, is sure to have a vast ecumenical, and perhaps wholesomely pastoral, effect on the life of the Church.

All these changes will effect the dialogue between the Church and the world which Pope Paul called for. The first attempts at that dialogue will be coming before the Fathers soon, when the crucial Schema 13, On the Church and the Modern World, is presented to them. The schema deals with marriage, population problems, nuclear war, and other touchy questions. It could go either way -- be another hapless communications decree or speak meaningfully to modern man. But one thing is certain: if the declarations on religious liberty and on the Jews and other non-Christians had not been received as they were by the Fathers of the Council, who approved of both of them and sent them back for strengthening since they arrived here in mid-September, the third aim of the Council -- to speak meaningfully to contemporary man -- would have been put out of range.

The schema on ecumenism, to which these fateful declarations were attached, established a model for speaking to the world: "openness" without essential compromise; firmness about principle without arrogance or self-righteousness; a lively awareness that the estrangement of centuries cannot be completely healed overnight, without hopelessness.

If the Church's attempts to establish a dialogue with the modern world are as fruitful as its earlier effort to break through to its non-Catholic Christian brethren, Vatican II will go down in history as the greatest event in a thousand years of Catholic history. The greatest challenge, then, is still ahead.

30-E-1964
COUNCIL REVIEW :
SEPT. 28 - OCT. 2

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ROME, Oct. 5 (DW) - The Second Vatican Council continued its rapid pace this past week, ending discussion on Religious Liberty, completing discussion on the Jews and Non-Christians, and more than half finishing discussion on Divine Revelation.

On Monday, Sept. 28, although cloture had been called on the subject of Religious Liberty the previous Friday, four more Council Fathers were authorized to speak because they had gotten signatures of at least 70 other Council Fathers. Debate was then opened on the declaration dealing with the attitude of the Catholic Church toward Jews and other Non-Christians, with 14 Council Fathers taking the floor, ten of whom were cardinals. More and more of the seven laywomen and eight nuns recently appointed auditors of the Second Vatican Council began attending Council Sessions this week.

Discussion of the declaration on Jews and other Non-Christians continued on Tuesday, with 20 Council Fathers speaking on the subject.

Sept 30 Most of Wednesday morning was taken up with four reports by the Doctrinal Commission. Reports meant to aid the Council Fathers in voting on issues discussed last fall were given by Bishop Wright of Pittsburgh who spoke on Chapter Four of the schema on the Church which deals with "The Laity", and by Abbot Primate Gut of the Order of St. Benedict who spoke on the next two chapters which deal with "The Universal Vocation to Sanctity in the Church" and with "Religious".

Two additional reports meant to aid the Council Fathers in the discussion of Divine Revelation, a new topic to reach the floor, were given by Bishop Franic of Split and Makarska, who defended a minority opinion of the Doctrinal Commission, and by Archbishop Florit of Florence who explained the majority view. Cardinals Ruffini, Doepfner, and Meyer then spoke on Divine Revelation.

Oct 1 Oct 2 On Thursday there were 20 Council Fathers who addressed the assembly on the first two chapters of the schema on Divine Revelation, and they were followed on Friday by 16 more before cloture was called. Bishop van Dodewaard of Haarlem of the Doctrinal Commission then gave a report on Chapters Three to Six of the schema on Divine Revelation, and before the meeting adjourned discussion on Chapter Three had been launched by Cardinal Ruffini of Palermo and Cardinal Koenig of Vienna.

Voting took place this week on some 15 issues discussed last year and now up for the vote in revised form. Eighty-eight per cent of the Council Fathers voted in favor of restoring a permanent diaconate in the Church; 68 per cent wished National Conferences of Bishops to have the authority to introduce it, with the Pope's approval; 71 per cent said it could be conferred on older men already married; and 62 per cent were opposed to the diaconate being conferred upon younger men who did not have the obligation of celibacy.

There was an organized effort on the part of a minority group to block passage of the important Third Chapter of the Church schema by encouraging the submission of "modi" (qualified approval) when it was voted upon as a whole, but the effort failed to get sufficient followers.

SCHEDULE OF THE COUNCIL'S THIRD SESSION

I. THE CHURCH

- Voting on the amendments of the six chapters already examined last year.
- Discussion on the two chapters added to the schema:
 - C. 7 - The Blessed Virgin Mary, in the Mystery of Christ and of the Church.
 - C. 8 - Eschatological character of our vocation and our union with the Heavenly Church.

II. PASTORAL DUTIES OF THE BISHOPS (3 chapters)

- Voting on the amendments.
- Discussion on the new chapters.

III. ECUMENISM

- Discussion on the two declarations added to the schema:

Sept 26 (Relatio), 28 (14 - 10 Conclusions) - Jews and non-christians. 29 (20 CF)
- Religious liberty.

- Voting on the amendments of the three first chapters of the schema.

IV. DIVINE REVELATION

- Debate on the whole text and voting.

V. LAY APOSTOLATE

- Debate on the whole text and voting.

VI. THE CHURCH IN THE MODERN WORLD

- Debate on the whole text and voting.

The other schemata have been reduced to propositions which shall be presented for voting, in the order and manner that the Moderators decide.

There are seven of them:

1. The Missionary activity of the Church.
2. The Oriental Church.
3. The Priesthood (ten propositions).
4. Catholic Schools and Universities.
5. Religious.
6. The Sacrament of Matrimony.
7. Seminaries: preparation for the priesthood.

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TUESDAY, OCTOBER 6, 1964

**NUN AUDITOR ADVOCATES
GREATER ROLE FOR WOMEN**

By Religious News Service (10-6-64)

VATICAN CITY (RNS) -- Hope that women will be able to take a more active part in divine services was voiced here by Mother Mary Luke, the first American woman to participate in the Second Vatican Council.

Suggesting that "women be permitted to read the Epistle and Gospel in public at Mass," she added that in general she would like to see "anything that would improve the position of women in the Church."

Mother Luke is one of 36 Catholic men and women from all over the world named as auditors at the Council. She is president of the American Conference of Women Religious Superiors, and Superior General of the Sisters of Loretto at the Foot of the Cross, with headquarters in Nerinx, Ky.

She revealed that the recently-named 15 women auditors, eight of whom are nuns, will hold regular meetings to discuss their stake in the Council deliberations.

To date, only nine of the women auditors have arrived in Rome.

Mother Luke plans to remain in Rome until the end of the Council's third session. She said she intends to meet as many Church leaders as she can "in order to learn and to become involved in what is happening as much as possible."

When she first took her assigned place with the auditors just a few feet from the 16 cardinals who preside over the meetings of the 2,300 Council Fathers, she exclaimed: "It's wonderful just to be here." She said she was particularly gratified to be able to receive Holy Communion at the Mass on Oct. 1 opening the 92nd general congregation.

Questioned as what else she planned to do during her stay in Rome, Mother Luke said she would do all in her power to help improve "the place of women in the Church." She added that inviting women for the first time in Church history to attend an ecumenical council was "a first step and most encouraging."

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**FORMOSAN CATHOLICS TO HEAR
MASS IN CHINESE DIALECTS**

By Religious News Service (10-6-64)

TAIPEI, Formosa (RNS) -- The Chinese language will be used in the celebration of Masses attended by Chinese-speaking Catholics in Formosa, beginning Jan. 1, it was announced here.

Following approval of the Constitution on the Liturgy by the Second Vatican Council last year, local bishops were authorized to use Chinese in the variable parts of the Mass on Sundays on an experimental basis if they so desired.

However, the use of Chinese in Masses on both Sundays and Holy Days of obligation is now obligatory in all dioceses.

The regulations provide that if a non-Chinese priest celebrating a Mass is unable to read it in Chinese, a Chinese lay Catholic should be chosen to read the parts of the Mass for which the vernacular has been approved.

They also provide that since many difficulties are likely to arise because of the many dialects in Formosa, the local bishop is empowered to adapt the text to the dialect of his area.

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VATICAN RADIO CITES IMPORTANCE
OF 'CHURCH AND MODERN WORLD'

By Religious News Service (10-15-64)

VATICAN CITY (RNS) -- "Caesar is not God and not everything depends on him. Just the same, a great deal does."

This was Vatican Radio's comment as the Second Vatican Council prepared to discuss its much talked-about schema on "The Church in the Modern World," covering such vital matters as birth control, disarmament, racism, and distribution of the world's wealth.

The draft represents one of the Council's most direct approaches to the "aggiornamento" or updating of the Church demanded by the late Pope John XXIII in calling the Council.

"The Council Fathers," the Vatican station said, "have devoted their attention in no less than 100 general congregations almost exclusively to the consideration of the Church in herself, in her constitution, in her personnel and in her activity on the strictly religious level."

"But with schema No. 13 on the Church in the World of today... the pentecostal doors are being opened, so to speak, on horizons as wide as those of time and space. The Council is now to examine and to formulate in modern terms the whys and the hows of the Church's intervention in fields that are not exclusively religious."

Until now, Vatican Radio said, this had been a question "often rather too narrowly treated under the head of relations between Church and state."

However, it commented, "the Council prefers to speak more generally of relations between the Church and the temporal order, which includes, but extends far beyond, that important and delicate domain where the Church meets the state."

"In pagan societies, history, both ancient and modern, tells us religion and the city were closely united. One may say that they were, but one can speak of them as theocratic regimes. Civil society itself has a religious character even where, paradoxically, the religion is atheistic and has a political character."

"There is no place for the existence of a Church distinct from the world. The city itself regulates what worship it permits or encourages. Among the Jewish people, too, but for altogether different reasons, there is no distinction between the temporal and the religious."

"For the Chosen People, the fusion was made in the opposite sense. It was religion under varying forms that more or less absorbed the politics, and not vice versa."

The Vatican station said that Christ affirms, "and the Council cannot but reaffirm, the transcendent nature of religion which must not be put to the service of human ends."

"Our Saviour," it said, "founded a Church which has full charge of our religious life, but He does not, for all that, deny the legitimacy and the fundamental goodness of the temporal order. On the contrary, His words and His work presuppose that there is an order of things wherein Caesar, that is, his human authority, has the right to exist and to command and to be obeyed."

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FOREIGN SERVICE

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THURSDAY, OCTOBER 15, 1964

"There is, then, a human political order, a non-theocratic society. But Caesar is not God and not everything depends on him. Just the same, a great deal does.

"That universal call to sanctity which the Council has spoken of so often and so anxiously during these past few weeks must not pare off the way from our life and labor and love in this temporal order. That is why the Church cannot condemn or spurn it, denounce or renounce it out of hand.

"That is why the Holy Father can speak of it so frequently in terms of respect, in sympathy. That is why the Council is preparing us to view our commitments to the solution of the world's social problems of today in terms of a service we render as Christians to God as well as to our fellow men."

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BIBLES OF OLYMPIAD NATIONS ARE DISPLAYED IN TOKYO

By Religious News Service (10-15-64)

TOKYO (RNS) -- Bibles from the 98 countries taking part in the 1964 Olympic games here formed a colorful display at the Japan Bible Society store, located just off Tokyo's fashionable Ginza.

Editions of the Bible in more than 150 languages and dialects were included, together with a colorful display of national flags, costumed dolls, carvings and other works of art from all over the world. A replica of the Olympic torch was also featured.

The exhibit was assembled through the cooperation of the British Bible Society, the American Bible Society, and the societies in other countries. Many of the art works have been collected by the Rev. Tsunetaro Miyakoda, general secretary of the Japan Bible Society, in his contacts with other Bible societies.

The display is attracting wide interest from passing crowds in the city's busiest section.

Information and special tours of Christian work in Japan was provided for Olympic visitors by the United Church of Christ in Japan (Kyodan), which has offices in Bible House.

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CHURCH COUNCIL WARNS OF MARRIAGE BUREAUS

By Religious News Service (10-15-64)

LONDON (RNS) -- Twenty-five marriages a day are arranged by marriage bureaus in England, according to a report of the British Council of Churches.

More than 25,000 persons a year turn to such bureaus for aid in securing "introductions" that could lead to marriage, it said. The Council expressed concern, warning churchmen that the bureaus usually cannot satisfy "medical, legal and ecclesiastical" requirements.

The principal clients are described as "lonely people of professional and middle class status." Cost of a "marriage arrangement" varies, but some run to \$150.

The Council of Churches' investigation also noted that parents have been encouraging their daughters to register with bureaus out of fear they will soon pass a "marriageable" age.

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How Is the Council Going?

A theologian looks at the central questions of this second session of the Council

ROME—To one experiencing the Council, it seems quite clear that the exuberance and liveliness so manifest at the very beginning, last year, has somewhat tapered off. In the first session there was a feeling that a great amount of work had been done, even though not even one schema was finished. As the session closed, you had the conviction that a great deed, a great event, had taken place.

When the Fathers reconvened in September, the formation of groups, sides, tendencies—call them anything you want—had already taken place. After only 15 days, it was rather clear to everyone that the “open-door” group held an insecure majority.

One could see, as the debates developed, that a juridical mentality was at work among not a few of the Fathers. And on the other hand, a more ontological approach to questions was stirring among others. I do not wish to give the impression that the Council is divided into only two groups. There are more than just two currents. But these two will ultimately be decisive. The issues will be hammered out through a certain amount of exchange between them.

The chores yet remaining before the Council may be described in terms of two dimensions or two levels. The *procedural* question is a very real one and can produce much irritation. This originally took the form of the query: “Who is in control of the action of the Council?” In this second session, the board of Presidents was given a different role. Whereas in the first session they chaired the meetings in turn, this function was confided in the second session to a commission of four Moderators. The Presidents were to be the judges—according to the rules that had been laid down—of the legitimacy of what was happening. But how the power of the Moderators was to dovetail with the undefined duties of the Presidents was left in doubt in everybody’s mind. Were the Moderators to take the initiative, to push the Council forward? Or were the Presidents to do this, leaving the Moderators in the strictly parliamentary role of mere chairmen?

This last question, which is a very vexing one, must be answered quite soon. If it cannot be answered promptly, not much will be accomplished.

So much for the question of procedure, or form. The second problem concerns the issue of content, the *substantive* question. The unfinished chapter of the schema on the Church must first be formulated by the Theological Commission before it can be debated. Nevertheless, something very inspiring, even exhilarating, has already come forth. The tone of the new draft on the Church, the point of departure it takes, makes it totally different from the draft that had been proposed in the first session. In the new schema, now close to adoption, a strictly scriptural approach stands out, although a certain amount of theology that is not biblical also entered into the discussions.

The most significant result of the debate was the profound realization that the Church has been described, in its two thousand years, not so much by verbal definitions as in the light of images. Most of the images are, of course, strictly biblical. The theological value of the images has been stoutly affirmed by the Council. The notion that you must begin with an Aristotelian definition was simply by-passed. In its place, a biblical analysis of the significance of the images was proposed.

There is, of course, an innate difficulty in this type of theologizing. You cannot simply make an image into a concept. Just because the Church is called the flock of the shepherd does not give any theologian the right to argue that all Catholics are sheep. It is the beauty and the weakness of an image that it cannot be logically worked out by deductions from an a priori set of abstract definitions. What is required is an insight into the image used, in terms of the original context where the image was formed. Then one must try to express this insight in logical propositions that will permit deduction. This is a dangerous enterprise, because the individual may, innocently enough, understand the image to say things it was never meant to say.

Seeing the Church in terms of images, rather than concepts, will have tremendous repercussions in theology generally. We have already seen, during the last 30 years, the rise of a theology derived from this source. But there are many theologians who have con-

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sidered this type of theologizing as unproductive, or as obscure and ambiguous. They regarded with suspicion those scholars who were working on an image pointing to the Church, rather than on a conceptual definition. It is to be expected that, with the example of the Council before them, more theologians—if not the vast majority—will turn away from the logicism so typical of the theology of the 19th century and the first quarter of the 20th.

This new approach to the study of the Church is highly important. It will make us, first of all, more ontological; that is, we shall be treating the Church not as a structured legal entity, but as an entity in itself, by itself, in the order of being and existence. This vital theology will give preachers new resources for explaining the mystery of the Church—to the degree, of course, that a mystery can be explained at all.

Secondly, the role of analogy will now become inevitable. The clarity of concepts that define will disappear. This loss, in my mind, is no loss at all, because the logical concept always gave the impression that it had confined, so to speak, and exhausted the content of the mysterious thing that is the Church. An analogous notion, by its very character, is to a high degree fuzzy. What it lacks in definition, however, it makes up for in warmth and attraction.

To put all this very briefly: ecclesiology, because of the work done in this session of the Council, is embarking upon a new life in which the meditations of the theologians will prove more fruitful and realistic.

It is quite clear that the biblical approach to the question of the Church is particularly satisfying to Protestant onlookers. They feel much more familiar with this kind of theology than with that which was so prominent thirty years ago. This, of course, gives rise to certain problems for the Protestants themselves. The episcopacy has been made central in the newly developed notion of the Church. As is known, many Protestants reject the episcopacy as a Christ-founded institution. Nevertheless, they do believe in the Church's ministry, which was outlined and given its reality by Christ. Many, therefore, see in our treatment of the episcopacy something bigger, that is, the ministry, which they cherish.

Anglicans and Eastern churchmen obviously find our own discussion of the episcopacy quite congenial, for they, too, regard the episcopate, in effect, as the center of the ministry.

Some Protestants feel that the biblical analysis of the New Testament made by the Fathers was not deep enough. They hold, for example, that many of the things Catholics believe Jesus imposed on or granted to the Apostles were not made in reference to the Apostles at all, but to the whole Church. Likewise, they considered (a very important difficulty) that the words "apostle" and "prophet" in the New Testament

are ambiguous. They hold that in most cases these terms do not pertain to the Twelve.

Moreover, they cannot see how Scripture in any way affirms that the post-Apostolic bishops were actually the successors of the Apostles. They grant a biblical origin for the episcopate. After all, there were bishops in the churches of the New Testament. But according to many Protestant exegetes, these bishops were just

(Continued on p. 732)



November Twenty-Three

Black grief's the word for now.
Not threnodies flaunting high
Their age-worn eloquence—
Not 'How are the valiant fallen'
Nor 'Hush'd be the camps today'—
Across our empty sky.

Out of stifling night
We wake to our numbed breath,
The huge stone at the heart.
In shaken shock we cry,
And all time standing still,
Our cry inevitable:
'Eternal rest, O God,
Grant this hero soul.'

Yet for the rest of us,
Who wait, uneasy, here,
What is the word that's given?
Judged in our own selves' sight,
We stare into hell's eye,
Acknowledging, but too late,
Our folly's perfidy.

Have we sledge-hammer stuff
Of penitence and resolve
For shattering a false will?
If not, America,
The huge stone at the heart
Stays there indefinitely.
Black grief's the only word
This day—every day.

JOHN MOFFITT



another form of ministry in the Church. They neither pretended to be apostolic nor were intended to be.

Despite these reservations, the discussions and clarifications in the Council give us good grounds for continued conversations. Both sides begin with Scripture. Consequently, it is to be anticipated that the Council's acceptance of the Bible as the prime source for establishing the meaning of ministry will lead to deeper study of Scripture.

The question of the collegiality of the bishops—that is, the corporate character of the episcopate—really does not touch the Protestant mind so deeply. But it is something real and immediate for Anglicans and Eastern Christians. As one of the Observers remarked, quite heatedly, the youngest candidate in an Eastern seminary would take the collegiality of bishops—and that as instituted by Christ—utterly for granted. His own church life, his own reading of Scripture, never even permit of his thinking that the bishops are not a corporate institution in the Church. This particular stand is not shared by Evangelical Christians; but from now on the conversation on these issues will be more pointed and grow in significance.

The phrase “collegiality of bishops,” in its precise form of *collegialitas* (to use a barbarian Latin word), is new among ecclesiologists. I believe that Fr. Yves Congar, O.P., says he introduced it some years ago. The notion of an episcopal college, however, is very ancient. Even the handbooks of theology have been using, for well over two hundred years, such expressions as “the college of bishops” and “the episcopal college.” It is true that the seminary manuals never quite analyzed this notion. But little by little, especially after Vatican I, two ways of understanding the episcopacy began to manifest themselves. The ecclesiologists with a strong papal outlook understood the word “college,” and therefore our own modern word “collegiality,” in a strictly legal sense. They considered the episcopal college to be a corporation that owes its unity to the fact that the singular, supreme monarch in the Church gave it its juridical, legal structure. The bishops were, therefore, a college only to the degree that the Pope made them so. The result inevitably was a completely legal vision of the Church.

But the Fathers of the Church during the first seven centuries did not so conceive Church or episcopacy. This more legal understanding appeared from the 12th century onward, and one can say that it was responsible for the Avignon period of the papacy and in great part also for the Western Schism, which was so hurtful to the Church at large. After Vatican I, the trend grew to study the Church more in the line of patristic doctrine. Under the light of such research, it began to

be seen that in the Church there is power, but this power must not be conceived as jurisdiction as understood in Roman law.

The word “power” could indeed be used. But when used, it was to be used by analogy. Jurisdiction in the Church, though it can be expressed imperfectly in legal concepts, is basically the power of the Spirit.

The Spirit, therefore, who is the soul of the Church, its life-giving principle, its force of orientation, its principle of cohesion, explains ultimately what the action of the Church is. This power, definitely ontological in the sense described above, manifests itself in the Church in terms of jurisdiction, but also in terms of doctrine and in terms of sacramental life. Through a definite system in the Body of Christ (something like the nervous system), the invisible, internal power becomes external. This system is the episcopacy. Therefore the teaching, ruling and sanctifying functions of the Church proceed from the Holy Spirit and are made visible, efficient and effective through the episcopal system.

Certain conclusions inevitably follow from these points. First of all, there is no power in the visible Church over the episcopacy. There is no power in the Church except it be the power of the Spirit, and such power for the authentic direction of the Church is visibly and humanly mediated to all believers by the episcopate functioning as a corporate unity.

Now, this kind of doctrine has great advantage for the dialogue. It gives an explanation of Church authority—and above all, of papal authority—that excludes from it any notion of personal power and privilege for the Pope. Church authority is organic; it is an action of the total Church. The Pope cannot act wilfully, whimsically or arbitrarily, any more than a bodily system can act in this way. This doctrine also explains, especially for those churches to whom the notion of episcopacy is very dear, that papal action is episcopal action and the Pope is not put over the bishops. He is a bishop in the episcopal college, although he is the primate through whom the whole system can act. This explains why he can on occasion speak for the whole college without having previously consulted them.

This notion of papacy and of episcopacy lacks the juridicism that has always been uncongenial to Protestants and Eastern Christians. The Council did not, of course, express a full-blown theory of the corporate reality of the episcopacy. It merely brought out a truth hitherto obscured by other considerations. Catholic ecclesiology can now move into new areas of inquiry more vibrant and promising than were offered by the older, juridical understanding of the Church. Investigations into Scripture, and into patristic doctrine and practice, should be able to give us a much richer vision of the Church within the next fifty years.

labor, the entire educational apparatus, the people in general. And it requires that outside and domestic resources be made adequate.

When we are asked where Christian Democracy stands—whether to the right or to the left—I would say that we wish to destroy this traditional and delusory dilemma of Latin America. If being with the people, the workers, the poor in their struggle for justice is to be on the left, then, undoubtedly, we are there. Our first duty is with a world emerging in history, in search of a path and an expression.

In Latin America we must today shoulder the responsibility of entering a new phase. The people wish to break with the old paternalism and ancient privileges, but do not wish to be led into dictatorships of any kind. They wish to progress and create new forms of social life. Latin Americans will not copy formulas that may have been suited to others but that are of no avail to them. I dream of a synthesis of justice and freedom in an economy that is based entirely on man's ability, not on inherited factors of money, class, or race. In Latin America it is man that must be made great.

From the Council

A Good Beginning

GREGORY BAUM

THE THIRD SESSION of the Vatican Council made a brilliant start on September 14 with a Eucharistic concelebration by Pope Paul and twenty bishops, followed by a short but reassuring address of the Holy Father to his brothers in the episcopate assembled in St. Peter's.

Before I describe the significance of this first day, however, I must discuss the warning addressed to the "periti" or Council experts on the second day and explain how this warning must be interpreted. Archbishop Felici solemnly read out the norms laid down for "periti" at a meeting of the Coordinating Commission on December 28, 1963, insisting that they apply during this session, and warning that Council experts who do not follow them may lose the privilege of attending the Council. These norms specify that "periti" are "forbidden to organize currents of opinions or ideas, to hold interviews or to defend publicly their personal ideas about the Council." They are, in addition, told "not to criticize the Council." The world press on the whole interpreted this warning as if Council experts were forbidden to write or speak on conciliar subjects and regarded Archbishop Felici's action as the kind of subtle terrorism of which outsiders sometimes accuse the Catholic Church. This interpretation is wrong.

When the norms were made public shortly after December 28, the "periti" living in their home countries did not immediately understand their significance. They waited to see how they would be interpreted in Rome

itself. They were relieved when they found out that Council experts such as Fathers Boyer, Balic, and Ciappi continued to write in *L'Osservatore Romano* and to defend rather controverted subjects in connection with the Council. The norms were therefore interpreted in Rome as a warning only against irresponsible and tendentious journalism carried on by theologians. The responsible and conscientious reporting done by Council theologians is in harmony with the mind of the Council as expressed in the Decree on Communications. I feel free therefore to continue my reports for *THE COMMONWEAL*.

Let us return to the brilliant opening day of the session. The Pope concelebrating the Eucharist with so many of his episcopal brothers announced and realized in liturgical action the collegiality of the episcopate. Perhaps for the first time in St. Peter's the Eucharist was celebrated with stark and simple dignity and with responses and chants in which the assembled bishops, priests and lay people took an enthusiastic part. The local choir, with its concert-like baroque songs and motets, had been silenced, at least for a time. The whole assembly experienced the Eucharist as what it is to be in the Church: sign and cause of unity. While our sin and selfishness drive us apart and isolate us from each other, at the Eucharist we are again drawn into deeper communion with Christ and therefore with one another to become a single family. After this first concelebrated and fully participated Eucharist, the bishops must have found it hard to return to their multiple Masses at adjacent altars in churches, sacristies, and hotel lobbies, eating their paschal banquet alone.

FATHER GREGORY BAUM, O.S.A. whose most recent book is *Progress and Perspectives* (Sheed & Ward), is now in Rome as a theological adviser at the Council.

The Pope's speech was highly significant. It was addressed to the men assembled at St. Peter's, not to the world at large; it touched upon matters which had immediate application in the conciliar discussion. There was no need at this point to draw the lines of the Church's reform and renewal. Pope Paul recalled to the Fathers the presence of the Spirit in their midst. "The Spirit is here," he repeated several times; "We call upon Him, wait for Him, follow Him. Let us reflect on this truth that we may put ourselves before Him in trepidation, fully at his disposal; that we may become aware of the humiliating emptiness of our misery and the crying need we have of His help and mercy . . . The Council is for us a moment of deep interior docility, a moment of complete and filial adherence to the word of the Lord." This is language far removed from old-time triumphalism. The Pope called upon the bishops to enter into the "sober inebriation of the Spirit." This is not to be a bureaucratic Council where old truths are neatly put together and rubber-stamped as safe doctrine. This Council is to listen to the living voice of God Who constantly leads us to new insights into His unchanging message.

The main part of the Pope's comparatively brief speech was dedicated to the doctrine of the episcopate. He spoke about the matters taken up in chapter 3 of the schema *De Ecclesia* (On the nature of the Church). Without using the word "collegiality" and avoiding the technical terminology of the official document, Pope Paul described the role of bishops in the Catholic Church: they are successors of the Apostles, they are teachers, priests and rulers in the Church, they collaborate with one another and with the supreme bishop of Rome in the total apostolate of the Church. The Pope said that "he was among the first to respect their sacred authority." In fact, this was the weightiest and most delicate subject of the entire Council: "to decide the constitutional prerogatives of the episcopate, to delineate the relations between the episcopate and the Holy See of Rome, and to show how homogeneous is

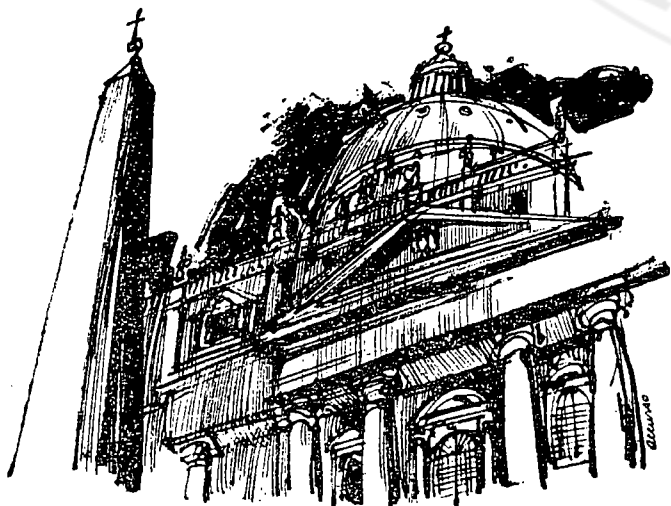
the constitutional idea of the Church under its differing Eastern and Western expressions."

Pope Paul then tried to show how the common responsibility of the episcopate is in harmony with the supreme position of the papacy as laid down in the First Vatican Council. The Pope is hinge and co-ordinating center of the Church universal. He exercises his supreme office as teacher and legislator in matters which touch upon the good of the entire Church, especially her unity of faith and communion. The Pope explained that the world-wide extension of the Catholic Church demands a strong leadership at the center, a central authority "which will be tempered and balanced by an alert and timely delegation of authority and facilities to local Pastors." The function of the Pope's supreme jurisdiction is therefore "not to weaken but to strengthen the authority of the episcopate, whether this authority be considered in the individual bishop or in bodies of bishops."

In this connection the Pope called himself repeatedly "Moderator" of the episcopal college, which the translations into the vernacular rendered, strangely enough, as "Head." It is also worth mentioning that the word "centralization" which occurs rather freely in the English translation was never used by Pope Paul to describe the supreme role of the papacy within the episcopal college.

It seems to me that Pope Paul's speech was a defense of, and a plea for, chapter 3 of the schema *De Ecclesia* dealing with the collegiality of bishops. One had the definite impression that conservative bishops of the extreme wing had repeatedly approached the Pope with their fears that chapter 3 would undermine the supreme position of the Roman Pontiff and basically go against the teaching of the First Vatican Council. In his opening speech the Pope replies to these bishops. He explains to them in his own words, avoiding technical vocabulary, that the collegiality of bishops as laid down in chapter 3 in no way contradicts the supreme position of the Pope but that, on the contrary, the supreme office of the Roman bishop guarantees and protects the unity and efficacy of the episcopal college.

The final section of Pope Paul's opening speech was addressed to the Observers who included, for the first time, representatives of the Patriarchate of Constantinople. The Pope's words were inspired by a truly ecumenical spirit; they were moving. Pope Paul welcomed the Observers to the Council and reflected with them on the need of comprehension and charity among the various Christian Churches. In this connection he used a word which until now has been "tabu" in Roman circles: he spoke of the "practical pluralism" existing among Christians, even though they are all called to preserve the unity of the Spirit in the bond of peace. With deep emotion the Pope then addressed himself to the "Churches" separated from us with these words:



"O Churches that are so far and yet so close to us! O Churches for whom our heart is filled with longing! O Churches, the nostalgia of our sleepless nights! O Churches of our tears and of our desire to do you honor by our embrace in the sincere love of Christ." Only a man who has been profoundly touched by the charity and the intense suffering of ecumenism can speak in this way. It is wonderful and inspiring to hear such words from the chair of Peter. *Deo gratias!*

Apart from the discussion of chapter 3 of *De Ecclesia*, the Pope did not refer to any of the schemata which are on the agenda of the Council. Since he addressed himself only to the Fathers and Observers assembled in the *aula*, he took for granted that they understood the gravity of the subjects about to be discussed. A summary of the conciliar program was not required at this point.

FOR THE readers of THE COMMONWEAL, however, I wish to summarize the present position of the conciliar work. In the last session two documents were promulgated, among which the Constitution on the Liturgy is of capital importance. Its significance is not exhausted by the liturgical reforms which it introduces; of equal or even of greater importance is the theological approach of the document, its vision of what the Church is, its understanding of Word and sacrament, its presentation of the Christian life. The Constitution on the Liturgy makes much of our manual theology antiquated: it gives a truly new understanding of who man is, i.e. of who we are.

At the last session were discussed what are now 6 chapters of the schema *De Ecclesia*, several chapters of the schema on the government of dioceses, and three chapters of *De Oecumenismo*. In the intervening months these documents have been amended or corrected according to the suggestions of the Council Fathers. This work has been done in the various Commissions which had prepared the documents and who retained responsibility for them. The amended documents are now, in this third session, to be submitted to the Council, no longer for discussion but for a voting which will either accept them, more or less as they stand, as conciliar documents or reject them entirely.

The voting is a rather complicated process. First, the 6 chapters of *De Ecclesia* will be submitted to the vote of the Fathers. Some chapters, such as chapter 1, which contain little controversial material, will be adopted (or rejected) by a single vote of the Fathers. Other chapters, such as chapter 3, which contain many new sentences and paragraphs dealing with matters hotly controverted in the last session, are divided into sections and will be voted upon section after section. It would appear that discussion on the amended documents is no longer possible. After the 6 chapters of *De Ecclesia*, the chapters of the schema on the government of dioceses will be voted on, and then the 3 chapters

of the schema on ecumenism. There can be no doubt that at the end of this session a substantial body of conciliar documents will be ready for promulgation.

A curious thing happened on the second day of the Council. A document called "Votum of the Pontifical Biblical Commission" was distributed to the Fathers, in which the biblical basis of collegiality is discussed. Reading the document, however, reveals that the votum was not prepared by the Pontifical Biblical Commission at all, but only by its members living in Rome. The Pope himself had asked these men in May, 1964, to prepare a statement for him. But it is not clear at all who was responsible for printing this statement as a conciliar notification, for calling it a votum of the Pontifical Biblical Commission, and for having it distributed to all the Fathers presumably as some kind of directive.

According to the American Press Panel the votum confirms that Jesus built His Church upon the Apostles, with Peter, as body or college and indicates that from Scripture *alone* the relation of the bishops, successors to the Apostles, and the Pope, successor to Peter, cannot be determined. This is, of course, true. Without reflecting on the tradition of the Church we cannot understand the meaning of many scriptural passages. It was precisely the early tradition of the Church which believed that the divinely founded apostolate survived in the unity of the episcopal college. But by stating that the scriptural texts *alone* are not perfectly conclusive, the votum could have created the impression that the doctrine proposed in chapter 3 is not quite clear.

What is the agenda of this third session of the Council apart from the voting of amended schemata? First, two chapters of *De Ecclesia* will be discussed, chapters 7 and 8, dealing with the eschatological destiny of the Church and with the Blessed Virgin Mary in the mystery of Christ and the Church. Then some more chapters of the schema on the government of dioceses will be discussed by the Fathers. After this come the important declarations, prepared by the Secretariat for Christian Unity, on Religious Liberty and, as a separate document, on the Jews. The discussion of these declarations may well be lively.

There are many other schemata to be discussed. Some of them have been reduced to a series of statements. It may well be that the Fathers of the Council will prefer to be silent about such subjects as the Church's mission, seminaries and religious life, rather than promulgate a few general propositions which do not face the contemporary issues. There are, however, still a few schemata providing a detailed treatment of their subject, such as the document on Revelation, on the Lay Apostolate, and more especially the famous schema 13 (schema 17 of the last session) on the Church in the world. At the moment it is not yet clear how and when these various documents will be submitted to the Council.

Much Work Remains for Ecumenical Council

Third Vatican Session Opening Sept. 14;
More May Be Needed to Finish Big Task

BY DAN L. THRAPP
Times Religion Editor

The third session of the Second Vatican Council—the Ecumenical Council—will open at Vatican City Sept. 14. It will probably end Nov. 20.

Whether it will wind up the work of the council or whether there will be further sessions is anybody's guess.

Much spadework has been done, but a great mass of work remains to be accomplished.

Paul Emile Cardinal Leger of Montreal wrote during the last session, "If things continue to evolve at their present rate, we might still be here in 10 years."

Contrasting Views

Yet Alfredo Cardinal Ottaviani, secretary of the Holy Office, said "the council should be able to conclude its work in the next session," and Msgr. Fausto Vallain, secretary of the council's press committee, said, "There appears certainly the hope that the third session can be the last."

It is known that Pope Paul VI had hoped that the council could wind up its monumental affairs with a third session.

Three European cardinals visiting in this country recently, however, expressed the view that there would probably be a fourth session. One of them, Bernard Cardinal Alfrink of Holland, said it would be "given over to voting on the decrees."

Many bishops probably agreed with Coadjutor Bishop Thomas Holland of Portsmouth, Eng., who said it would be regrettable if the third session were the last.

Time Required

"There are areas of very important concern to the church that we have scarcely touched yet," he said. "In order to mature ideas, we need time."

Originally 17 "schemata," or projects, were to be placed before the 2,000 bishops of the church for consideration and disposition. There will be 13 on the agenda of the third session. Two of the original

schemata have been promulgated—or accepted and placed into effect. One was the Constitution on the Sacred Liturgy, and the other the Decree on Social Communications.

Of most interest to American Catholics was the former, under the terms of which English may be used in the administration of most sacraments and sacramentals in this country the day the second session opens, Sept. 14.

At present, Latin is used for the seven sacraments of the church: baptism, confirmation, Communion, marriage, the ordination of priests or holy orders, penance or the absolution from sins, and extreme unction, or last rites.

Under a new decree of the American bishops, announced Aug. 21, the entire ceremonies of all sacraments except Communion will be in English. Communion is part of the Mass.

English versions of the sacramentals, blessings, prayers and lesser rites are being prepared.

Schemata Combined

American bishops will meet at Rome during the third session to fix a starting date for the English Mass, including Communion, with Nov. 29, the first Sunday in Advent, as the most likely date.

Two other schemata have been incorporated elsewhere in the agenda. The original schema on the Blessed Virgin Mary is now a chapter in the schema on the church. A schema on the care of souls is now part of the schema on the pastoral duties of bishops.

Schemata on religious liberty and the Jews have been reduced to "declarations," of lesser binding force than a "constitution" or "decree." They will be ap-

BOOK DETAILS PRIEST-LABOR MOVEMENT

PRIEST AND WORKER: The Autobiography of Henri Perrin (Holt Rinehart, Winston: \$4.95).

Father Henri Perrin was a French priest involved in the priest-worker movement after World War II which was cancelled by orders from Rome in 1954.

This book, translated from the French by Bernard Wall, is a near autobiography covering that experiment and the reasons for it. It was put together after Father Perrin's death following a motorcycle accident in 1954.

The book has important implications for religion, labor and sociology.

pendices to the schema on ecumenism.

During the nine months since the second session met, conciliar commissions have revamped many of the schemata in line with Pope Paul's direction that they be made "short and so worded that it will not be difficult to obtain a judgment of the council on certain fundamental propositions."

Commissions, after the council has concluded its work, will explain the principles more fully and work out their practical implications.

Jewish Question

Among the matters of most widespread interest is the projected declaration on the Jews which is to be discussed and voted upon. It has been considerably shortened and, according to a spokesman, "is reliably said to have been toned down from the original document."

"On the other hand," he continued, "those who have seen the revised document say it is 'satisfactory' and 'infinitely better than nothing said at all,' which certainly leaves many questions unanswered."

One problem concerning it, according to Archbishop John F. Dearden, Detroit, a member of the doctrinal commission, is "how to avoid political overtones." Unofficial observers have commented on the Vatican's effort not to offend Arab

countries with a decisive statement relative to its Jewish relations.

Msgr. John M. Osterreicher, of Seton Hall University, Newark, said that "one must not be indifferent to the apprehension of those who fear Arab governments would consider such a document an affront that will lead them to obstruct Catholic life in their countries."

Spellman's Statement

Francis Cardinal Spellman of New York said it was "absurd" to maintain that the Jewish people should be seen as laboring under "some kind of continuing guilt" in Jesus' Crucifixion.

It was predicted that the declaration, however it is worded, will be "enthusiastically endorsed."

Another question the bishops must grapple with is the extent to which freedom of research and inquiry can be reconciled with the teaching authority of the church. This opens up many avenues for discussion.

Recent popes have been outspoken in their views that the church does not oppose science but obliges the scientist to pursue the truth. Pope Pius XI in 1936 said there can be no conflict between science and religion "as the church understands and defines religion."

Attitude of Popes

Pope Pius XII accepted and stimulated achievements in all branches of knowledge. Pope John XXIII and Pope Paul have continued in this vein.

Dr. George N. Shuster, assistant to the president of Notre Dame University, has said that no question facing the council will be more crucial or difficult, however. "One must first see what the modern university is attempting," he said. "Its scholars are trying to understand the whole of reality, whether in the form of nature or human nature."

He said that "freedom of inquiry seems absolutely necessary." Otherwise, he said, scholars "will be tempted to conclude that theology is a discipline which—despite what the popes have said—again and again conflicts with science."

On one side are those who argue that the interests of the Kingdom of God are best served if scientists are given permission to consider only the evidence they find. Truths of theology could be put aside temporarily by

them and later examined in the light of their findings.

An opposing side would insist that scientific inquiry be subject always to the authority of the church, and that the premises of investigation always should be coordinated with what is considered theologically certain.

Church opinion is divided on this matter.

The question of Mary's role in the church will come up anew at this session, or perhaps later.

By a close vote the bishops decided to include a Marian schema in the schema of the church, largely on ecumenical grounds.

No New Definition

Franziskus Cardinal Koenig, of Austria, said in this country last spring that the original schema "had the unmistakable intention of preparing a new Marian dogma, perhaps the doctrine of the Mother of God as mediatrix and co-redemptrix."

Pope John, he added, had made it clear that he did not want any new definition, and Pope Paul agreed.

Therefore, he said, "it was proposed that Mariology should be treated within the teaching on the church," and, he added, "ecumenical considerations played a part in this."

The move to include the Marian schema in the schema of the church, he said, "was not a question of more or less veneration of Our Lady, but of different emphases and points of view."

Goal Is Unity

Christian unity is an avowed purpose of the Vatican Council, and the third schema will deal with it. Its three chapters have already been discussed and now await only a vote.

Although in the remote distance, this schema seeks to prepare the way for some sort of eventual understanding among Christians.

A Lutheran theologian, Richard Baumann of Germany, said after the second session, "The Catholic

church, by discovering the necessity of collegiality, and the evangelical churches by discovering the necessity of the primacy, have begun an intellectual rapprochement which may well lead to eventual unity."

Religious liberty, appearing this time as a "declaration" where earlier it had been a chapter in the schema on ecumenism, will be up for discussion and a vote.

Non-Religious Respected

Cardinal Koenig predicted that "the church will conclude that, without abandoning her claim to possess the truth and to have a mission to spread it, she can accept for all others the religious liberty which she demands for herself. In all times and places she can respect the religious, and even non-religious, convictions of every individual."

Many American bishops favor a strong and clear statement on this matter.

Collegiality, or the responsibility of the whole episcopate for the whole church, will be discussed in the first schema to face the bishops in September.

Putting council decrees into effect will be a lengthy and careful process.

First a Canon Law Commission will revise the church law in accordance with the council's decisions. It must then be applied everywhere. National or provincial councils will adapt the legislation to local conditions. The adaptations must be reviewed, in America's case by the Sacred Congregation of the Council, a 400-year-old organization. Only then can they be put into effect.

Shriners' Luncheon

Shriners of Southern California will hold a luncheon, sponsored by the Santa Fe Railroad, Thursday noon, at the Biltmore, it was announced by Frank R. Brunner, Treasurer of Al Malaikah Shrine Temple.

7, JULY 18, 1964.

Tests Checked for Diphtheria

Tests were made
on persons released from
House of Deten-
tation after a 17-year-
sentence came down with
them on Wednesday.
Health Department
said that seven of
11 throat cultures
showed negative results
others were termed

"doubtful" cases
and the women
at their homes
department nurses if
the second tests
spokesman said.
Persons had been re-
completion of their
man said that 85
still imprisoned
guards who also
suffered from diphtheria
tested but that all
negative.

Address in Error
States Attorney's
yesterday it had
correct home address
Stanley Younger,
the Belmont Oil
stock fraud indict-
ment, 11 Diana's
L. I., had been
his last known ad-
dress years ago before
prison on a stock-
market. The United
States Attorney's office declined
comment on Younger's present

VATICAN TO SPEED COUNCIL DEBATES

New Rules Issued to Limit Unscheduled Speeches

By ROBERT C. DOTY

Special to The New York Times

ROME, July 17 — The Vati-
can announced today new rules
of procedure for the fall ses-
sion of the Ecumenical Council.
The changes were apparently
designed to accelerate the pro-
ceedings, probably at the cost
of reducing the spontaneity of
discussions.

The Secretariat for the Coun-
cil disclosed that the revised
texts of four schemata — drafts
for Council action — and one
declaration, on relations with
Jews and other non-Christians,
had been circulated to the more
than 2,300 Council Fathers —
the Cardinals, Bishops and Pa-
triarchs of the church. The
third session of the Council
will convene in St. Peter's Ba-
silica on Sept. 14.

The Vatican said the Council
Fathers had received a letter
explaining the order of debate
from Msgr. Pericle Felici, Secre-
tary General of the Council,
and amendments to the regula-
tions.

Among the latter, the most
notable were provisions that
Council Fathers will be required
to submit a summary of any
proposed declaration to the
Council five days in advance
instead of three, and that un-
scheduled interventions — the
proposal of new matters —

must be made with the support
of 70 other delegates. In the
1962 and 1963 sessions such
proposals could follow mere re-
cognition by the presiding of-
ficer.

To reopen debate on a sub-
ject once it has been formally
closed will also require 70 pe-
titioners instead of five. Finally,
the presiding officer will have
the right to ask scheduled
speakers who have presented
summaries following similar
lines of argument to choose one
among them to speak for all.

These changes appeared cer-
tain to speed conciliar proce-
dure by eliminating repetitious
speeches. It seemed equally sure
that they would make unsched-
uled spontaneous rebuttal argu-
ments more difficult and less
frequent.

The program outlined by all
Monsignor Felici calls for the
Council to open with final dis-
cussion of Schema I, "The
Church," already debated and
amended at the two other ses-
sions. Two chapters have been
added, one on the eschatologi-
cal character of the church—
its concern with ultimate and
final things—and one on "the
Blessed Virgin Mary, mother of
God in the mystery of Christ
and of the church."

This schema, with amend-
ments, explanations and foot-
notes, now takes the form of a
bound volume of 220 pages.

Discussion will follow on new
chapters of the schema on
"Pastoral Duties of Bishops"
and amendments to the chap-
ters already formulated will be
taken.

Next will come debate on the
declaration regarding the Jews
and other non-Christians. This
declaration was tentatively al-
tered at the second session of

RELIGIOUS SERVICE