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DOMESTIC SERVICE

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MONDAY, OCTOBER 5, 1964

IMPACT OF ECUMENICAL MOVEMENT
SEEN REACHING PARISH LEVEL

By Religious News Service (10-5-64)

ST. LOUIS, Mo. (RNS) -- A current major trend of the ecumenical movement is increasing dialogue and cooperation at the parish level, two editors said here at the 51st annual meeting of the National Lutheran Editors' and Managers' Association.

A report prepared by John Elson, Time magazine religion editor, and an address by Dr. Albert P. Stauderman of Philadelphia, Pa., associate editor of The Lutheran, Lutheran Church in America bi-weekly, both stressed increasing ecumenical activity by local laymen and clergy.

Mr. Elson's report, delivered by Otto Fuerbringer, Time's managing editor, stated that while Christian unity remains a far distant development, the ecumenical effort is being furthered by the development of a broader "base" among parishes.

Dr. Stauderman told the gathering that if some recent developments seem to have "cooled" the ardor of the most enthusiastic ecumenists, "there is no great loss...the practical aspects of the ecumenical movement are continuing."

It is apparent that such major obstacles as the doctrine of papal infallibility will not be easily overcome, the Lutheran editor said, citing Pope Paul's emphasis on the importance of the papacy.

At the same time, he added, the Roman Catholic desire for new relationships with other Christians is being expressed through the "great deal of contact and cooperation at the grassroots level."

Among the most important recent religious developments, Mr. Elson said, has been the increasing impact of the Churches on social issues such as civil rights and poverty. He cited growing Protestant work in the inner-city, saying urban areas were a "weak spot" only a few years ago but now are receiving much attention.

The Time editor suggested that such movements as faith healing and glossalalia (speaking in tongues) are likely to increase in coming years. He said that churchgoers appear to desire more religious emotional involvement than in the past.

Mr. Elson also saw dramatic new developments in Biblical research in coming years and said theology trends seem to be increasingly less denominational and more concerned with such broad concerns as church relationships to secular society, the theology of mission and the theology of the laity.

In a forecast for religion in the year 2000, the editor predicted there would be fewer Christians in percentage to the population, but more dedicated church members. He forecast more worship services in factories, chapels and homes, and not always on Sundays.

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Roman Catholic membership in the World Council of Churches also could take place by the end of the century, Mr. Elson said.

Dr. Stauderman called attention to developments in the last year which underscore major trends in church life.

In Communist-dominated countries, he said, there are signs of a "thaw" in conditions for Churches. In East Germany, the editor pointed out, it has been reported that for the first time since 1945 there are no prisoners confined because of their religious beliefs.

Other major developments, he continued, include the "rising influence of Eastern Orthodox Churches" and new Catholic studies of birth control.

On the domestic scene, he said, Church influence in passage of the Civil Rights Act was notably strong but both the Churches and civil rights groups lacked power to avert riots that broke out in metropolitan areas.

Continuing concern over the place of religion in the schools was cited by the Lutheran editor as another important development. He said that while there is consideration of objective religion courses in place of devotional acts, serious questions have arisen as to the ability of public schools to teach such courses.

Within Lutheranism, Dr. Stauderman singled out continuing progress toward greater cooperation among major denominations and advances in religious education as noteworthy developments.

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'ECUMENIAL' CONGREGATION MARKS 10TH ANNIVERSARY

By Religious News Service (10-5-64)

SILVER BAY, Minn. (RNS) -- The United Protestant Church here, which calls itself "Minnesota's first ecumenical church," observed its 10th anniversary.

Some 20 denominations are represented in the congregation's membership. The church is related to six Protestant communions and is affiliated with the Minnesota Council of Churches.

The Rev. Willis J. Merriman is pastor.

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The fourth article calls for efforts by prayer, word and deed to reach full Christian unity and exhorts Roman Catholics to recognize the signs of the times and engage actively in the ecumenical movement.

It calls for efforts to eliminate words, judgments and deeds which do not truthfully reflect the viewpoints of other Christians and thus render mutual relations difficult.

Archbishop Martin presented the report on chapter one of the schema in the name of the Secretariat for Promoting Christian Unity.

He began by recalling that on Nov. 21, 1963, the original text of the schema had been approved as the basis for discussion by a vote of 1,966 Council Fathers, with only 86 dissenting.

In the interim period, he continued, more than 500 written recommendations from the Council Fathers were received by the unity secretariat. Many of these were presented in the name of more than one bishop.

Archbishop Martin said that in its interim work, the secretariat took special care to reflect the mind of the Council and never to substitute its own viewpoint for what has been expressed in the general congregations.

He noted that the text now opens with an introductory article, since several of the Council Fathers expressed a desire to have inserted at the beginning of the decree a clear statement on its method and objectives.

The archbishop said the use of the expression, "restoration of unity," with which the schema now opens should be "a source of satisfaction to the separated brethren."

He said the doctrine outlined in the schema is closely connected with the teaching of the constitution on the Church, De Ecclesia. The title of the first chapter, he added, had been changed, and no longer reads "The Principles of Catholic Ecumenism," but rather "The Catholic Principles of Ecumenism."

"This is more than a mere grammatical modification," Archbishop Martin said. "It indicates that there is no such thing as a special Catholic ecumenism, but only one ecumenical movement in which Catholics are invited to collaborate in full fidelity to their own principles. The text makes more explicit mention of the Holy Spirit and of His influence in the economy of salvation."

In addition, the French prelate explained, the schema presents a new description of ecumenism, as suggested by many Council Fathers.

This new description, he said, sets forth the essential notes of ecumenism, which is not a static formula, but a movement inspired by the Holy Spirit, a movement whose future progress no one can define at the present time because the Spirit breathes where He wills.

In the final part of his report, Archbishop Martin noted that many priests and faithful have become increasingly aware of the serious split among Christians and deplore the division.

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"This," he said, "has given rise in many places to greater efforts to understand the mind of Christ Our Lord on this point. Conversations with the (non-Catholic) observers at the Council provided not only helpful personal information, but also contributed to the building up of new relationship of mutual trust among the Christian confessions.

"This is a sign of valuable progress and gives ground for hoping for great things to come, provided that each one of us, in our own ranks and among the separated brethren, endeavors under the influence of the Holy Spirit, to make progress in his own personal renewal.

"This present schema does not intend either to ignore the difficulties existing today nor to presume to solve them. In the spirit of Ecclesia Suam (Pope Paul's first encyclical), this text intends to place in a clear light the things we have in common rather than to insist on the things that divide us.

"It is evident that we are only at the beginning of the road. We cannot expect within a few days to heal the breaches of centuries. But it is more than certain that there will be no renewal in ignorance and distrust whilst, with the grace of God, all things are possible wherever there is a spirit of mutual understanding, kindness and fraternity.

"In this troubled and confused world, does it not seem that the hour of restoration and unity has come, according to the plan of divine providence? This is our hope, and not merely ours alone. If the Council Fathers are as unanimous in approving the definitive text of the schema as they were in accepting the initial version, their vote, as a sign of providence, will stand in the firmament of our age like the morning star rising before the dawn after the storm."

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'WONDERFUL STATEMENT ON JEWS'
FORECAST BY CARDINAL CUSHING

By Religious News Service (10-5-64)

NEW YORK (RNS) -- Richard Cardinal Cushing, Archbishop of Boston, returned unexpectedly from the Vatican Council's third session because of "both personal and official" business.

En route to Boston, the cardinal told reporters at the Kennedy International Airport that he would return to Rome for the Council, but "I don't know when."

Asked if he had come back to America because of illness, the 69-year-old Prince of the Church replied that his health is "perfect." But he repeated, "I can't tell you why I'm returning. I'd like to, but I can't."

Cardinal Cushing observed that the Council "is moving rapidly and smoothly," and "is going along well, as far as I can see."

The Council Fathers, he stated, will approve a statement on Catholic-Jewish relations which would absolve Jews of responsibility in the crucifixion.

"I am sure the Council will pass it," he declared. "The vast majority of the Council Fathers are with the whole idea. I am sure the Jews will get a favorable statement. They might not get everything they want, but they will get a wonderful statement."

Another American cardinal also returned unexpectedly from the Council. He was James Francis Cardinal McIntyre, Archbishop of Los Angeles.

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COUNCIL VOTES COMMON PRAYER
IN INTEREST OF ECUMENISM

By Religious News Service (10-6-64)

VATICAN CITY (RNS) -- The Second Vatican Council, in an historic gesture, approved common prayer with non-Catholic Christians in the interest of Christian unity.

This was done at the 95th general congregation when the Council Fathers voted favorably on eight articles of chapter two of the schema on ecumenism. The first chapter of the schema, outlining the Catholic principles of ecumenism, was approved the previous day by a vote of 1,926 to 30, with 209 Fathers voting "yes" but with reservations.

Voting on the articles took place after Bishop Charles H. Helmsing of Kansas City, Mo., had presented a report dealing with chapter two. He is a member of the Secretariat for Promoting Christian Unity which drafted the schema.

The first vote was on articles five and six of the chapter which stated that unity is a matter of concern for the whole Church and the Church must be ready to self-reform where necessary. The result was: For, 2,120; against, 46.

Adopted by a vote of 2,075 to 92 was article seven which said Catholics must undergo a conversion of heart "in order that all of us may confess faults which had been committed against unity both in thought and in word and thus may work more sincerely toward achieving purity in life."

The eighth article was on the subject of common prayer for unity and was approved by a vote of 1,375 to 292. It said that to bring about the change of heart among the faithful it would be useful, even necessary, to pray for unity sometimes in brotherly association with Eastern Orthodox and Protestant Christians.

Bishop Helmsing had explained that "since many Fathers have asked for the formulation of a positive principle guiding participation in non-Catholic religious services, the text proposes that it would be within episcopal authority -- that is, the local Ordinary or national episcopal conference -- to determine when Catholics may partake in religious services with non-Catholics."

"Only a general principle can be laid down here," he said, "because of the great diversity encountered in different nations. But it would be such as to allow bishops to pass judgment on individual cases and to instruct the faithful accordingly."

The fourth vote was on articles 9 to 12 which said Catholic training must conform to unity principles and Catholics should cooperate with Orthodox, Protestants and Anglicans in all fields of public life to give "a common witness to the world." The result: 2,099 for, 62 opposed.

In his report, Bishop Helmsing said that "the renewal of the Church demands better knowledge of our Christian brethren" and "various means are suggested for promoting this fuller knowledge."

These, he explained, include the organization of institutes and dialogues, studies in ecumenism, and the training of the clergy and the instruction of the faithful, and so forth."

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Bishop Helmsing said "all these elements would contribute to a clear and integral explanation of our faith in ecumenical dialogues in which, speaking the truth in charity, we would avoid false criticism as well as a hardness of heart and intellectual pride."

He added that the schema "can distinctly favor the renewal of the Church by inspiring bishops and pastors to promote and regulate ecumenical activity in their localities. The Secretariat for Promoting Christian Unity will prepare an ecumenical directory and it asks all the Fathers of the Church to make known their mind on what they would like to see included."

In the opening part of his report, Bishop Helmsing declared that "after the treatment given in chapter one to the general nature of the ecumenical movement, it is most useful to point out the relationship of the movement with the life of the individual pastors and faithful of the Church."

"It is this consideration," he said, "which has motivated the structure of chapter two and the procedure adopted for voting on it. A desire for deeper unity pertains to the renovation of the Church and it cannot be separated from all those realities whereby, prudently and firmly, the members of the Church are tending to fuller perfection."

"This renewal of the Church," the bishop stressed, "must not remain abstract and theoretical, but must effect a profound transformation in the life of the individual members of the faithful. This is the substance of articles 5 and 6 which constitute the subject matter of today's vote on the first two articles of the chapter."

Introduced at the general congregation by Fernando Cardinal Cento, a member of the Roman Curia, was a new decree dealing with the laity and the manner in which they can play a bigger role in church life. Cooperation between the hierarchy and the laity was "a question of supreme importance," the cardinal said, adding:

"The clergy should show confidence in the laity. The altar rail separating the priest from his congregation should never be regarded as a wall."

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**COURT RULES 'MISSIONARY EDUCATION'
IS NO BAR TO JEWISH GIRL'S RIGHTS**

By Religious News Service (10-6-64)

JERUSALEM (RNS) -- Education at a Christian school cannot disqualify an Israeli girl for exemption from military service, the Supreme Court said here.

It overruled a lower court which held that attendance at St. Joseph's Convent School, a Roman Catholic institution, had cost Diana Leby, 13, the exemption normally granted young Jewish women.

The high court ruled that a missionary education does not contradict the girl's "Jewish Orthodox reliability."

Army authorities had denied the exemption although a certificate from her rabbi guaranteed her adherence to Jewish religious law.

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FULL-SCALE APPROVAL OF ECUMENISM
IS VOTED AT VATICAN COUNCIL

By Religious News Service (10-5-64)

VATICAN CITY (RNS) -- The Second Vatican Council, in a series of overwhelmingly favorable votes at its 94th general congregation, underscored Christian unity as one of its basic aims by placing the Roman Catholic Church squarely inside the fast-growing ecumenical movement.

Voting was completed on four chapters of the crucial schema, "De Ecumenismo" (On Ecumenism), which exhorted all Catholics to work for Christian unity and frankly acknowledged that the Catholic Church was not blameless in regard to the divisions which have developed within Christendom.

The voting marked an historic departure from the Catholic way of referring to non-Catholic Christian bodies by terming them Churches instead of communities or sects, as in the past.

Prior to the balloting Archbishop Joseph Martin of Rouen, France, read a report which said that if the Council Fathers finally approve the schema as a whole, it will "stand in the firmament of our age like the morning star rising before the dawn after the storm (of division and discord).

The foreword to the schema itself spoke of "the separation among Christians that had disturbed men's minds in recent times" and that had brought into existence an ecumenical movement "aimed at restoring the lost unity."

By a vote of 2,094 to 16, the Council Fathers approved the first chapter of the schema which states that the restoration of Christian unity was a main aim of the Council. The chapter calls for dialogue and meetings between experts of the Roman Catholic Church and other faiths to deepen knowledge of their respective viewpoints.

Accepted by a vote of 2,031 to 30 was the second article, which says that Christ wishes His followers to be united and gave teaching authority to His Twelve Apostles.

The more explicit third and fourth articles were approved by votes of 2,051 to 57, and 2,056 to 50, respectively.

The third article recalls how divisions arose in the Christian Church from the earliest times and were condemned by St. Paul. In later centuries, it says, these divisions grew wider, sometimes not without fault on both sides.

It also states that the Roman Catholic Church embraces the separated brethren with brotherly reverence and love. It declares that their baptism gives them some form of communion, even though not perfect, with the Church of Rome.

The text goes on to acknowledge that God's grace works among Churches outside the fold of Rome, even though from the Roman Catholic viewpoint they suffer from certain defects.

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WEDNESDAY, OCTOBER 7, 1964

CATHOLIC-ORTHODOX INTERCOMMUNION
ENDORSED BY VATICAN COUNCIL

By Religious News Service (10-7-64)

VATICAN CITY (RNS) -- Intercommunion between Catholics and Eastern Orthodox was endorsed by the Second Vatican Council as "not only possible but under certain conditions even to be recommended."

At the same time, the Council, in votes taken at its 96th general congregation, on parts of the schema on ecumenism, agreed that despite different conceptions, the very existence of sacraments in both the Catholic and Protestant Churches should help in the drive toward Christian unity.

The same general congregation saw the Council Fathers accept as a basis for further debate a new schema on the role of the laity in the Church. This was done despite objections by Joseph Cardinal Ritter, Archbishop of St. Louis, Mo., who said the schema fell short of modern needs. He warned the Council against treating laymen "in a rather patronizing manner."

Approval of intercommunion with Orthodox -- regarded as a momentous move toward ending the centuries-old rift between the Eastern and Roman Churches -- came in a vote on the first section of chapter three of the schema on ecumenism, dealing with the Orthodox Churches. The vote was 2,119 in favor and 39 against.

The section recalled the friendly relations which existed between Rome and the Eastern Churches despite cultural and other differences, and went on to stress their common patrimony in worship, the sacraments and the veneration of the Blessed Virgin Mary and the saints.

It noted that the separated Eastern Churches have some practices and customs which differ from the Catholic practices but extol the principle of unity in diversity.

"Furthermore Eastern theology complements that of the West," it said, adding that "for the restoration of unity no greater burden than is necessary" should be imposed on the Orthodox Churches.

The section of chapter three which deals with Church and the communities which grew mainly from the Protestant Reformation, was approved by a vote 2,088 to 43.

It described the points of contact between them and the Roman Church, such as their confession of Christ and their love for the Bible, which is described as "a helpful instrument toward unity."

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The text also referred to Baptism and the Holy Eucharist, saying that "although Catholics have different beliefs from Protestants on these Sacraments, they provide ground for discussion."

The section concluded by warning Catholics that an "imprudent zeal" can hinder true progress toward unity, but urging them to have confidence in the future.

An introduction to chapter three pointed out that some of the Churches deriving from the Reformation, such as the Anglican Church, retained Catholic traditions.

Before turning to chapter three, the Council Fathers voted approval of the second chapter as a whole. The vote was 1,573 in favor, 564 in favor with reservations, and 32 against. This chapter outlines a program of common prayer on behalf of unity between Catholics and other Christians, as well as cooperation between them for the common good.

Prior to the votes on chapter three, Ukrainian Rite Archbishop Maxim Hermaniuk of Winnipeg, Canada, presented a report on part one of the chapter dealing with the Orthodox Churches.

The portion concerned with the Protestant Churches was discussed in a report presented by Archbishop John C. Heenan of Westminster, England. Both prelates are members of the Vatican Secretariat for Promoting Christian Unity which drafted the schema.

Archbishop Hermaniuk said the whole purpose of the text dealing with the Oriental Churches was to stress what Pope Paul VI had pointed out in his address inaugurating the Council's third session, that the ecclesiastical institutions of both the East and the West, although they have certain individual characteristics, are nevertheless of the same nature.

He said the secretariat had wished to make it clear that in an objective study of the causes of the painful separation between East and West, "everyone must be conscious that often the difference between them was only a different expression of the same dogmatic truth, that they have the same liturgical tradition and a similar ecclesiastical discipline.

The secretariat, Archbishop Hermaniuk said, "was happy to accede to the wishes of many Fathers who asked for a degree of latitude in the legislation regarding participation in non-Catholic services, and a general principle on this point has been made part of the text."

"The approval of this text," he added, "will mark the beginning of a new era in the history of the Church and lead Christians to the primitive and genuine unity of the Church of Christ for the salvation of the world."

Archbishop Heenan said the title of the second part of chapter three had been changed to "The Separated Churches and Ecclesiastical Communities in the West" so as to make it more objective.

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"The groups which arose as a result of the separation in the West," he said, "are no mere agglomeration of individual Christians, but are constituted by social ecclesiastical elements which they derive from their common patrimony and which give them a genuine ecclesial character."

Stressing that the secretariat's intention was to include all those who call themselves Christians, the English prelate said there was no intention "to go into the disputed question as to what is required for a Christian community, theologically speaking, to be called a Church."

"There is no further reference in the text, as is required by historical accuracy, to the Christian communities which arose at the beginning of the 16th Century, but only to communities separated in the West," he said. "A new method of presentation had been adopted. There has been no attempt to provide a description or a definition of other communities, but only to set down four points which must be realized in these communities."

The four points, Archbishop Heenan explained, were: Belief in Christ, study of the sacred books, sacramental life, and life with Christ.

"These elements," he said, "are common to all Christians and serve as a foundation for dialogue with our separated brethren. As part of this dialogue, there is an indication of the doctrines on which there is disagreement between us and them."

"This tempered and well-balanced presentation aims to satisfy the worries of those Fathers who were concerned about avoiding both a semblance of proselytism and also any danger of indifferentism."

Archbishop Heenan concluded by saying that "the entire world is awaiting the outcome of this vote. Our separated brethren, united with us in Christian hope and prayer, want to collaborate with us in an ever-increasing degree. Even men of no religion will examine our statements on Christian unity very carefully. Here we have an opportunity to demonstrate that today no less than in apostolic times, Christians are recognized by their brotherly love."

The general congregation opened with an announcement by Archbishop Pericle Felici, the Council's secretary-general, that the Fathers would receive copies of a booklet containing amendments to the schema on priests and their ministry, by order of the Coordinating Commission. He said the text has been submitted for study to the Council Fathers and will come up for discussion and vote later in the session.

The schema on the laity now on the floor for debate was a 15-page document which said in its introduction: "Scientific and technical progress, the increase in population, as well as increased relationship among men of all nations, widen the field of the apostolate and pose new problems."

It called on laymen to take a new role to meet a situation of relatively fewer priests and greater areas of human activity supposedly foreign to religion and morality. It proposed "a secretariat in Rome to function as a consultative organ and center of research" for the lay apostolate.

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MONDAY, OCTOBER 12, 1964

EUROPEAN CONFERENCE STRUCTURE
REVISED AS ECUMENICAL AGENCY

By Religious News Service (10-12-64)

ABOARD THE BORNHOLM (RNS) -- Churchmen from 21 European countries, meeting aboard this 5,000-ton liner sailing in the Kattegat channel, voted to change the structure of the European Conference of Churches from an informal fellowship into an official ecumenical organization.

Following two hours of discussion and debate, a draft constitution which brought into being the first pan-continent Church organization ever formed in Europe was adopted by the approximately 250 delegates. There were no dissenting votes, though five delegates abstained.

The Conference, which was kept intentionally loose since its first meeting in 1957, includes representatives of nearly all Protestant, Anglican, Orthodox and Old Catholic Churches in Europe.

All three previous meetings of the Conference were held at Nyborg, Denmark. This session, called Nyborg IV, convened aboard the privately-owned Danish ship in the international waters between Denmark and Sweden to allow participation by East German delegates.

Communist authorities would not grant East German delegates allied travel permits to visit Denmark, a NATO-member country, and Denmark would not allow the delegation to enter without the permits.

The action changing the Conference into an official organization reflected growing recognition by European Churches that their joint work must be "fixed in constitutional form" in order to most effectively meet new problems.

The constitution described the aim of the Conference as "cooperation, by means of regular meetings, to discuss questions concerning the Churches in Europe and to assist each other in that service which is laid upon the Churches in the contemporary European situation."

The Conference was described as "autonomous" but "closely related to the World Council of Churches in the common effort to promote Christian unity and service."

A first article of the constitution paralleled that of the World Council, stating that it is "an ecumenical fellowship of Churches in Europe which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Ghost."

The constitution established as organs of the Conference as Assembly, a presidium, an advisory committee and a secretariat. Assemblies are to be held every two years.

Debate developed over the relationship the conference is to maintain with various non-ecclesiastical ecumenical movements in Europe.

As adopted, the constitution authorized the presidium and advisory committee to invite representatives "from Christian movements and organizations" who accept the conference aims to "participate in the work of and preparation for the Assembly in a consultative capacity."

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The conference elected seven presidents: Russian Orthodox Archbishop Alexis of Tallin and Estonia; Dr. Egbert Emmen, general secretary of the Dutch Reformed Church; Anglican Bishop Leslie Hunter (retired) of Sheffield, England; Metropolitan Justin of the Rumanian Orthodox Church; Archbishop Jaan Kiivit of the Evangelical Lutheran Church of Estonia; Bishop Hanns Lilje of the United Evangelical Church of Germany, and Methodist Bishop Ferdinand Sigg of Zurich, Switzerland.

Composition of an 18-member advisory committee, which also was named, spurred considerable debate. Several speakers argued that the unit, all clergymen, should include laymen and women and younger people.

A major point of discussion was whether only delegates appointed by their Churches should hold Conference office, a point not made clear in the constitution.

The Conference voted that only official delegates of the Churches could serve on the advisory committee and presidium. It was emphasized, however, that Churches should be urged to appoint more representative delegations to the assembly scheduled in 1966.

Particularly strong pleas were made for greater participation by youth at future meetings and other speakers urged that Churches other than those belonging to the WCC be represented at the Conference. Several Churches which are not WCC members had official delegates at the current meeting.

In other action, the Conference named Dr. Glen Garfield Williams, Europe secretary for the WCC's Division of Inter-Church Aid, Refugee and World Service, as secretary. He has served in this capacity prior to formal organization of the Conference.

Dr. Williams will continue in his WCC post in addition to filling the Conference secretariat. The Conference voted to make a contribution to the WCC to help underwrite secretariat expenses.

Delegates approved "in principle" the establishment of a permanent study center and authorized appointment of a committee to investigate the proposal. It was reported that a site near Graz, Austria, has been offered free or for a token payment.

The site was viewed favorably for the center since Austrian political neutrality would make it possible for churchmen from all parts of Europe to meet there.

Hope was expressed that it will be possible to hold a "fully representative Assembly" in 1966 at Nyborg. The theme of the Assembly will deal with the service of the Churches in relation to social and political pluralism in Europe.

An annual operating budget of about \$20,000 was approved. This total, it was noted, calls for more than doubling past contributions by participating Churches. It was announced that the Danish Department of Religious Affairs had volunteered to cover expenses of the current meeting.

Messages to the Conference included a greeting from the Prague Peace Conference calling for efforts toward peaceful coexistence and world peace.

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MONDAY, OCTOBER 19, 1964

RENEWAL, UNITY THEMES
OF REFORMATION SUNDAY

For Release: Sat., Oct. 24,
or later

By Religious News Service

NEW YORK (RNS) -- Protestant churches were urged to observe Reformation Sunday -- October 25 -- with prayers for Christian unity in order that the entire Christian Church might minister to the needs of the world.

A Reformation Sunday message to American Protestant and Orthodox churches was issued by Dr. Ralph M. Holdeman, associate executive director of the National Council of Churches' Central Department of Evangelism.

"If we are to be true to this Reformation we are called to pray and work for unity for the sake of our witness to the world," he said. "Our eyes, our faces, our life, our witness must be turned toward the world."

Observing that "today, the spirit of reformation is alive among all faiths," the Protestant leader praised both the intent and the results of the Second Vatican Council.

"The very calling of the Vatican Council itself and especially the events of this past month have certainly proclaimed to the world a new willingness on the part of Roman Catholics to undergo thorough reformation and renewal. It has also proclaimed a new willingness to engage in fellowship, service and in some cases, actual worship and communion with Protestant and Orthodox churches."

In Protestantism today, Dr. Holdeman said, reformation "is calling for a greater responsiveness to the needs of the world in the racial revolution, the war on poverty, the population explosion, automation, leisure and education."

Martin Luther's proclamation in 1517 of his 95 theses, which Reformation Day celebrates, was an attempt to bring understanding of what he felt were basic Christian doctrines rather than to launch "a movement," Dr. Holdeman said.

Luther saw the Christian Gospel "as the disclosure of God's freely forgiving love in Christ that must be apprehended by faith and not by works," the Protestant official said.

Today, he continued, "our consciences are troubled and 'taken captive by the Word of God.' We see there that unity is Christ's gift to His church and we must receive that unity, that we may be a sign to the world, that the world may believe."

The church today, he said, is again called "to forget herself and cease trying to make selfish gain -- money, members, prestige, power, advantages -- her chief goal."

"The church must go to the cross with her Lord and give herself for the world, if resurrection and new life are to be hers," he added. "This is her challenge anew on Reformation Day this year."

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MONDAY, OCTOBER 19, 1964

EPISCOPALIANS TOLD VATICAN COUNCIL
WILL 'SEAL' CATHOLIC ECUMENISM

By Religious News Service (10-19-64)

ST. LOUIS (RNS) -- A conviction that the Second Vatican Council will "seal" Roman Catholic "determination to participate to the fullest possible extent in the ecumenical encounter" was expressed by Joseph Cardinal Ritter, Archbishop of St. Louis, in a message to the 61st General Convention of the Protestant Episcopal Church here.

Cardinal Ritter stated he regretted not being able to address the Episcopalian meeting and said his "prayers attend your deliberations."

"My regret is multiplied," he added, "by the realization that much of the ecumenical spirit abroad in the world today can trace its origin to movements within your communion during the past hundred years."

At the same time, the cardinal said, he was happy to be taking part in the Second Vatican Council and cited the "exchange of observers" between the Churches as evidence of a determination to further the ecumenical movement. Roman Catholic observers were present here for the first time at an Episcopalian General Convention.

Cardinal Ritter's message was read before an "Ecumenical Dinner" during the convention by Father Paul C. Reinert, S.J., president of St. Louis University.

He recalled that Protestant Episcopal Presiding Bishop Arthur Lichtenberger and Bishop George L. Cadigan of Missouri last year visited Cardinal Ritter and invited him to speak to this convention.

"At the conclusion of the cordial conversation," Father Reinert said, "your bishops asked the cardinal for his blessing and received it. He in turn asked and received their blessing. I hazard the guess that such an act of mutual respect is unprecedented."

Father Reinert said Cardinal Ritter has been a "front-runner" in the ecumenical movement at the Vatican Council and among Catholic leaders and that he also "puts the ecumenical spirit into practice in the day-to-day administration of his archdiocese here at home."

The priest referred to such incidents as the marriage in the archdiocese of an Episcopalian and a Catholic at which priests of both Churches officiated and prayers and ceremonies of both Churches were used.

"These are just isolated incidents," he said, "but they are indicative of the blessed fact that His Eminence is leading all of his flock to a new understanding of and a new dedication to St. Paul's exhortation: 'The charity of Christ drives us on.'"

(more)

RELIGIOUS NEWS SERVICE

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MONDAY, OCTOBER 19, 1964

Father Reinert's personal address to the dinner meeting stressed the need for interreligious cooperation in combatting urban problems.

"If we are seriously concerned about the promotion and solidification of the ecumenical movement," he said, "if we are looking for ways in which all Christians can be welded together, here is the answer.

"Let us unite, each in our own cities, to solve the problems that are eating at the very heart of America; let us unite in a common cause founded on the most essential of all Christian tenets -- the worth and the dignity of the individual human person."

Another speaker at the dinner was Dr. James I. McCord, president of Princeton (N.J.) Theological Seminary, who said the church of today is experiencing a "new emancipation" and is being challenged in three main areas.

The first of these areas, he said, is the relationship of the church to the world.

"It is common knowledge," he said, "that for a generation the church has been turned in on herself, has been introverted, has developed her own esoteric language, and has had less and less relevance for the problems of modern man.

"This is the reason many young ministers have involved themselves so deeply in the struggle on behalf of the Negro, and many other young persons have looked at the church and then turned away in their search for viable forms of service."

The church also is challenged to "overcome her fragmentation," Dr. McCord declared, adding: "A church that is free to respond to fresh impulses of the Holy Spirit must answer the question of a new and more adequate response to the ecumenical imperative in the second half of the 20th Century."

The past generation, he said, has produced "extraordinary achievement" through cooperative Christianity and the development of "councils of Churches at every level."

"But today," he added, "we can see that cooperation is not enough. We are being summoned to a more costly response, to nothing less than the closing of the ranks and the withering of denominational forms as they have developed in this country and then have been transplanted in mission lands.

"Present forms have been judged and found wanting. We dare delay no longer in seeking the unity God wills for His people."

Dr. McCord said the third challenge to the church is to "possess her catholicity."

Churches of the Reformation all have "maintained a claim to catholicity," he said, "but now we are in a position to see that after four hundred years all Churches, Protestant included, perhaps preeminently, possess something less than the full Christian tradition...we can see that the arguments used by the Reformers against Rome are equally applicable to the sons of the Reformation."

RELIGIOUS NEWS SERVICE

FOREIGN SERVICE

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MONDAY, OCTOBER 19, 1964

CONSENSUS AS ECUMENICAL IDEAL
SCORED BY U.S. THEOLOGIAN

By Religious News Service (10-19-64)

RANCHI, India (RNS) -- Delegates to the Asia Lutheran Conference here were told by a U.S. theologian that the existence of different kinds of Christians is "not necessarily a sin."

"What is sin," said Dr. George W. Forell, professor of Protestant theology at the State University of Iowa, "is that these differences lead to dissension and quarrelling."

The German-born theologian said that the history of the church "should teach us that Christian sub-groups have always existed and that the tensions between them have frequently been creative."

Warning against an over-emphasis on theological consensus and theological absolutism as ideals of the ecumenical era, Dr. Forell contended that over the centuries "the effort to produce the official standard version of the Christian faith has threatened to confine the ever-new dynamic of the Holy Spirit to the theological formulae of a certain age and a certain place."

Lutherans are called on, he said, to remain faithful to their commitment to a "theology of the cross" rather than a "theology of glory."

He said this means that "we must reject all absolute claims, either for some conservative repristination of an original and perfect New Testament church, or for some progressive, modern expression of 'demythologized' or 'secularized' Christianity, allegedly no longer subject to the problems faced by older theological versions of the Christian faith."

The Lutheran witness to the real presence of Christ in the Holy Communion, Dr. Forell said, is not "theological hair-splitting" but "the key to a faithful understanding of man, the church and the Scriptures."

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ANGLICANS HEAR MOSLEM LEADER
DENOUNCE APARTHEID POLICY

By Religious News Service (10-19-64)

CAPETOWN (RNS) -- Preaching before a multi-racial congregation in an Anglican church here, a local Moslem leader sharply denounced the government's apartheid (racial segregation) policy.

"Many years ago," declared Iman Haron, "a Pharaoh tried to uproot a people and ended up in the sea. I wish our Honorable Premier (Dr. H.F. Verwoerd) would take heed thereof."

He was discussing a move begun in the Clermont suburb here. Under the terms of the Group Areas Act thousands of non-whites will be evacuated from homes they have occupied for many years to make the district exclusively white.

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MISSOURI SYNOD MAGAZINE CITES
DIALOGUE 'TEST' FOR CATHOLICS

By Religious News Service (10-22-64)

ST. LOUIS (RNS) -- Followers of Martin Luther will welcome dialogue with Roman Catholics if the latter will "test their doctrines, as Luther did, by the pronouncements of Scripture alone and not by any other standard," according to an official Lutheran Church-Missouri Synod publication.

In an editorial in its Oct 27 issue, The Lutheran Witness declared that Lutherans "want to know whether the Roman Catholic Church still claims to be the 'Mother' Church, headed by a human 'Father,' to which all 'separated' Christians are invited to return or whether Rome has really opened the door to reconsideration of those doctrines and practices which cried out for the Reformation instituted by Luther."

In its Reformation Day issue, the magazine stated that when it came to doctrine, Martin Luther "could see no alternatives to the Biblical heart-truth that a sinner is declared righteous by the Lord God purely as an act of His grace in Christ and that Spirit-wrought faith -- and faith alone -- lays hold of this gracious act."

The reformer, said the editorial, "rejected any other authority as binding on Christian conscience -- including the Pope, the councils of the church, such doctrines and practices as the idolatrous veneration of Mary, the intercession of the saints, the Mass as a meritorious sacrifice, the sale of indulgences to hasten souls through purgatory, and purgatory itself."

While praising progress toward renewal in the Catholic Church the editorial found in the decision to use the vernacular in the Mass a "sharpened focus on certain aberrations." It cited the new English translation of the words which it says are recited by Catholic priests when they absolve penitents in the confessional: "May the passion of our Lord Jesus Christ, the merits of the Blessed Virgin Mary and of the saints, and also whatever good you do and evil you endure be cause for the remission of your sins, the increase of grace, and the reward of everlasting life."

The cause thus cited for the remissions of sins, the magazine declared, "is certainly not the language of the Gospel of the Christ in whom we have complete redemption through His blood."

Lutheran Christians, the editorial concluded, "stand ready-- anywhere, at any time -- to meet with representatives of the Roman Catholic Church under the Spirit's guidance for discussing those doctrinal issues with friendly but firmly evangelical concern for the divine truth revealed in Holy Scriptures."

UFFICIO STAMPA

Session No. 3NEWS BULLETIN NO. 17GENERAL CONGREGATION NO. 96

On Wednesday morning October 7, 1964, the feast of Our Lady of the Holy Rosary, the opening Mass of the 96th General Congregation of the II Ecumenical Vatican Council was celebrated by the Most Rev. Aurelio Signora, Titular Archbishop of Nicosia and Apostolic Delegate to the Sanctuary of the Holy Rosary at Pompeii, Italy. At the conclusion of the Mass, the Very Rev. Anaceito Fernandez, Master General of the Dominican Order, proceeded to the solemn enthronement of the Gospel Book. His Eminence Cardinal Leo Jozef Suenens, Archbishop of Malines-Bruxelles, presided as Moderator.

The business session opened with an announcement by Archbishop Felici that the Fathers would receive copies of a booklet containing amendments to the schema on Priests. By order of the Coordinating Commission, the competent commission considered all observations sent in by the Council Fathers. The text is now submitted for study and will come up for discussion and vote later.

The results of the Council vote on the acceptability of the whole of Chapter 2 of the schema on Ecumenism were as follows: Votes cast, 2,174; Placet, 1,573; Non placet, 32; Placet juxta modum, 564; Null, 4.

Prior to the vote on Chapter 3 of the same schema, Archbishop Maximus Hermaniuk, Ukrainian Metropolitan of Winnipeg, Canada, presented the Relatio on Part I of the Chapter, dealing with the special consideration of the Oriental Churches. Archbishop Hermaniuk pointed out that the whole purpose of the text dealing with the Oriental Churches was to stress the doctrine summarized so succinctly by Pope Paul VI in the inaugural discourse of this present session. Namely, to show that the institutions in the form of the Church, both in the East and in the West, although they have certain proper characteristics, are nevertheless of the same nature. The Secretariat for Christian Unity wished to make it clear that in the objective knowledge of the causes of the painful separation between East and West, everyone must be conscious that oftentimes the difference between them is only in a different expression of the same dogmatic truth, the same liturgical tradition, and a similar ecclesiastical discipline.

/- The historical and dogmatic importance of this truth cannot be overestimated, as a contribution to harmony among Christians and the safeguarding of unity in the Church of Christ. Losing sight of this truth can produce most harmful effects and give rise to bitter recriminations. A sad example of this is found in the case of the schism initiated in 1054 under the Patriarch Caerulianus. On that occasion, the Papal Legate, Cardinal Humbert, almost three months after the death of Pope St. Leo IX, in his celebrated excommunication against the Patriarch and his followers, gratuitously accused them of all heresies then known in the Church and then immediately proceeded to condemn them for these heresies. History has established today that throughout the whole of this conflict, no dogmatic truth was ever called into doubt. Consequently, the intention of the Secretariat was to clarify the mentality, history, liturgical traditions, spirituality, ecclesiastical discipline and proper characteristics of the Oriental Churches

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and to explain them to all the faithful.

To the objection that this Chapter should be omitted because it involves difficult judgment which the Council would do better to avoid, the reply is that the previous text was approved last year as a basic for discussion by a vote of 1,966 to 86, and this text has remained unchanged except for modifications provoked by recommendations from the Council Fathers. Another objection is the statement of the text that through the celebration of the Eucharist in these individual Oriental Churches, the Church of God is built up and grows. The question could be raised as to what would be the evil of separation if this is true? We reply that if every Sacrament validly and fruitfully received builds up the Church of God and contributes to its growth because thereby the Grace of Christ either comes to the soul or is increased in a soul, then this is all the more true of the Eucharist, which is the fount of the life of the Church and a pledge of future glory. Lastly, it has been objected that not sufficient attention is paid to the special role of Catholic Oriental Churches in the Ecumenical movement. This is because in the mind of the Secretariat, their special function is to maintain perfect fidelity to the Successor of Peter and also to their own special traditions which are a treasure to the Church of Christ and a visible sign of its catholicity. This two-fold fidelity will the more easily open the way to dialogue with our separated Oriental brethren and thus further the work of reconciliation.

The Secretariat was happy to accede to the wishes of many Fathers who asked for a degree of latitude in the legislation on participation in non-Catholic religious services. A general principle on this point has been made part of the text.

The approval of this text will mark the beginning of a new era in the history of the Church and lead all Christians to the primitive and genuine unity of the Church of Christ for the salvation of the world.

Archbishop Hermaniuk was followed by Archbishop John C. Heenan, of Westminster, England, who presented the Relation on Part 2 of Chapter 57 dealing with separated churches and ecclesial communities in the West. He pointed out that the title of this second part of Chapter 57 had been changed in order to be more objective. The groups which rose as a result of separation in the West are not merely agglomerations of individual Christians but they are constituted by social ecclesiastical elements which they conserve from their common patrimony and which give them a genuine ecclesial character. It is our intention to include all those who call themselves Christians. There is no intention to go into the disputed question as to what is required for a Christian community, theologically speaking, to be called a Church. There is no further reference in the text, as is required by historical accuracy, to Christian communities which arose "beginning with the 16th Century" but only to "communities separated in the West."

A new method of presentation has been adopted. There has been no attempt to provide a description or definition of other communities but only to set down four points which must be realized in these communities: 1) Belief in Christ; 2) Study of the Sacred Books; 3) Sacramental life; 4) Life with Christ. These elements are common to all Christians and serve as a foundation for dialogue with our separated brethren. As a part of this dialogue, there is an indication of those doctrines on which there is disagreement between us and them. This tempered and well-balanced presentation aims to satisfy the worries

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of those Fathers who were concerned about avoiding both any semblance of proselytism and also any danger of indifferentism.

The conclusion formulated in Article 24 is to be regarded as the conclusion of all three chapters, not only of this present part. The article provides a brief indication of the general principles underlying all ecumenical activity, namely, fidelity to the Catholic Faith taught us by the Church and fidelity to the inspiration of the Holy Spirit who is moving all Christians towards the unity willed by Christ. The principles set forth the pastoral and ecumenical aim of the Council as formulated first by John XXIII and then by Paul VI.

The entire world is awaiting the outcome of this vote. Our separated brethren, united with us in Christian hope and prayer, want to collaborate with us in ever-increasing degree. Even men with no religion will examine our statements on Christian unity very carefully. Here we have an opportunity to demonstrate that today, no less than in Apostolic times, Christians are recognized by their brotherly love.

The voting on Chapter 3 on Ecumenism had the following results:

Vote 11 (Article 13): Votes cast, 2,177; Placet, 2,154; Non placet, 21; Null, 2.

Vote 12 (Articles 14-18): Votes cast, 2,162; Placet, 2,119; Non placet, 39; JMTN, 4.

Vote 13 (Articles 19-24): Votes cast, 2,133; Placet, 2,088; Non placet, 43; JMTN, 2.

Bishop Franz Hengsbach, of Essen, Germany presented the Relatio on the schema dealing with "The Apostolate of the Laity." He explained that the text had been completely revised. He pointed out that the theological foundations for this Apostolate are already contained in Chapter 4 De Ecclesia. Hence, such considerations can be omitted here. Much of the material prepared by the Commission was turned over to the Commission responsible for the schema on The Church in the World Today, with which the Commission on the Lay Apostolate collaborated in union with the Theological Commission. It is evident that this schema is closely connected with several others. Juridical questions have been left to the Commission for the Revision of Canon Law. The final decision on drawing up a post-conciliar directory has been left to National Episcopal Conferences and to laymen in the engaged in the Apostolate of the Church.

Observations and recommendations were sent in by 7 Episcopal Conferences, 85 Council Fathers speaking in groups, and 74 individual Council Fathers. All this material was studied within five sub-commissions at the beginning of March and in several plenary sessions of the Commission. The text has been reduced to approximately one-fourth its former length. Such sweeping reduction has entailed many disadvantages, especially the omission of discussions of training for the Apostolate and various forms of the Apostolate. The new text was distributed to the Council Fathers in May of this year. At the beginning of this Session III the Commission held meetings to study recommendations made by 3 Episcopal Conferences and 10 individual Fathers.

The introduction establishes the connection of this schema with the dogmatic constitution De Ecclesia and stresses its practical and pastoral nature. Chapter 1 deals with the share of the laity in the mission of the Church, the Apostolate to be exercised by all the

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members of the laity, and apostolic training. It describes the nature of the Apostolate of the Church and insists on the vocation of all the faithful to share in it. The text explains the sacramental foundation of the Apostolate and its scope. It mentions elements which can be contributed by all, namely, prayer, union with Christ in suffering, a witness of personal life, and of radiation of the Christian spirit in various fields of society. The treatment of apostolic formation insists on its connection with the whole of Christian education and shows that it must be made up of practical and experiential elements.

Against the wishes of several Fathers, the Commission suggests retaining, as part of the Apostolate of the faithful, their activity to spread Christian influence in the temporal order and also suggests that their works of prayer and mortification, performed in an apostolic spirit, are part of the exercise of the Apostolate.

The schema considers four chief fields of the Apostolate: 1) The family; 2) Ecclesial communities, i.e., the parish, the diocese, and the Church universal; 3) The special milieux of the laity, and 4) Organizations with open membership. The family is considered not only as a field but likewise as a subject of the Apostolate because it constitutes the first field of the apostolate for the faithful both in the order of time and likewise of nature. In dealing with ecclesial communities, the order of procedure goes from the parish to the diocese. There is greater insistence on inter-parochial collaboration because of the pastoral needs of modern cities and rural areas and especially those situations which likewise go beyond national boundaries. As for the Apostolate in one's own milieu, it is recommended that there be scientific studies of these situations, and careful examination as to how these social structures can be transformed according to the teaching of the Gospel. In what concerns inter-parochial and international activities, only very general principles can be set down.

There are two distinct objects in the Apostolate of the Laity, i.e., the conversion of men and their progress towards God, and the Christianization of the temporal order. Special consideration is given to charitable activities because of their special importance. Care was taken not to limit the Apostolate of the Laity only to the Christian restoration of the social order.

The schema takes up organized forms of the Apostolate, their multiplicity, associations of the faithful already existing or to be founded, Catholic action and a scheme for these associations. The distinct treatment of Catholic action gave rise to great difficulties because of the historical, geographical, cultural and social differences encountered in different nations. The principle has been to insist on unity in what is necessary, while preserving freedom in what is not necessary. It was important to avoid uniformity under the guise of unity.

The text treats of the various degrees of the dependence of the Lay Apostolate on the Hierarchy, according to the nature of the activities engaged in. It concludes with a recommendation to collaboration with other Christians and with non-Christians. It is also urged that a center be set up in Rome to coordinate the activities of the Lay Apostolate. The purpose of this center would be informative, investigative and consultative but would not undertake to direct those activities which it would be called upon to assist.

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The final exhortation issues a solemn invitation to the laity to participate through the hierarchy in realizing the one mission of Christ in His Church and to adapt this in the future to the needs of the times.

After the presentation of the Relatio by Bishop Hengsbach, the following speakers initiated the discussion on the Apostolate of the Laity:

1. Cardinal Joseph Ritter, Archbishop of St. Louis, Missouri;
2. Cardinal Michael Browne, of the Theological Commission;
3. Bishop Remy De Roo, of Victoria, Canada, in the name of 15 Canadian Bishops;
4. Bishop Paul Charbonneau, of Hull, Canada;
5. Bishop Paul Sani, of Den Pasar, Indonesia;
6. Archbishop Angelo Fernandes, Coadjutor Archbishop of Delhi, India, in the name of the Bishops of India;
7. Archbishop Leon Duval, of Algiers, Algeria, in the name of the Bishops of North Africa;
8. Bishop Mauro Rubio Repulles, of Salamanca, Spain;
9. Archbishop Carlo Maccari, Archbishop-Bishop of Mondovi, Italy;

The substance of the remarks of the foregoing speakers is as follows:

1. The schema seems to contain everything necessary for a good and effectual Council document. Still, it does not answer fully the needs of our times. It suffers from the weaknesses of clerical expression, prolix and diffuse style and an abstract presentation of doctrine. There is a lack of order and this results in very good elements being mixed up with others of lesser importance. Re-arrangement could provide a very acceptable text. The text needs to be revised, not to be replaced, and can serve as a basis for discussion. As for its weaknesses, the text is too clerical, oftentimes speaking in a patronizing tone. There is a weakness of juridicism, in the treatment of points to be left to the revision of Canon law and the discussion of the relationships of the laity with the hierarchy. The text also sins by favoritism by singling out Catholic Action for special praise. Different forms of the Apostolate of the Laity should be distinguished on the basis of their mutual relationship, not on their relationships with the hierarchy.

2. The text is good, even excellent. Several specific changes would be needed in order to preserve proper balance and to achieve greater accuracy of expression.

3. The text, as it stands, will prove to be a great disappointment for the laity. It fails to lay down the essential principles of the Lay Apostolate and also omits any indication of the real character or spirit of their vocation. St. Paul, on many occasions, calls attention to the vocation of individual Christians to apostolic activity. This vocation must be realized in the Church. It has a two-fold element: a) One that is fundamental in all men and b) A second element which comes from a man's aggregation to the people of God. Thus there is both the natural and the supernatural in the vocation of the laity to the apostolate. The end of their vocation is to announce the kingdom of God and to lead the whole world to the achievement of its destiny. The laity is of essential importance in the restoration of the world. Only the laity can penetrate certain sectors of human life and activity and if we could conceive of the apostolate of the hierarchy ever being completely separated from the lay apostolate, then the hierarchy could never really fulfill its mission. The laity can go where the hierarchy

Thus, there is an apostolate special to the laity as laity and not merely as a cooperation in the apostolate of the hierarchy. The schema suffers from some doctrinal insufficiency, but can serve as a stimulus to the laity in realizing its vocation.

4. The Apostolate of the Laity is not merely a remedy for the scarcity of priests. It is their specific role in the Church. We must insist on the beauty conferred by Baptism of "carrying out the incarnation of the Church in the structures of the world." Training for the apostolate must be based on authentic and intensive theological life and on real contact with human activities. The presentation of the role of Catholic Action leaves something to be desired. The relationship of priests with the laity must be de-clericalized, since clericalism must be rooted out definitively.

5. The schema needs to be couched in language more adapted to the laity. It does not clarify what constitutes a "temporal order," nor is there sufficient explanation of how its restoration is one of the activities of the lay apostolate. The faithful must be taught that this apostolate is not something distinct from their daily life but that it is their daily life. There is no accurate explanation of the distinction between a Christian restoration of the temporal order and simple works of charity.

6. The dogmatic foundations of the Lay Apostolate should be summarized briefly. We should stress the image which a Christian must present to the world, i.e., a man whose mode of life is in Heaven while not ceasing to be associated with the earthly life around him. In the training of the laity for the apostolate, the importance of the liturgy should be more strongly emphasized. The language of the text should be one which the laity can understand. In dealing with the family and with apostolic training, elements given should be more in tune with modern times and with socio-economic question.

7. The text's idea of the human person is too individualistic. The Church is described more as a religious organization than as a supernatural reality and a community of persons in Christ. Because of defective presentation of the doctrine of the Mystical Body, there is weakness in the treatment of the notion of the apostolate, the relationship between the apostolate and temporal things, etc.. We should stress the mystical and spiritual character of all apostolic collaboration, as this will be a great source of consolation for the laity.

8. The laity should be described in the light of Chapter 4 De Ecclesia, i.e., his two-fold vocation in the Church and in the world. Even in his life as a citizen in the earthly city his activity must be directed towards God. It is important to use active methods as the foundation for apostolic training. The text should determine more clearly the nature and the various forms of the Apostolate of the Laity.

9. The entire schema must be completely revised before it can be approved. It fails to measure up to the expectations of the Church and of the entire world. One of the reasons why the text is disappointing is its insufficient treatment of Catholic Action. The general apostolate is praised warmly but the special apostolate of Catholic Action is almost belittled. The text settles for a compromise on Catholic Action, and, which is still more grave, changes what has been the hitherto accepted notion of Catholic Action in the Church. This is dangerous because the enemies of the Church are legion today and we should not be lulled into a sense of false security and be induced to lay down the arms of prudence.

The General Congregation adjourned at 12:30.

CHURCH UNITY VOTE— SHARED SACRAMENTS

(Continued from page one)

menism (Unity), which revolutionizes the attitudes of Roman Catholicism toward other Christian churches.

As in the two previous days of voting, only a small percentage disagreed with the ideas expressed in the schema, which calls for understanding and respect for non-Catholic churches as the best way to achieve reunion.

The text on the Catholic Church's relations with the Orthodox Churches underlines what they have in common—the sacraments, a liturgical tradition, praise of the saints and the Virgin Mary, belief in Holy Scripture and their own hierarchy.

APPROVAL

In voicing approval of intercommunion, the text says: "Since these churches (Orthodox), although separated, have true sacraments, especially in virtue of apostolic succession, and the eucharist—whereby they are still joined to us very closely—a certain communication in sacris (intercommunion), in the proper circumstances, is not only permissible but even recommended."

Council unity experts said specific cases would be left up to the Catholic episcopate to decide on the basis of individual circumstances. During the 18th and 19th Centuries there were occasions when Catholics, living in lands where the Eastern Orthodox Churches predominate, have received special permission for intercommunion. But yesterday's vote considerably broadens the scope of the application of this principle.

The schema's text on intercommunion does not give a list of specific sacraments involved. The sacraments common to the Catholic and Orthodox churches—are: baptism, confirmation, eucharist (mass and holy communion), matrimony, penance (confession), holy orders (ordination), and extreme unction (last rites).

ORTHODOX

The third chapter of the schema pointed up how much closer the Catholic Church is to the Eastern Orthodox Churches than to the Protestant churches of the West.

A summary of the text adopted yesterday states that "because they (the separated churches and communities of the West) lack the sacrament of Holy Orders they may not have preserved the full reality of the Eucharist. Nevertheless, they profess that, when in the sacred banquet they commemorate the Death and Resurrection of Our Lord, life in communion with Christ is signified, and they await his coming in glory. Thus, an object of dialogue should be doctrine about the Lord's Supper and the Church's worship and ministrations."

As one expert put it, "We are trying to correct the idea

that at Eucharistic services of non-Catholics, nothing takes place—that they are just a bunch of idolators being deceived. We are suggesting that there is something here."

The expert noted that there are three aspects to the reality of the Eucharist: It commemorates what Christ did on the night before He died at the Last Supper; it anticipates the full union of all Christians in the last hour, and it repeats the sacrifice which Christ offered to mankind.

The expert suggested that all but the sacrificial aspect

could exist in non-Catholic communion in a very real way.

It was emphasized that the schema alludes to no particular non-Catholic religion, but only makes the point that there is some reality in Eucharistic celebration among non-Catholics even though they have no Holy Orders and therefore no hierarchy in the Catholic sense.

In other points approved in the third chapter, the "misunderstanding and lack of charity" of the Catholic Church as one of the causes of separation was again mentioned.

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CRISIS IN BLACK AND WHITE

Church Unity Vote— Shared Sacraments

Special to the Herald Tribune
VATICAN CITY.

The Second Vatican (Ecumenical) Council, in its historic drive toward Christian unity, yesterday voted overwhelmingly to permit Roman Catholics to receive some sacraments in Eastern Orthodox Churches.

This step significantly broadens Roman Catholic policy on intercommunion and was an important move toward the goal of a reconciliation with the Orthodox Churches after a thousand-year separation.

In another conciliatory move, the Council voted approval of a text which cau-

tiously suggests that communion services conducted by Protestant churches have spiritual value. The text contrasts sharply with the centuries-old tradition that only Catholic communion is meaningful.

It was noted that the Council has not indicated readiness to accept common official worship with Protestants, because of basic differences over the sacraments. But the Council has approved a program of common prayer with Catholics and Protestants.

The votes yesterday were on the third and final chapter of the schema on Ecumenism.

More on UNITY—P 25