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

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Box 49, Folder 6, Vatican Council II, 1964.



## All Opens Diocesan Purposes Charities Report Released

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## Session

ass, the opening ceremon-the third session will be r to those which opened econd session. No formal

A survey just completed of the Pittsburgh diocese's social services for children recom-mends major changes in the governing structures and calls for upgrading of services.

These were spelled out by the directors of the survey, Miss Janice Bowen and Victor Fav-asuli, of the Child Welfare League of America, at a meet-ing of diocesan agency repre-sentatives in the Pittsburgh Di-ocese Building last week.

At the same meeting Bishop Wright announced the retire-ment of Msgr. Joseph G. Find-lan as secretary of the Com-mission of Catholic Charities. He will be replaced by Fr. John C. McCarren, formerly assistant secretary of the commission. Fr. McCarren's assistant will be Fr. Robert W. Coughlin.

The two-year study of dioc-esan social services was un-der-taken by the Child Wel-fare League, a standard-set-ting agency headquartered in New York City, at the re-quest of Bishop Wright and as the result of a vote taken at a meeting of diocesan rep-resentatives two years ago.

The survey of 14 diocesan agencies found many services hampered by fragmented ad-ministration and their programs generally inadequate because of under-financing, under-staffing, and a dearth of professionally-trained workers.

It recommends changes in two traditional aspects of Catho-lic social services: clerical control and the use of large institutions.

Miss Bowen, in her hour-long review of the report, under-scored that "most, if not all, the criticisms were those inevi-table in the case of programs launched in the circumstances of other times and carried on



MSGR. JOSEPH FINDLAN  
Retiring Charities Head

under the pressures of chang-ing needs."

Many programs set up to meet emergencies, "grew like Topsy and now need new di-rection," she said.

The study evaluates the child services offered by the five Cath-olic Social Service offices for Allegheny, Butler, Beaver, Lawr-ence and Washington - Greene counties, and by the following diocesan institutions: De Paul Institute, St. Anthony School, Auberle Memorial Home for Boys, Gilmory School for Girls, Holy Family Institute, Roselia Foundling and Maternity Hos-pital, St. Joseph Home, St. Paul Orphanage and Toner Institute.

The survey, in recommend-ing improvements, gives top priority to restructuring the Diocesan Commission of Cath-olic Charities, under whose wing all the agencies operate.

It found the all-clerical com-position of the commission and its vague relationships to the agencies were obstacles to the development of adequate child services.

Recommending the introduc-tion of strong lay and profes-sional leadership, it said:

It is no longer necessary or de-sirable for the clergy to assume the kind of responsibilities which a former era made necessary."

It gave first priority to ex-panding the commission from its present 16 clerical members to



FR. JOHN C. MCCARREN  
Moves Up From Assistant

39 persons, to include 12 clergy, 24 laymen from the agencies' boards, and three representa-tives at large, and to giving the commission authority to deter-mine the broad policy for all agencies.

Bishop Wright said this week that the Diocesan Commission of Catholic Charities had al-ready met and unanimously ap-proved this recommendation and the general content of the re-port. To begin immediate im-plementation of proposed re-forms, he announced the follow-ing clergy and lay appoint-ments to the new board:

Three year terms: Bishop Vincent M. Leonard, Msgr. Find-lan, Msgr. Charles Owen Rice and Fr. Casimir F. Lewandow-ski. Two year terms: Fr. E. Charles Patterson, Fr. Nicholas A. Biondi, Fr. Joseph Berkmyre and Fr. Joseph S. Meenan. One year terms: Fr. Raymond A. Wojtkiewicz, Fr. William J. Ma-her, Fr. John J. Seli and Msgr. Paul P. Bassompierre.

Lay representatives named by the bishop are: Dr. Mary Ella Robertson, assistant dean of the department of social work at the University of Pittsburgh; Joseph Schuchert, businessman, on the board of the Allegheny County Catholic Charities office; and Ralph German, attorney, also on the board. The other lay representatives to fill out the suggested 39-member com-mission will be elected by mem-ber agencies.

Among other recommenda-tions made by the survey were these:

1)—That the five Catholic So-cial Service offices be consoli-dated into one agency with one over-all board.

2)—To coordinate services of the institutions named, the crea-tion of an advisory committee. Excepted from its authority would be St. Anthony School and DePaul Institute, which the survey recommended remain un-der the diocesan schools office.

3)—Creation of a top manage-ment team to administer the CSS and institution programs. Four new professional positions are called for: an executive di-rector and a director of case-work for the over-all Catholic Social Service agency, and an

(Continued on Page 6)

# Vatican Is Silent Regarding Declaration On Jews

Related Stories, Page 2

By PATRICK RILEY

ROME (NC) — Authorities of the Holy See resolutely refuse to make any comment on pub-lication in a New York news-paper of the Second Vatican Council's draft declaration on Jews. It has been an open sec-cret for months that the secret document has been circulating in channels not prescribed by Council regulations.

Publication was long regarded as inevitable. When it came, it proved to be fairly accurate from the viewpoint of a simple dic-tionary translation, but slipshod from the viewpoint of theologi-cal precision.

It was not the translation cir-culated among the U.S. bishops.

The draft of the council's long-awaited statement on the Jews, as published in translation in the New York Herald Tribune (Sept. 3), is a revision of the draft presented to the Council Fathers at the second session.

This work of revision belongs to the Council's Coordinating Commission as well as to the council body which drafted the original — Augustin Cardinal Bea's Secretariat for Promoting Christian Unity.

The change that has attract-ed most attention is the omis-sion of the original draft's den-ial that the Jews can be just-ly accused of deicide, that is of God-killing. Another change is a stronger emphasis on the "unity of the Jewish people" into that

"people of God," which is the Church.

While all Jewish organizations recognize that the draft, even as altered, remains a simple draft and can be reshaped to the will of the Council Fathers, there has been general consternation among these organizations at these changes. This may lead some bishops to see the publi-cation of the revised draft as a Jewish attempt to pressure the Council into rejecting the changes. The resentment such an interpretation might arouse would be regrettable from an ecumenical standpoint.

One error in the translation happens to be found in a pas-sage that is not only one of the additions to the original draft but that is also disputed from a theological point of view. It is in the second last paragraph of Article 32.

The translation reads: "Fol-lowing the teaching of the Apostle Paul (cf. Rom. 11, 25), the Church expects in unshake-able faith and with ardent de-sire the entrance of that people (the Jews) into the fulness of the people of God established by Christ."

The inaccuracy of this trans-lation is the rendering of the Latin word, "accessum," as "entrance." This word "ac-cessum" had been carefully chosen and had even replaced another word that was deemed less exact. Its nearest English equivalent is probably "ap-proach." It certainly cannot be rendered as "entrance."

This sentence itself falls un-der doubt from a theological, or more precisely, from an exeget-ical point of view. It is not yet settled among biblical scholars whether the full fathering to-gether of the people of God will be achieved on earth or in heaven.

A different translation, in fact probably a translation from an Italian translation of the text, was used in a New York Times report (Sept. 4). While this double translation is generally correct, an editorial interpola-tion in one passage is, in fact, unwarranted.

The passage says that no one should anywhere say or do things "which could drive away the hearts of the Jews." The newspaper inserted in brackets the words "from eventual union with Christians."

This passage was deliberately left less specific by those who drafted it. It was not intended to mean simply and solely that unkind words or deeds would prevent the conversion of Jews to Catholicism.

## Vatican Council To Be Opened To Women

CASTEL GANDOLFO, Italy (NC) — Pope Paul VI revealed here that representative Catho-lic women, both Religious and lay, will be present at the Ecu-menical Council for the first time in the course of the third session. He said a small number of women will assist at some general council sessions in the capacity of auditors.

The Pope made his announce-ment to a group of Sisters for whom he celebrated a special Mass at his summer villa here on the feast of the birthday of Mary (Sept. 8).

"We believe the day has come," he told them, "to give higher honor and more effi-ciency to the religious life of women, and that this can be

(Continued on Page 9)

## OFFICIAL

His Excellency, the Most Rev. Bishop, has announced the following clergy appointments, effective Monday, Sept. 14:

Rev. Regis M. Hudock, from chaplain to the motherhouse of the Sisters of St. Joseph and Mt. Gallitzin Academy at Baden, to assistant at St. Margaret, Greentree.

Rev. Daniel B. Dixon, from assistant at St. Clare, Clair-ton, to chaplain of Providence Hospital, Beaver Falls.

Rev. Michael J. Polak, from chaplain of Providence Hos-pital, Beaver Falls, to assistant at St. Clare, Clairton.

Rev. Garrett D. Dorsey, to chaplain to the motherhouse of the Sisters of St. Joseph and Mt. Gallitzin Academy at Baden. (Fr. Dorsey has completed graduate studies at Catho-lic University.)

Rev. Patrick McCarthy, to residence at St. Paul Cathed-ral. (Fr. McCarthy will join the faculty of Duquesne Uni-versity.)

## Novitiate



way.

It is to be desired that this dialogue, so strongly desired by John XXIII himself—the dialogue of the common Father with all the sons of men—would take on a clearer and sharper tone in the Council.

It is clear that the Council can do much for peace, which is the most agonizing problem of our times. International meetings

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of a human city in truth assembled, of a humanity effectively reunited in the confession of common truths, while at the same time respecting the particular vocations of each nation, of each culture, of each continent.

How will the Council face the beginning of such a new technological age: the age we call atomic? It is clear that the Church has nothing to say about technology as such. The Church does not condemn science. It encourages research because science and technology work to make man a participant in creative power. But the Church can act to prevent man from destroying himself by his progress, to

and more organic catholicity.

It is also fitting that the visage of the Church be stripped and abandoned so that it is left to be a Church of the poor. It is necessary that the Church cease to appear as having material possessions, especially those in authority in the Church, in the face of a world more and more dispossessed. In the Marxist world, the Church is described according to its appearances: 20-million rich White people, the Gospel of the poor in hand, facing 1,000-million poor.

We are not criticizing the past. In order to defend its liberty, the Church had to assume powers

and more organic catholicity.

John XXIII, born poor, repeatedly insisted on this poverty. In order to inject this spirit into the Council without forcing the issue and through the silence of a parable, an old man went (as it were on the sly, although the eyes of the world were on him) to pray at Loretto and at Assisi. Loretto and Assisi. Let us try to grasp this connection: Loretto, where we find the symbol of the poor and toilsome Incarnation, together with Mary and Joseph; Assisi, where the Poverello died naked upon the naked ground.

Simplicity, the spirit of poverty, and the spirit of service — these are the three marks that

opinion, count its votes, after the fashion of a parliament? Why should there be clearer definitions?"

It might even seem that an IBM machine should be used here. Each bishop could express his thought upon an IBM card appropriately perforated. These some 2000 cards could be run through a machine. In a few minutes, the operator of the machine would obtain the Church's position. Faith and calculation, in brief, would suffice.

To do this, however, would be to disregard the temporal conditions of liberty which, in order to exercise itself and know itself, needs the confrontation of per-

## Jewish Community Reacts Sharply, Critically To Reported Vatican II Draft Statement

NEW YORK (RNS) — Publication of portions of a purported draft declaration on Catholic-Jewish relations — consisting of paragraphs 32 to 34 of the schema on ecumenism to be submitted to the Vatican Council at its third session — stirred reactions in Jewish circles here ranging from sharp disappointment to outright criticism.

Disappointment was felt because of what some commentators said was its failure to deal adequately with the ancient charge of deicide made against the Jews in regard to the crucifixion of Christ. Other commentators took exception to what they considered an unfortunate stress on the Church's "great desire" for the conversion of the Jews.

There was no explanation as to how the document — classified as secret — came into possession of newspapers which ran the complete text of the three sections of the schema, sections representing a revision of an original draft presented, but not voted upon, at the Vatican Council's second session.

The earlier version of the Catholic-Jewish declaration emphasized that all mankind, and not the Jews alone, was responsible for the death of Christ, and this was hailed by Jewish leaders as a clear repudiation of the ancient charge of deicide that should help to eliminate a fundamental cause of anti-Semitism.

However, according to an unofficial translation, the new text merely states that Catholics should "refrain from accusing the Jews of our times of what was perpetrated during the Passion of Christ."

In the original version there was what one Jewish authority

Rabbi Marc Tanenbaum, national director of the Interreligious Affairs Department of the American Jewish Committee — had hailed as a "passing and relatively inoffensive" reference to the Church's hope of converting the Jews. However, he complained that in the new version "it is a major thesis, phrased in emotionally-charged language, and can only be seen by most Jews as an appeal for aggressive proselytization."

As unofficially translated from the Latin, this section of the document read: "...it is worthy of remembrance that the reunion of the Jewish people with the Church is part of the Christian hope. Accordingly, and following the teaching of the Apostle Paul (cf. Romans XI, 25), the Church expects in unshakable faith and with ardent desire the entrance of that people into the fullness of the people of God established by Christ."

Among others commenting on the new version of the declaration on Catholic-Jewish relations were Dr. Abraham Joshua Heschel, professor of ethics and Jewish mysticism at the Jewish Theological Seminary of America; Rabbi Israel Miller, president of the Rabbinical Council of America, which represents 900 Orthodox rabbis; Rabbi Max J. Routtenberg, president of the Rabbinical Assembly, a Conservative group; Rabbi Jay Kaufman, vice-president of the Union of American Hebrew Congregations; and Morris B. Abram, president of the American Jewish Committee.

Declining to comment immediately on the new draft was the American Jewish Congress, which said "we do not believe that the moment is propitious for hasty and off-the-cuff evaluations of a document as important and significant as a state-

ment by the Catholic Church on its attitude toward the Jewish people."

"For this reason," the Congress said, speaking through its executive director, Will Maslow, "we are withholding comment on what purports to be a draft version now under consideration until we have had ample time for careful study of an authenticated text."

Rabbi Heschel, who has taken part in many informal high-level Catholic-Jewish discussions, had also hailed the original draft, calling it "a momentous declaration," but he classified the new version as "not only ineffective but also profoundly injurious."

Pointing to serious "omissions, attenuations and additions" in the new draft he said "a message that regards the Jew as a candidate for conversion and proclaims that the destiny of Judaism is to disappear will be abhorred by the Jews all over the world and is bound to foster reciprocal distrust as well as bitterness and resentment."

Throughout the centuries, the Jewish people have endured suffering and martyrdom to preserve "the legacy of holiness, faith and devotion to the sacred Jewish tradition," and will continue to do so, Dr. Heschel said, adding that "as I have repeatedly stated to leading personalities of the Vatican I am prepared to go to Auschwitz at any time if faced with the alternative of conversion or death."

The Jewish scholar went on to voice the "profound hope" that the declaration would undergo still another revision during Vatican II's third session, so that "the overwhelming majority of the Council Fathers, who have courageously expressed their desire to eradicate sources of tension between Catholics and Jews will have a opportunity to vote on a statement which will express this sacred aspiration."

Hopes that the Council would revise the new draft were also expressed by Rabbi Tanenbaum, who said: "The condemnation of the false charge of collective Jewish responsibility and guilt for the death of Jesus ought, in the view of many Jews, to be explicit, unambiguous and decisive, as it was in the first version introduced at the Council's second session. Instead, in the present version, it is vague, imprecise and even tends to confirm the charge of collective guilt of ancient Jewry by implication."

Rabbi Miller said that "only full appreciation on the part of all of the singular role, inherent worth and basic prerogatives of each religious community will help promote the spirit of co-

operation among faiths." Rabbi Routtenberg emphasized that "we are not candidates for conversion."

Rabbi Kaufman made no comment on the points of the draft cited by the other commentators, but drew attention to a portion which stated that "it is necessary that all men of good will, and especially Christians, abstain from any discrimination or persecution of men because of their race, color, social condition or religion."

He expressed the certainty that the Catholic clergy was sensitive to the problem of anti-Semitism and was eager to see it uprooted in our generation.

The American Jewish Committee, which has been especially active in seeking the adoption of a Vatican statement absolving Jews of alleged deicide, said in its statement by Mr. Abram that it had "read with considerable anxiety" what is "purported" to be a confidential version of the Catholic Church's declaration on Catholic-Jewish relations. Declaring that it was particularly concerned because this version "intermingles with its plea for mutual understanding among religious groups a hope for the conversion of the Jewish people," it said:

"Though the Jewish and Christian religions differ strongly on matters of proselytizing, Jews do understand that belief in the ultimate truth of Christianity leads to desires to win others to share that faith. In other contexts an appeal for conversion is understandable, but not where it is coupled with a statement that attempts to clarify and re-examine Catholic views toward Jews. Inevitably we would be forced to question a reassessment leading to a new and long-overdue regard for Judaism for we are forced to ask if this consideration is dependent on the expectancy of conversion."

"Inevitably such an appeal must be rejected by Jews for any declaration, no matter how well intended, whose effect would mean the dissolution of the Jewish people as such and the elimination of Judaism as a religion will be received with resentment by Jews throughout the world."

The Committee said that "along with our misgivings on the point of conversion in this document, we equally are troubled by its inclusion of a weakened and ambiguous condemnation of the deicide canard of collective Jewish responsibility for the death of Jesus."

"In recent years," it said, "we have been heartened by the new spirit permeating many faiths, notably their sensitivity to the



GLENSHAW 'GOOD WILL' — St. Mary's parish, Glenshaw, Pa., Sept. 13, beginning at 2 p.m. Previewing the eucharist of the Sunday will be tours of the new church, dedicated by the Rev. Francis Z. ... non-Catholic clergy and laity are expected. St. Mary's parish was founded in 1834. Fr. Stephen N. Schneider is pastor.

effect their attitudes may create on members of other faiths. If this document is indeed an authentic one, it is most regrettable that it is so lacking in the spirit and content that permeated the Chapter 4 of the schema on ecumenism proposed at the second session of the Second Vatican Council."

The draft statement, according to the version obtained here, began by stressing the common patrimony of the Christians and Jews, and saying that the Council "wishes absolutely to further and to recommend reciprocal knowledge and esteem, that is obtained from theological studies and from fraternal talks, and moreover, as it severely rejects

crimes committed against men, so also it condemns hatred and persecutions of the Jews."

The statement said it had the charge, whether oral instruction to be given in the preaching of the Word of God, whether in colloquies, that they do not resent the Hebrew people accused people and do not drive away (from events with Christians) the he the Jews.

"Furthermore, they will refrain from accusing Jews of our times of what perpetrated during the Passion of Christ."

## Study Asked of Sch

CLEVELAND, Ohio (NC) — The Plain Dealer here said the possibility of chaos in school systems because of the strain faced by parochial schools warrants study by a White House commission or other federal body.

The newspaper noted editorially a trend in Catholic schools toward grade-dropping. It cited the Cincinnati archdiocese, where 10,000 children are entering public school first grades this month because parochial schools have cut out this grade.

The paper said it has been

estimated that this shift cost state and local school districts about \$4 million this year.

"If the trend continues, have catastrophic impact on public education facilities funds. It has been estimated that it would cost \$7-billion to duplicate Catholic schools as they stood in 1966. It would cost \$1.8-billion to maintain and operate them," the paper said.

"All school systems are burdened by the skyrocketing costs of education. None of them can afford to suddenly

## Israeli Rabbi Speaks Mind

JERUSALEM, Israel (NC) — Chief Rabbi I. J. Unterman of Israel released the following statement on the version of the Ecumenical Council's draft statement on the Jews as published in the New York Herald Tribune (Sept. 3):

"We have never believed that there would be a change in the story that the Jews were guilty of the death of the founder of the Christian religion.

"A mass appeal to the Jewish people for conversion, if true, is very astonishing because the Jews have conserved their faith through inquisitions, holocausts and massacres.

"Israel's sons, in coming back to this land, are proving their deference to, and not abandon-

ing, the true faith conserved throughout generations.

"We regret that some missionaries have taken advantage of difficult circumstances and have induced some of the feeble-minded to convert by different means.

"It is difficult to understand how in our times it is possible to press the abandonment of Jewishness. The answer is in the rooting of our sons and daughters in the Jewish religion. We must defend ourselves against increasing missionary activities here, always advising our sons and daughters that these (activities) are weak, that Jewish Christians do not exist and are impossible because the convert cuts himself off from the Jewish people."



# Revised chapter on Jews causes deep dismay

From RICHARD YAFFE

(JEWISH CHRONICLE correspondent in New York)

The American-Jewish community, including its men and organisations closest to the movement within the Vatican to achieve an end to the age-long tensions between the Catholic Church and the Jews, have criticised sharply the new draft version of a "Jewish statement" circulated to members of the Ecumenical Council, which holds that the destiny of the Jew is to embrace Christianity and to disappear as a Jew.

Rabbi Dr. Abraham Joshua Heschel, who has been in close touch with Cardinal Bea throughout the course of the "Jewish Chapter," broke a two-year silence to declare that such a statement from the Church "will be abhorred by Jews all over the world and is bound to foster reciprocal distrust as well

"Since this present draft document calls for 'reciprocal understanding and appreciation, to be obtained by theological study and fraternal discussion' between Jews and Catholics, it must be stated that *spiritual fratricide* is hardly a means for the attainment of 'fraternal discussion' or 'reciprocal understanding'."

"A message that regards the Jew as a candidate for conversion



Rabbi Abraham Heschel and Cardinal Bea deep in discussion during a visit to the United States by the Cardinal last year

as bitterness and resentment." And he added dramatically, "I am ready to go to Auschwitz any time if faced with the alternative of conversion or death."

The American Jewish Committee, which has been the most active Jewish organisation on behalf of a statement by the Vatican, declared through its president, Mr. Morris B. Abram, that the draft statement was "disturbing" and that "we would be forced to question a reassessment (of Catholic-Jewish relations) if it is dependent on the expectancy of conversion."

Inevitably, "such an appeal must be rejected by Jews," Mr. Abram said, "for any declaration, no matter how well intended, whose effect would mean the dissolution of the Jewish people as such and the elimination of Judaism as a religion, will be received with resentment by Jews throughout the world."

## Momentous

Rabbi Heschel, who is Professor of Jewish Ethics and Mysticism at the Jewish Theological Seminary of America (Conservative), had prepared, on the invitation of Cardinal Bea, a memorandum setting forth the Jewish position regarding the age-old differences with the Church. He has been in Rome several times to confer on the matter with Cardinal Bea. He said:

"Chapter four of the Schema on Ecumenism printed and distributed in November, 1963, to the Council Fathers, dealing with the 'Attitudes of the Catholics... towards the Jews' made special headlines around the world. Except for a few words, troublesome to the Jewish conscience, it represented a momentous declaration and was hailed as an event of historic importance."

"Subsequently, this chapter has been rewritten and the version now distributed to the Council Fathers as publicly reported is not only ineffective, but also profoundly injurious."

"The omissions, attenuations and additions are so serious that, if adopted, the new document will be interpreted as a solemn repudiation of the desire which, to quote a distinguished American Archbishop, intended 'to right the wrongs of a thousand years.'"

"To add insult to injury, the new document proclaims that 'the Church expects in unshakeable faith and with ardent desire' the 'union of the Jewish people with the Church.'"

and proclaims that the destiny of Judaism is to disappear will be abhorred by the Jews all over the world and is bound to foster reciprocal distrust as well as bitterness and resentment."

"Throughout the centuries our people have paid a high price in suffering and martyrdom for preserving the Covenant and the legacy of holiness, faith and devotion to the sacred Jewish tradition. To this day we labour devotedly to educate our children in the ways of the Torah."

"As I have repeatedly stated to leading personalities of the Vatican, I am ready to go to Auschwitz at any time, if faced with the alternative of conversion or death."

## Martyred

"Jews throughout the world will be dismayed by a call from the Vatican to abandon their faith in a generation which witnessed the massacre of six million Jews and the destruction of thousands of synagogues on a continent where the dominant religion was not Islam, Buddhism or Shintoism."

"It is noteworthy that the Vatican document on Mohammedans makes no reference to the expectation of the Church for their conversion to the Christian faith. Is one to deduce from that that Islam offers a more acceptable way to salvation than Judaism?"

"Our world which is full of cynicism, frustration and despair, received a flash of inspiration in the ecumenical work of Pope John XXIII. For a few years all men of good will marvelled at the spiritual magnificence which he disclosed, and were touched by his reverence for the humanity of man. At a time of decay of conscience, he tried to revive it and to teach how to respect it. Mutual reverence between Christians and Jews began to fill the hearts. We ardently pray that this great blessing may not vanish."

"It is our profound hope that during the course of the forthcoming third session of the Vatican Council, the overwhelming majority of the Council Fathers who have courageously expressed their desire to eradicate the sources of tension between the Catholics and Jews, will have an opportunity to vote on a statement which will express this sacred aspiration."

Rabbi Joseph Ber Soloveitchik, the *gaon* of America's Orthodox community and head of the Halacha Commission of the Rabbinical Council of America, said in a statement to your correspondent:

## DRAFT OF THE SECOND DECLARATION ON THE JEWS AND NON-CHRISTIANS

(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 the 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, inasmuch as it severely disapproves of any wrong inflicted upon men wheresoever, it equally deplores and condemns hatred and maltreatment of Jews.

"I simply fail to understand the surprise and dismay with which prominent Jewish leaders, who actively participated in the theological 'dialogue' with the Catholic Church, have greeted the latest draft of the schema on the Jews."

"The first draft of the schema, in my opinion, was as evangelical as this one. The only difference between the two schemas is the explicitness and clarity with which the evangelical theme has been formulated now. While the first schema contained only an oblique and indirect appeal to the Jewish community to embrace Christianity, this one addresses itself to us directly."

## Exhausted

"Both schemas present the typical Christological view, that the historic mission of the Jew exhausted itself in paving the way for Christianity, and that the Jew, after the Biblical drama was consummated in the rise of the Church, forfeited his covenantal status and his very relationship to the Biblical past because he rejected Christ."

"Since the Jewish organisations had not objected to this theological premise contained in the first schema, they should not be surprised that the Church, in which Jewish history supposedly culminated, would logically expect the Jew to reactivate his role as a historic being, emerge from historic anonymity and sterility, and realise his destiny by ceasing to exist within the framework of a separate faith community."

"Those who are perturbed now should have realised before that a theological dialogue was bound to become a theological monologue on the part of the Church, which was not ready to depart from its basic interpretation of Jewish history. Instead of complaining bitterly against the Church they should say *nostra maxima culpa*—in plain Hebrew, *hotom*—for rushing in where angels feared to tread."

"The Church is perfectly within

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 fullness 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."

★ ★ ★

(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."

★ ★ ★

(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, in so far 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 in so far 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).

her rights to interpret our history in her own theological dogmatic terms. We are the ones who have transcended the bounds of historical responsibility by asking for a theological document on the Jews

as brethren in faith rather than urging the Church to issue a declaration in sociologico-human terms on the inalienable rights of the Jew as a human being...."

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# Edith Stein Guild *Call News 7/9/64* Keeps Hebraic Heritage

By LEON PAUL

to! I've just been elected — meet the new president of the Edith Stein Guild.

What is the Edith Stein Guild? Thanks for asking! It's an organization — a lay organization — the like of which you will not find anywhere else in the Church.

It all started on Laetare Sunday in March 1955. A young Passionist priest friend was visiting us at home and during the conversation, we talked about Catholics. It was such a pity,

he said, that so often, when Jews become Catholics, they seem to lose their rich, cultural, Hebraic heritage. It was a shame, he said, that this beautiful heritage could not be preserved in some way.

Contribute in one way or another to the life of the Church, and to their life IN the Church.

Well, wheels began turning, and these started other wheels turning, and before you could say Rosh Hashanah — there it was: the Edith Stein Guild! It was named after a great woman who had grown up in her Jewish family in Breslau, became a philosopher (actually a phenomenologist — but I can never pronounce that!) and finally, after reading the autobiography of St. Teresa of Avila, Edith found her way into the Church.

## Became Carmelite

She became a teacher but when Hitler came to power (it was in 1933) all Jews in every profession could no longer retain their professional standing, no matter what they were. This is when Edith Stein did what she had been wanting to do ever since, she became a Catholic. She entered a cloistered Carmelite community in Cologne.

Well, things got rougher for Jews in Germany, so Edith, now Sister Teresa Benedicta of the Cross, was transferred to another Carmelite convent in Holland, for her safety. But before long, the Nazis also invaded Holland! And persecuted the Dutch Jews.

When the Dutch bishops issued a pastoral letter in July 1942, condemning the Nazi brutality and deportations of the Dutch Jews, the Nazi SS, in retaliation, rounded up all Jewish Catholics, priests, Sisters, Brothers, laymen — and shipped them off to Auschwitz, where they were exterminated with their fellow Jews.

That's why Edith Stein's name was chosen for this Guild — it has become a symbol of courage and faithfulness

and love — for God, and for the Jewish people.

The purposes of the ESG (as it is called) can be quickly summarized in 4 points:

1) To assist, guide, encourage Jewish Catholics in whatever help they may need; help them to solve whatever problems they may have.

2) To foster among Catholics a better appreciation and understanding of their Jewish heritage.

3.) To help create a better climate of understanding between Catholics and Jews.

4) To spread the knowledge of the life and writings of Edith Stein, and promote the cause of her beatification.

There is much more to this, of course. But the annual program consists of a number of Judaeo-Catholic lectures; a Paschal Meal demonstration during Holy Week; a Christmas-Hanukkah program; a day of recollection; a pilgrimage; and an annual Mass and Communion Breakfast — usually on the Saturday closest to October 12th, Edith Stein's birthday.

## Personal Matter

At the Communion Breakfast, we present an annual Edith Stein Award to some person, organization or publication that has made some outstanding contribution to the Judaeo-Catholic dialogue.

Recipients of the Edith Stein Award so far, have been Sister Noemi de Sion (of Kansas City, Mo.); Father Arthur B. Klyber, CSsR; Msgr. John Oesterreicher; John J. O'Connor of Georgetown U.; Father Victor J. Donovan, C.P.; Gerard E. Sherry, editor of the Georgia Bulletin; Jacques and Raissa Maritain; and Mother Kathryn Sullivan, a renowned biblical scholar. Who it will be this year, I don't know yet. Any suggestions?

One of the things the Edith Stein Guild was not organized to do — is to convert the Jews! We feel that this is an individual matter, so personal and intimate, that it is something for God and the individual Jew to decide. We do not proselytize. Our work begins AFTER baptism — not before. And very often, that is when help is most needed!

If you would like a 4-page folder on "What is The Edith Stein Guild" plus a picture prayer card of Edith Stein, just drop a note to me c/o this paper, and enclose a long self-addressed, stamped envelope. I'll also include one of our newsletters (an old one).

Oh yes — please pray that I'll be a good president!



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# Tradition and change in Catholicism

From: S. Segal

**ZACHARIAH SHUSTER** reviews  
the interplay of policies in the Catholic  
Church's attitude to the Jews.

**W**HEN Cardinal Spellman recently declared before a Jewish audience in New York that he did not know where people got the notion that Christian teaching helped to perpetuate anti-semitism he was, of course, flying in the face of almost two thousand years of recorded history. But when Cardinal Spellman, in the same address, unequivocally rejected the charge of Jewish responsibility for the death of Jesus and proclaimed the common origin and ties which bind Christians and Jews, he gave voice to significant stirrings and changes which have been taking place within the Catholic Church with regard to the attitude towards Jews.

## Pope John's vision

These stirrings have been growing steadily for a number of years, primarily since the end of the Second World War, and reached a climax in the much discussed Declaration on the Jews which was presented to the Ecumenical Council in November, 1963, and is scheduled to be taken up as the third item on the agenda of the third session of the Council, which is to convene in Rome on September 14.

At this moment there is no certainty as to whether the modified Declaration to be presented will contain the essential elements of what was formerly Chapter IV of the Schema on Ecumenism, the full text of

which was published in the **JEWISH CHRONICLE**.

But there can be no doubt that the process of change within the Church is a fundamental one and is not due only to the vision of such outstanding personalities as the late Pope John XXIII and Cardinal Bea, but also to the deep soul-searchings and new insights on the part of forward-looking elements within the Church in various parts of the world.

These changes have found expression in both deed and word. Ecclesiastical leaders have been sharing more and more platforms with Protestants and Jewish leaders in endeavours to combat anti-semitic prejudices; Catholic personalities and institutions have undertaken thorough examinations of catechisms and text-books used in Catholic schools with the aim of eliminating those parts which have given rise to hostile attitudes towards Jews. Paul Démann's pioneer work, "La Catéchèse Chrétienne et le Peuple de la Bible" (Christian Catechism and the People of the Bible), which reviewed several thousand text-books used in France, Belgium, Canada and Switzerland, and the recently completed survey of Catholic text-books in the U.S.A., carried out by the Catholic St. Louis University, are outstanding examples of such self-examinations. Similar studies are now being planned in other Euro-

pean countries and also in Latin America.

The number of books and publications on Jews and Judaism written by Catholic scholars and theologians has assumed sizeable proportions. The grandiose exhibit "Monumenta Judaica," at Cologne, one of the most impressive visual demonstrations of Jewish custom and ritual through the ages, was organised under Catholic auspices, and its guiding spirit was a young and enthusiastic priest. Never have Catholic periodicals in various countries dealt so eagerly and sympathetically with Jewish themes, theological and historical, as well as with matters of current import, as in recent times. Several church groups in France, Great Britain, Germany and America are devoting almost all their energy to the study of Jewish life and culture.

## Historic dimensions

The activities of the Order of Our Lady of Sion represents only one excellent example of such efforts. All this signifies a process of historic dimensions.

To be sure, total or even partial defeat of the proposed Declaration by the Ecumenical Council -- a document which could lend high and binding authority to this process -- would be a serious setback to the new trend and cause profound disappointment not only among



Mr. Shuster is the European director of the  
American Jewish Committee

Jews and men of good will generally but also among those leaders of the Church who have looked upon the change in attitude towards Jews as a basic manifestation of a general renewal of the Church.

It should be kept in mind that the proposed Declaration on the Jews was strenuously opposed by the leaders of the Arab States, who intervened directly with the Vatican authorities and even threatened that the adoption of this Declaration would cause the deterioration of the position of the Church and its institutions in the Arab countries. President Nasser himself and the accredited Ambassadors of Arab States to the Vatican have been constantly menacing and cajoling the Vatican authorities against singling out the Jews in an ecumenical document.

Arab opposition alone would not perhaps have been strong enough to cause such conflict

and turmoil about the Declaration, if there were no powerful opposition from among the conservative element of the Catholic hierarchy, which has found support among like-minded lay elements. These conservative forces have persistently been fighting any favourable statement on the Jews on the ground that this would amount

to sheer heresy and represent a fundamental change in traditional teaching and interpretation of the Gospels. These forces claim

that a declaration denying Jewish guilt, responsibility and punishment for Deicide would be contrary to assertions in the New Testament.

It is reported that, partly as a result of compromise, the new text will put emphasis upon the Christian principle that all mankind bears responsibility for the death of Jesus and the ignorance of those directly responsible for the death sentence and crucifixion.

A text couched in such terms would to some extent be a weakening of the original statement of Chapter IV. Jewish bodies have explained to the Vatican authorities that any serious attempt to eradicate the age-old myth from the minds of Christians must be accomplished through a clear and explicit statement that the accusation against the Jews is unjustified, represents a misguided notion

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## CATHOLICISM AND CHANGE

Continued from page 41

from the point of view of dogma and history and must be purged from the oral and written teachings of the Christian religion.

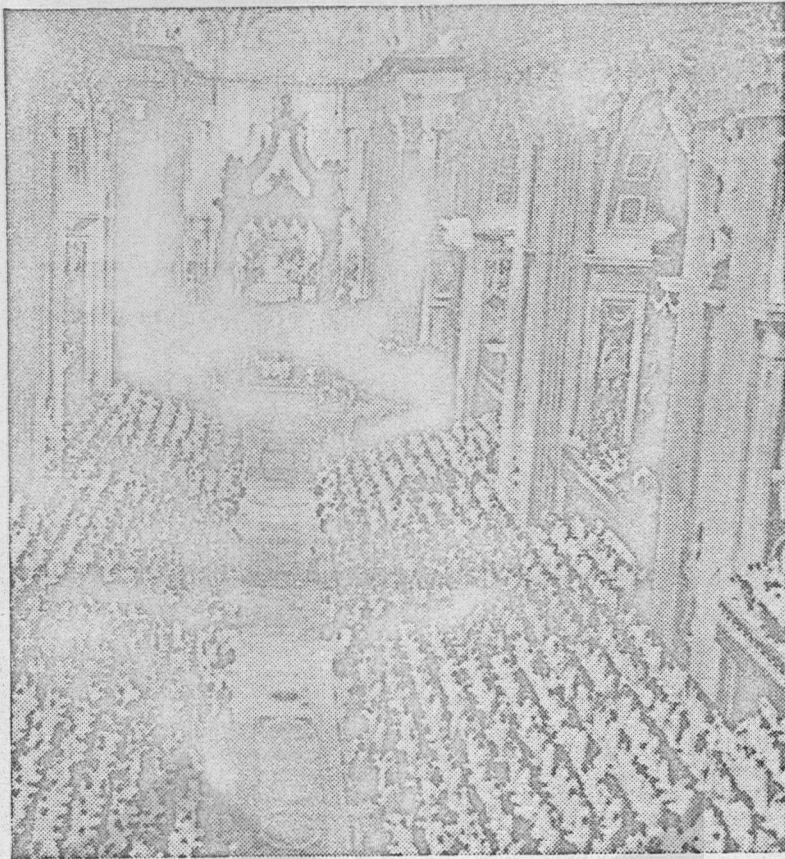
In this connection it should be made clear that the interventions and *démarches* of responsible Jewish bodies were performed in dignity and in a spirit of helpfulness to the spontaneous movement for change which has originated within the Church itself. The complaint made by some that it was undignified on the part of Jews to ask the Church to absolve Jews of ancient times and of today of Deicide, is not based on reality. What Jews were in effect suggesting to Rome was that one of the most effective means of redressing injustice and preventing further hostility would be to state as clearly as possible to the adherents of the Church that traditional notions about Jews are untrue, unjust and harmful,

but there was never any question of pleading for absolution.

The importance of a Declaration on this subject is questioned by some Jews and well-meaning non-Jews on two mutually contradictory grounds: first, that the belief in Jewish guilt and punishment is only a relic of the Middle Ages and has no hold on the minds of Christians today; secondly, that a rejection of this belief would come too late in history to have any effect.

The first argument can easily be demonstrated to be unrealistic by testimony taken from catechisms and text-books still used today in various parts of the world. It also involves the question of how deeply this belief is implanted in the minds of the living followers of Christianity.

The second argument that the anti-Jewish myth has persisted



Scene at the opening of the second Vatican Council in St. Peter's, Rome

of Jewish religious ideas in the period immediately preceding the birth of Christianity, and the profound studies in recent years of Biblical texts, have created a genuinely new attitude to historic Judaism. Dr. James Parkes is correct in his persistent view that the real change will come about when Christianity revises its attitude towards the teachings of the Pharisees and post-Biblical Judaism.

The truth of the matter is that, in spite of living side by side with Jews since its inception, the Christian world has remained abysmally ignorant of Judaism as it has developed since the time of the Old Testament. How many Christians, including theologians, really have an understanding of the Talmud, of Jewish mysticism, of Chasidism, of Jewish tradition and lore in its various facets through the last two millennia?

At the same time it should be recognised that the new change is significant, not only because of the urge to eliminate the negative but also because of a real desire to become intimately acquainted with the content of Judaism.

## Textbook revision

At no other time, perhaps, have so many Christians expressed a desire to know and learn about Jews and Judaism as today. This is manifested in the enormous number of books and studies about Jews written by religious Christians; by the many visits of Christians to synagogues and Jewish celebrations and by the innumerable articles published in Catholic periodicals in various countries about the meaning of Jewish Holy-days and customs.

One striking example of this new approach is the major revision recently introduced in the religious textbooks of the New York diocese. Entirely new sections on the meaning and values and ceremonies of the Jewish religion have been inserted, with the aim not only of elucidating the background of Jesus and Christianity but also of familiarising the young Christian with his Jewish neighbours of today.

The draft Declaration on the Jews presented to the second session of the Ecumenical Council last year not only states the origin of Christianity in Judaism and declares null and void the charge of Deicide, but calls for mutual respect and fraternal discussion among Catholics and Jews.

## Conversion drive

It is no secret that some Jews harbour the suspicion that the entire effort is only an expression of the age-old drive for conversion inseparable from the fundamentals of Christianity. I must admit, with regard to this point, that it is difficult to arrive at clear-cut conclusions. It seems to me, however, that one must make a distinction between ultimate beliefs and temporal efforts. The ultimate belief of Christianity is, of course, that at the "end of time" the whole of humanity will adopt Christianity. This is what theologians call the "eschatological" aspect of religion. Another factor is the daily missionary effort to convert as many non-Christians as possible here and today.

I believe that the underlying motivations of the change taking place within the Catholic Church have nothing to do with this kind of conversion. *De facto*, if not theologically, Catholicism has come to accept the permanent existence of Jews and Judaism as a people and as a religion. The initiators of the

too long to be able to undergo a change, implies an unmitigated pessimism which is supported neither by history nor by human experience generally. Attitudes do change in the course of time. The position of Jews in the Western world today would have been unbelievable to people in the seventeenth century. Furthermore, no one assumes that even the strongest declaration will bring about immediate changes. We are dealing here with an historic development and a long-range effort.

Now, what are the major causes for this process of self-examination by the forward-looking elements within the Church?

The first and obvious explanation that comes to mind is the soul-searching that has been taking place in the minds of Christian leaders as a result of the massacres and persecutions of Jews in the Christian world in our times. Hochhuth's play, "The Representative," might be to some extent a distortion of reality, since, for stage purposes, it is concentrated on the personality of the head of the Church during the tragic period of the Holocaust.

## Silent witness

The real drama on the highest level, however, is the role of the Church as a whole in those cataclysmic years when tyranny was running wild and shedding the blood of millions of innocent people against all precepts of religion and humanity, while the Church looked on and, indeed, often gave active support to the evil-doers. Sooner or later the Church had to give, if not an account of its past, at least an answer to the future. Cardinal Bea and others like him feel a compelling need to make impossible once and for all any further identification of anti-semitism with Christianity. Because of this they realised that the work must begin with the obliteration of the notions which laid the basis for such identification.

Another cause is a result of a development which can be described as a "new look at the Old Testament." It is some years now since Catholic Biblical scholarship came to the realisation that many of the values long considered typically Christian are rooted and crystallised in the Old Testament and preserved by the teachings of Judaism. The Old Testament began to be considered not only as a forerunner and forecaster of Christianity, but also as a great repository of religious and humanistic principles which are among the basic elements of Christian civilisation. The discovery of the Dead Sea scrolls, which demonstrated the growth

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## CATHOLICISM AND CHANGE

Continued from page 41

from the point of view of dogma and history and must be purged from the oral and written teachings of the Christian religion.

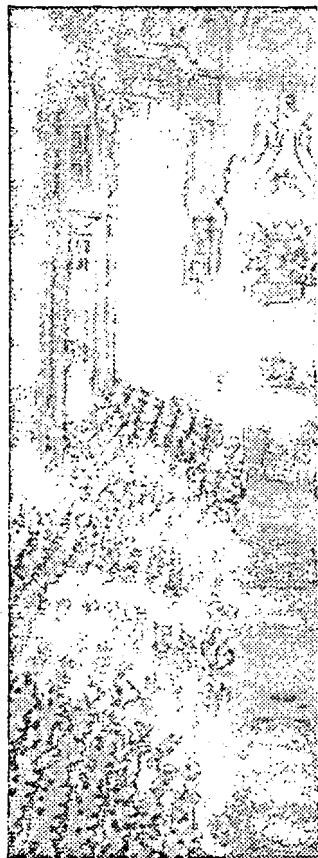
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The second argument that the anti-Jewish myth has persisted





# CATHOLICISM AND CHANGE

Continued from page 42

movement regarding Jews in connection with the Ecumenical Council are not doing this, I believe, for the sake of capturing Jewish souls. First, they are too realistic to assume that this can be achieved in the foreseeable future. Second, this desire could not charge the movement under discussion with the necessary dynamism. At any rate, in conversations with responsible Jewish leaders, the Vatican authorities clearly stated that conversionist tendencies did not enter into their considerations.

It should also be remembered that the newly developing attitude towards Jews goes hand in hand with a general process of renewal and of a desire to make the Catholic Church face the problems of the world of today.

It should be noted that the subject of the Jews is indirectly connected with the proposed Declaration on Religious Liberty, which until recently formed Chapter V of the Schema on Ecumenism. This Declaration states, in essence, that each individual has the inalienable right to follow his own conscience in matters of faith, and that no external power and coercion be used to make a person follow a creed not of his own free choosing. This principle would constitute a reversal of some tradi-

tional doctrines that the Catholic Church embodies the only and final truth and that, therefore, error—meaning all other creeds—cannot aspire to have the same position in secular society. The conservative forces are as opposed to this declaration as they are to all other innovations in the interpretation of classical doctrine.

As I said at the beginning of this article, the fate of the Declaration on the Jews is still uncertain. The Church is not a monolithic body and various currents and trends within it are now struggling for supremacy. The forces of the past still have the upper hand in many countries and are supported by powerful elements in Rome. It is important to keep in mind, however, that the trend of progress is on its way and that the Church cannot go on indefinitely maintaining its traditional position with regard to the Jews, just as it cannot remain motionless in other spheres of human growth and development. Cardinal Spellman's long-overdue statement that "antisemitism can never find a basis in Christian religion," which, far from emphasising differences between Christians and Jews stresses the bond between them, is a significant sign in the direction of the future.

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**COMMUNITY RELATIONS**  
**I. O. I.**  
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**Fortnightly Summary of**  
**INTER-OFFICE INFORMATION**

**From: Saul Hayes**

**To: National and Regional Community  
Relations Committees and  
Members of National Council**

**Compiled by Samuel Lewin**

SEP 1, 1964

No. 419

August 28th, 1964.

1. Joint Community Relations Committee, Central Region

A meeting of the Joint Community Relations Committee, Central Region was held in Toronto July 28th.

Discussed were proposals submitted by the Ontario Labor Committee for Human Rights for amendments and improvements in the Ontario Human Rights Code; tax assessment notices in Metropolitan Toronto which carry religious identity of the taxpayer which is a statutory requirement for the tax roll though not for the tax notices (it was recommended that inquiries be first made with regard to practices in other Ontario municipalities); steps taken regarding the conflict of date in University of Toronto first year Arts registration occurring on Yom Kippur; it was decided to communicate with school Boards in Metropolitan Toronto regarding the first day of school falling on the second day of Rosh Hashanah, and it was recommended that conversations be held with Department of Education officials regarding some province-wide arrangements; it was also recommended that steps be taken at Passover to insure that there be no conflict in the coming season; meeting with Attorney General Wishart, and the statements in the House of Commons by Minister of Justice Favreau regarding prosecutions and legislation in hate-mongering cases, as well as a wire sent to the Prime Minister of Canada, The Rt. Hon. Lester B. Pearson. A recommendation with regards to a special project regarding stimulation of legislation against hate propaganda was given approval and referred to the officers of the Region.

Messrs. Sydney M. Harris, Q.C. and Mr. J. S. Midanik chaired the meeting.

2. Swastika Smearings on Tombstones in Montreal

A number of tombstones in a Montreal Jewish Cemetery were recently smeared with swastika and anti-Jewish slogans. We are in communication with the proper authorities with regard to investigations and action on these acts.

3. Joint Community Relations Committee, Eastern Region

A meeting of the Joint Community Relations Committee, Eastern Region, will be held in Montreal September 3rd.

4. Cercle Juif de Langue Francais

An editorial which appeared in the last issue of the Bulletin of the Cercle Juif was recently reprinted by the Judische Rundschau Maccabi, which is published in Basel, Switzerland.

5. Editorial on Spread of Hate Literature

The summer 1964 edition of the publication of The Winnipeg Junior Chamber of Commerce ("Activist") had a full-page montage of various hate mailings recently received in Winnipeg with an editorial comment that "We, who believe in the brotherhood of Man, are often searching around for projects. We are members of a great organization, and wide spread. Yes, there is Junior Chamber in Alabama, too! We have the manpower, ability and the motive to make a contribution to humanity. We need look no further for our biggest project to date."

6. Religious Education in Public Schools

We noted a report which appeared in the "Herald" of Sydney, Australia, dealing with a new syllabus for religious teaching which was introduced recently in the primary schools of New South Wales saying that "It shifts the emphasis from Christian religion to comparative religion" and "from the dogmatic purely Christian approach to one of tolerance and comparative religion. In other words, it is educational, not indoctrinational."

The Public Instruction Act of New South Wales stresses that "in all schools under this Act the teaching shall be strictly non-sectarian, but the words secular instruction shall be held to include general religious teaching as distinct from dogmatical and polemical theology..." "The syllabus interprets the term "general religious teaching" to mean "the teaching of ethical principles which are in accordance with our highest standards of thought and conduct." It is, however, interpreted as being independent of the element of worship or profession of particular beliefs which would characterise a defined religious system, and free of any comment, favourable or unfavourable, on any particular religious teaching or article of faith."



The report further indicates that "the syllabus says that since World War 11 there has been a great shrinkage in the separations between nations and religions. Young Australians should be made aware of the similarity of ideals which occurred among men of all races and creeds. 'They are not exclusively the possession of one religious system or of one people.' The syllabus accepts that it is impossible to ignore the influences on good living exerted by religious systems. However, it rejects the teaching of comparative religions as an organized study, since such lessons could involve critical and controversial issues which were not the concern of primary schools teaching."

#### 7. Appointment to Superior Council on Education in Quebec

Prof. Perry Meyer of Montreal has been appointed by the Government of Quebec as member of the Superior Council of Education which was set up following the establishment of a Ministry of Education in Quebec as an advisory body to the Minister of Education.

Prof. Meyer is a member of the National Executive of Congress and Vice-President of the Cercle Juif de la Langue Francais and was one of the nominees of the Canadian Jewish Congress recommended to the Minister of Education in Quebec for the appointment of a member of the Council of the Jewish faith.

The Act which sets up the Superior Council stipulates that the Council will comprise 24 members of whom at least 16 will be Catholic, at least 4 Protestant and at least one neither Catholic nor Protestant and that the members of the Council shall be appointed by the Lieutenant-Governor in Council "after consultation with the religious authorities and the associations or bodies most representative of the parents, school board members and socio-economic groups."

Council members are named for four-year terms, renewable consecutively only once. In the present case, five appointees will have a one-year mandate, five others will sit for two years, six others are appointed for three years and the other six for four years. The announcement stated that "this special system has been adopted to insure a progressive renewal of the Council members and a continuity in the work they will accomplish". Prof. Meyer's appointment is for a three years' term.

On a number of occasions, Canadian Jewish Congress has made representations to the Government of Quebec asking for recognition of the Jewish faith in the field of education and for representation on the Council.

#### 8. Film on Canadian Jewish Congress

A 16 mm. film on Canadian Jewish Congress entitled "On Guard" was produced by the Combined Jewish Appeal in Montreal, dealing with the

problem of hate literature and the conditions in Quebec arising out of the movement for nationalism and separatism. The film features an interview between the Executive Vice-President of Congress and Arnold Edinburgh, editor of "Saturday Night" magazine. It will be shown initially in Montreal at special functions of the 1964 Joint Campaign for Combined Jewish Appeal and United Israel Appeal. The film was produced by David Bier Studios with Mr. Abe Usher, Chairman of the Joint Campaign publicity committee, serving as director.

#### 9. Fair Employment Practices Legislation

An Act "respecting discrimination in employment" was adopted in the Legislative Assembly of Quebec immediately prior to the prorogation of the session (July 31st) as submitted by the Minister of Labour, Carriere Fortin. The provisions of the Act were referred to in an earlier issue of the I.O.I.

An F.E.P. Bill, which was considered by Newfoundland, has been put off to the next session of the Provincial Legislation.

#### 10. Write-Up by Cardinal McGuigan on Jewish-Christian Relations

The Toronto Telegram (August 22nd) had a write-up by Cardinal McGuigan entitled "How Men Come to Hate Each Other", pointing out:

"...If ever there was a stain on the conscience of the Christian it must surely be our scandalously ambiguous attitude toward the Jew. Christians today are slow to realize that hatred of the Jew has been fostered in a certain type of facile theological reasoning that makes a Jew a Christ-killer, an accursed race rejected by God. Theologically speaking, the sins of all men put Christ to death. It is both injustice as well as theologically inaccurate to say that the blame must be placed on the Jews of Christ's time or even less on their descendants. This basically un-Christian notion has existed too long in the unspoken level of many a Christian conscience.

"It is hoped that the Second Vatican Council will end all possible controversy on this point in its coming session in September. We must go further, though, in our theological evaluation of the Jew. We must say that one of the greatest sins against Christ is the sin of anti-Semitism...

"What is asked of Christians, therefore, is something very logical and reasonable. The defence of the Jewish community, the fight for the rights and dignity of the Jew should be, without debate or question, the self-imposed task of the Christian.

"Christians must take the lead in this endeavor and not leave it just to the Jews. The re-evaluation which this calls for must and can be done only within the framework of the essential faith of each denomination.



"This period of re-evaluation has already arrived in Canada and it will and must spread. It will have far-reaching effects, for the fate of the Jews lies in the hands of the majority of which we Christians are a part. To a great measure, it will be our teaching, our concern, and our action that will be decisive."

11. Urging Action Against Spread of Hate Literature

Mr. Hubert L. Lynch, Deputy Mayor of Yarmouth, Nova Scotia, advised us that at a recent meeting held in Yarmouth of the Western Region of the Union of N.S. Municipalities, he drew up a resolution which was passed unanimously by the three Counties of Yarmouth, Digby, and Shelburne, asking the Government of Nova Scotia to submit a request to the Postmaster General suggesting that "Post Offices in this Province carefully investigate all third class mail coming into the Province, and any such literature which contains Hate Propaganda to be turned over to the proper authorities" and also requesting the Department of Justice in Ottawa "to take immediate action to amend the Criminal Code, so that action can be taken against those who spread racial hatred in our Country." The resolution will be submitted to the regular meeting of the Union to be held in Halifax commencing August 30th.

12. Article on Ethnic Group Rights

The summer 1964 issue of the Queen's Quarterly, published by the Queen's University of Kingston, Ont., had an article by Mr. M. H. Myerson, Q.C., of Montreal entitled "Ethnic Group Rights and the Rights of Man Compared", suggesting that "every ethnic group, anywhere in this world, constituting an important part of the total population within an extended area and thus creating a specific atmosphere and ethnic group identity, which chooses to live its distinct group life, has the rights of life, liberty, pursuit of self-fulfilment, equality, dignity and respect subject to the proviso or limitation that the 'fellow nationality' or the other group (or groups) with which it may come in contact, is entitled to the enjoyment of the very same rights."

13. Epression of Condolences

Mr. Myer W. Gasner, Chairman of the Central Region of Congress, conveyed condolences to Mr. Isadore Markus of Toronto, member of the National Joint Community Relations Committee, on the death of his wife.

A VERY HAPPY AND PROSPEROUS NEW YEAR

TO ALL RECIPIENTS OF THE I.O.I.

# THE SECOND VATICAN ECUMENICAL COUNCIL

## Highlights and Sidelights

By

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This series of articles was originally distributed through the NCWC News Service. Monsignor Tucek served as a member of the Ecumenical Council's Preparatory Secretariat for Communications Media and is the English Language Representative for the Vatican Council Press Office.



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National Catholic Welfare Conference  
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## CHURCH'S LARGEST ECUMENICAL COUNCIL IN HISTORY WILL MAKE FULL USE OF MODERN EQUIPMENT

Punched card ballots, electronic analysis machines and multi-purpose chairs like seats in commercial airliners will expedite the work of the 21st and largest ecumenical council in the Church's history.

These devices are a few of the many details worked out by three groups now preparing for the council. They are a part of the physical and regulatory side of the historic assembly, the smooth running machinery which must accompany the grave and complex business awaiting the almost 3,000 council participants.

Two of these groups, the Subcommittee for Regulations and the Technical-Organizational Commission, are parts of the Central Preparatory Commission. The third is the Administrative Secretariat.

Although the central commission officially terminated its work on June 20 with the last meeting of its seventh plenary session, the Subcommittee for Regulations and the Technical-Organizational Commission will probably still be at work when the bishops of the world begin arriving in Rome on the eve of the council.

The Administrative Secretariat, too, has outlived the other preparatory commissions. Its work continues now and will probably continue during the actual council.

The work of all three bodies is known only in part. This is partly because their work is still in progress, and partly because many of their decisions are reserved for the council Fathers themselves.

The physical appearance of the Second Vatican Council will be chiefly the work of the Technical-Organizational Commission, which is under the direction of Gustavo Cardinal Testa of the Vatican administrative staff.

This commission's architects have designed the Council Hall, now under construction in St. Peter's basilica, which extends 361 feet from the tomb of St. Peter to within 10 feet of the basilica's front doors.

The Council Hall is closed on its two long sides by two tiers of seats 10 rows high. It is closed by the throne of His Holiness

Pope John XXIII on the end next to St. Peter's tomb and will be closed by a curtained entrance on the end next to the doors.

Besides the two long tiers, which will provide seating for 2,300 council Fathers, there are five other special sectors. At the end of the tier to the Pope's right there is the special section for the cardinals with seating provided for 88. Next to the cardinals in their own special place is the seating for nine patriarchs.

Eight galleries have been constructed between the pilasters of the basilica's central nave, behind and above the tiers of seats for the council Fathers. These, with a seating capacity of 360, will be the places reserved for the theologians of bishops, the official representatives of bishops who will be unable to attend, and of other authorized observers.

Four tribunes, besides, have been constructed at the four corners of the main altar. The Tribune of St. Andrew to the right of the Pope's throne will be reserved for the special legations of nations sent to attend the solemnities of the council. The Tribune of St. Longinus will be reserved for the members of the diplomatic corps accredited to the Holy See.

Those who are to report the council to the world will occupy the tribunes behind the Pope's throne. The press corps will occupy the Tribune of St. Helena, behind the Pope to his left. Radio and television crews are to be given the Tribune of St. Veronica, behind the Pope to his right.

The seating for the council Fathers has been arranged in groups of six with an aisle separating every six places. Between every two sets of six seats there will be a microphone down in front of the tier for the convenience of those bishops who will want to rise and speak from their places.

The seats are constructed of polished oak and are upholstered with foam rubber and plastic seat and back. Their dimensions are almost identical with the seats in a commercial airliner.

The back of each seat, again similar to those in an airliner, is equipped with three built-in features for the use of the occupant of the seat behind. At the top there is an individual loudspeaker wired to receive the sound from every microphone in the Council Hall.

Below the loudspeaker is a fold-out desk top which is very similar to the service table built into the seats of the airliners. At the bottom there is a fold-down kneeler, also upholstered with plastic-covered foam rubber.

The Pope's throne is raised high so that his full figure will be seen from every part of the Council Hall. The throne will be

canopied and draped and will be provided with places for those prelates in the Pope's immediate personal service.

Below the Pope's throne there is to be a long table where the presidency of the council will be seated. The president, the secretary and other elected officers of the council will take their places there.

A pulpit will be at the Pope's left for the use of those who will address the council formally and at length. Beyond this and just in front of the bronze statue of St. Peter there will be an altar upon which will rest a book of the Scriptures during the council.

The Pope's throne, the table of the presidency, the pulpit and the altar are all moveable. The throne, the table and the pulpit will be removed during those solemn functions when the Pope officiates at the basilica's main altar. This will be done to provide a clear view for the council Fathers and for those who may be admitted on such occasions in to the transepts.

For other liturgical functions the moveable altar will be placed in front of the Pope's throne. At first it was decided that the council would open each morning's session with Mass celebrated at the altar in this position. The possibility is now being discussed of opening the sessions with a prayer instead of Mass, for the economy of time and because the council Fathers will have already celebrated their own Masses.

There will be no cloakroom in the basilica for the use of the council Fathers. For solemn functions the Fathers will enter the Council Hall in procession with the Pope. In these instances they will vest in the Apostolic Palace and descend into the basilica by way of the Royal Stairs and the atrium of the basilica. They will therefore use for a cloakroom the "Lapidario" (The Hall of Inscriptions), a long hall which runs between the Vatican Museums and the Apostolic Palace.

For the most part, on the many days of normal business, the Fathers will present themselves in plain dress. At these times they will enter the basilica independently through its many doors and will take their places in the tiers by means of eight stairways built into the outside wall of the Council Hall.

There will be services for the Fathers on each side of the basilica, places where they may refresh themselves and have a cup of coffee if they wish. One will be located on the south side of the basilica behind the sacristy. The other will be located near the Chapel of the Blessed Sacrament on the north side.

For purposes of convenience and identity each Father will be assigned a numbered seat, which will be his for the duration of the

council. If an individual uses independent transportation, he will also be assigned a numbered place to park his car.

Voting will be done by ballot, using perforated cards. The cards are part of the so-called "mechanograph" system which is used by many companies for billing. The perforations will serve for quick assorting and analysis of ballots.

The ballots will be distributed to each place before a vote is to be taken. Each card will have a place for the name, the number of the seat, and three spaces for the three different kinds of vote: "yes," "no" or "qualified."

Ballots will be collected by hand by 17 pages, probably seminarians especially assigned to that task. The ballots will then be sorted and counted automatically at a rate of 9,000 cards an hour.

It is estimated that a vote could be taken, the ballots collected and sorted, and the results known within 20 minutes. This item alone will put the Second Vatican Council at a distinct advantage over all preceding councils in the expediting of its business.

Considering the number of persons involved--greater than in any previous council--and considering the vast amount of material to be resolved--about 2,000 pages of proposals at last report--the council could become a hopelessly cumbersome leviathan that would go on interminably, unless the progress of its work were reasonably governed and assisted by adequate facilities.

These and other services which will be described in subsequent articles in this series will serve those purposes.

## II

### WORK OF ECUMENICAL COUNCIL LIKELY TO FOLLOW SAME SCHEDULE AS CENTRAL PREPARATORY COMMISSION

The coming council will be a working assembly requiring most of its participants to follow a probable seven-hour day, five-day week schedule.

The present physical and financial arrangements for the council are the work of the Technical-Organizational Commission and the Administrative Secretariat.

But after the initial solemnities are completed, the determination of the daily working schedule will depend in great part upon the current studies of the Subcommittee for Regulations. The council Fathers themselves, once assembled, may make amendments to the working schedule proposed by the subcommission.

Just what the Subcommittee for Regulations will propose or what changes the council Fathers may make cannot be known until the council is under way. But, after all is said and done, they may be expected to return to what is already a proven schedule: namely, that which was followed by the Central Preparatory Commission.

This is a sound assumption. First of all, the Central Preparatory Commission was, on a smaller scale, analogous in the nature of its work and in its membership to what the council assembly will be. Secondly, the amount of material to be pondered within the time limits which bind every bishop of a modern diocese will not allow a more leisurely schedule.

This was the working schedule of the Central Preparatory Commission.

All assembled in the meeting hall at 9:15 a.m. A bell sounded at 9:30 calling the meeting to order. Work continued until 11:15 when there was a 10-minute recess and refreshments were served. At 11:30 work was resumed and continued until 1:30 p.m.

Those who were assigned to special subcommissions returned in the afternoon at 4:30 p.m. and worked until 7:00.

At the beginning, the central commission worked only five days a week with Thursdays and Sundays off. Later, when the pressure of work required it, they met six days a week with only Sunday off. At this time also they met both morning and evening: from 9:30 until 1:30, and from 5:00 until 7:00.



There will certainly be subcommissions in the coming council, just as there were subcommissions in the First Vatican Council. These subcommissions probably will follow the same structure as the preparatory commissions which have submitted material for the council's agenda.

The subcommissions would be: on theology, on bishops and the government of dioceses, on the discipline of clergy and faithful, on sacraments, on the liturgy, on studies and seminaries, on Oriental churches, on missions, on the lay apostolate, on Christian unity and on communications media.

These subcommissions may be expected to meet in the afternoon to discuss and prepare their special material for the plenary assemblies in the morning.

Apart from the number of hours and the number of days that the council Fathers might meet, the Subcommission for Regulations will also establish rules of procedure.

Whatever else one might attempt to anticipate in regard to these rules, one fact can be stated unequivocally: there will be free discussions. The freedom of discussions will without doubt be limited by the rules of good order, as they must be where almost 3,000 council Fathers are involved, but they will be free.

In all probability, those council Fathers who wish to address the assembly formally and at length, will be required to make their desires known to the presidency, which will then assign them a time to speak. The fact, however, that microphones have been provided at frequent intervals through the Council Hall is an indication that the individual council Fathers will be free to stand and speak extemporaneously.

The difficult task of making a word-for-word record of the allocutions, interventions and--since they occurred in every previous council--also debates, will be the work of 42 priests and seminarians.

These will be the stenographers of the council, seminarians in Rome and priests doing graduate studies. Six Americans will be among them: Father William Leahy of Philadelphia and seminarians John Miller of Philadelphia, Michael Beatty of Cincinnati, Gerald Bensman of Cincinnati, Kenneth Buhr of Los Angeles and Thomas Langdon of Philadelphia.

The national distribution among the stenographers is designed to handle the five major languages. There will be eight French-speaking, 11 English-speaking, three Spanish-speaking, five German-speaking and 14 Italian-speaking stenographers.

All will have undergone an intensive six-months training in

taking Latin dictation by shorthand. By the time of the council, all will have reached a minimum dictation speed of 90 words a minute.

They will not escape training even during their summer vacations. Their chief instructor, Aloys Kennerknecht, will send them mimeograph instructions every two weeks throughout the summer and they will be expected to return their exercises to him by mail.

Their training began on March 26. A bus picked them up at their various seminaries daily and took them to class for two hours. Classes were interrupted only during the vacation period. In September, when they return from vacation, they will all live together for a period of even more intense training. They will continue to live together during the council.

Kennerknecht's system of shorthand is based on the "Pittman Method." In this system notes are taken with a flexible pen so that meaning can be given even to the thinness or breadth of a stroke.

From now on the stenographers will be practicing only with the material which is proposed for the future council. In that way they will become familiar with the Latin phraseology which they will encounter during the council.

During the actual council the stenographers will be organized into teams. The teams will spell each other in turns by days, and the individual members of the teams will spell each other in the council meetings at 10-minute intervals. While one or more are taking dictation, the others will be transcribing their notes or standing by to take up their turn again.

For greater accuracy, the stenographers will be assisted in their task by the use of taperecorders.

The daily verbatim accounts which they will record will provide one of the most complete and accurate historical records in the history of the Church's 21 councils.

One question remains in this particular aspect of the council: What will its physical appearance be?

Anyone who has ever witnessed the canonization of a saint or, better still, the solemn definition of a dogma, will have a near idea of the picture that the council Fathers assembled with His Holiness Pope John XXII will present.

On solemn occasions--as for the opening, publication of the council acts and the closing--the council Fathers will be vested in mitre and cope. During the work-a-day sessions they will be vested in black cassock, with red sash, red buttons and piping, pectoral cross and skullcap.

The color of the mitres will be of simple white. The cope could follow the liturgical color of a given day. But, since the supplying of 3,000 copes in all the possible liturgical colors would pose a problem, and since white may be substituted for any color on a solemn occasion, white copes may be expected to be the rule.

The external pageantry of the council is expected to be unusually impressive. But what will have the greatest impact upon Christendom and the world, now and long beyond our time, will be the work which the council Fathers perform.

### III

## PROPOSED AGENDA FOR VATICAN COUNCIL CONTAINED IN 119 BOOKLETS SENT TO BISHOPS: PREPARATION WAS THOROUGH

A blueprint of what the Second Vatican Council will do is contained in 119 booklets now being sent to the bishops of the world.

By a conservative estimate these booklets with their 2,060 pages represent a highly concentrated distillation of the work of over 1,000 men who, in the three years of preparatory work for the council, put in more than 20,000 man-hours of effort.

These figures, which are exclusive of the work of full-time employees, should convince any observer that the council has not been prepared hurriedly. Instead, no previous council has been more thoroughly prepared.

These booklets represent the "schemes" or the projects which were submitted to the Central Preparatory Commission by the 10 preparatory commissions and the two preparatory secretariats. After the Central Commission reviewed them and they were given the approval of His Holiness Pope John XXIII, they became the agenda for the forthcoming council.

The agenda will not be a rigid program for the council Fathers. Not all matters in the text will necessarily be taken up. Others might be added.

When the Central Commission terminated its work on June 20, 1962, it had examined and decided upon all the work of the preparatory commissions and secretariats. Some of the projects were discarded; others were combined; all were further condensed.

For example, one preparatory body began with 2,000 pages as the total result of the work of its members. Before this was submitted to the Central Commission, the material was reduced to 600 pages. By the time it was prepared to be sent to the bishops, it was further reduced to a final 50 pages.

By a process of study, elimination, amendment and condensation, the Central Commission ended with 67 projects contained within the 119 booklets. There were sometimes many booklets to a single project.

The projects submitted by the commissions and secretariats were cataloged in the following manner:

Theological Commission--six projects for constitutions

contained in 23 booklets on: the fonts of revelation, the moral order, the deposit of faith, chastity and the family, the Church, and Mary the Mother of God and men.

Commission on Bishops and Government of Dioceses--six projects contained in nine booklets on: the care of souls, territorial limits of dioceses, episcopal conferences, relations between bishops and pastors, relations between bishops and the Church's central administration, and on auxiliary bishops and coadjutors.

Commission on the Discipline of the Clergy and Christian People--17 projects for decrees contained in 17 booklets on: the distribution of clergy, sanctity of the clergy, clerical garb, tonsure, provision for parishes, duties of pastors, ecclesiastical offices, ecclesiastical benefices, the historical patrimony of the Church, the artistic patrimony of the Church, the care of souls, the precepts of the Church, catechism, associations of the faithful, collections at Mass, pious donations, and the priestly ordination of converted non-Catholic ministers.

Commission on Religious--one project for a constitution on the states of perfection, divided into many parts and contained in 11 booklets.

Commission on Sacraments--nine projects for nine decrees contained in nine booklets on: Holy Orders, Confirmation, Penance, preparation for Matrimony, the form of the celebration of Matrimony, impediments to Matrimony, the consent of the spouses, trials of matrimonial cases, and mixed marriages.

Commission on Liturgy--one project for a constitution, divided into eight chapters and contained in five booklets.

Commission on Studies and Seminaries--three projects for decrees contained in six booklets, and two projects for constitutions contained in another six booklets on: ecclesiastical vocations, obedience to the teaching authority of the Church, academic studies, Catholic schools, and the formation of seminarians.

(A constitution is generally a statement of position on a given question. A decree is generally an ordinance which, coming from a council, has universal binding force.)

Commission of Eastern Churches--projects for 11 decrees contained in 11 booklets on: sacraments, rites, precepts, patriarchs, relations in sacred matters, the common tongue, faculties of bishops, catechism, the celebration of Easter, the Divine Office, and the unity of the Church.

Commission on the Missions--projects for seven decrees contained in seven booklets on: the life of the missions, discipline

of the clergy, Religious missionaries, liturgy, the discipline of Christians, studies in seminaries, and missionary cooperation.

Commission on the Apostolate of the Laity--one project divided into three parts and contained in four booklets on: general notions on the lay apostolate, religious activity, charitable activity, and social activity.

Secretariat on Communications Media--one project in two parts and divided into several chapters, contained in six booklets on press, motion pictures, radio, television and other communications media.

Secretariat for Promoting Christian Unity--projects for four decrees contained in four booklets on: Catholic ecumenism, the necessity of prayer for unity, the Word of God as a means of union, and religious freedom.

In addition to the foregoing, the Subcommittee on Interrelated Material presented a project on the relations between bishops and Religious in their dioceses, from the combined studies of the Commission on Bishops and the Government of Dioceses and the Commission on Religious.

Other projects remain which were submitted by the Theological Commission, the Commission on Religious and the Commission on Seminaries and Studies. These were taken under study by the Subcommittee for Amendments, to be made ready to send to the bishops in July. Their topics were not made known immediately.

The record of the First Vatican Council is worth noting here. There were four preparatory commissions: on theology, on ecclesiastical discipline, on religious orders, and on Eastern Churches and missions. Parts of the projects of the first two commissions were considered by the council Fathers. The projects of the last two commissions never came up for debate.

The majority of the projects which did come up for debate were radically changed. Of the 46 projects, for example, submitted on ecclesiastical discipline, only four were discussed and none were approved.

The material in the projects submitted by the commissions on religious orders and on Eastern Churches and missions was partly realized later in the reforms enacted by succeeding popes. Some of the material also found its way into the Code of Canon Law which went into effect in 1918.

Some of the projects left unfinished or even untouched by the First Vatican Council will possibly be taken up again in the Second Vatican Council. Those topics which are most often cited in this regard are: relations between bishops and the Church's central



administration, the relations between bishops and Religious in their dioceses, impediments to matrimony, and certain questions on the liturgy.

It is worth noting also that the outstanding debate in the First Vatican Council, papal infallibility, was not one of the projects submitted originally by the preparatory commissions but was introduced by a group of bishops after the council was already in session.

The First Vatican Council opened on December 8, 1869, and was convened in four sessions, the final session opening on July 18, 1870. The council was adjourned on October 20, 1870, when the Papal States were invaded. A project of the Commission on Ecclesiastical Discipline was still in progress when Rome was surrounded by invading troops.

Comparisons between the First Vatican Council and the forthcoming council are impossible for many reasons. One factor among many which could be noted is the time-saving modern conveniences which will facilitate travel and expedite the work of the council.

There were two factors in the First Vatican Council, it should be noted also, which prevented it from accomplishing more in its four sessions. One was the great length of the debates on the issue of infallibility. The other was the drastic rewriting which the council Fathers made of the projects submitted.

No such problems are expected to stall the progress of the Second Vatican Council. Though there may be debates on some issues, there is none anticipated which would involve a protracted discussion.

A clear attempt has been made also to forestall the wholesale rewriting of the projects submitted. This has been done by inviting comments and suggestions from all of the bishops, instead of from a select few as was done in the previous council. A more representative and international body has likewise been engaged in drawing up the projects and preparing them in their final form.

There are too many differences between the former council and the future council: in the size of their membership, in the breadth and content of their agenda, in the atmosphere of each and in the facilities at their service.

Since comparisons are impossible, it is also impossible to attempt any accurate prediction of the course the council Fathers will take in their handling of the proposed agenda. Nor is it possible to accurately estimate the duration of the coming council. There will be almost 3,000 council Fathers; therefore there are almost 3,000 reasons that would make such predictions foolhardy.

#### IV

### COUNCIL'S PRIMARY TASK RELATES TO THE CHURCH ITSELF

The Secretariat for Promoting Christian Unity, officially a small part of the preparations for the Second Vatican Council, may in fact prove to be an instrument of one of its greatest effects.

His Holiness Pope John XXIII's first announcement in January, 1959, of his intention to call a council included his wish that it be "an invitation to the separated communities to unity."

Yet a short time later, speaking to a group of priests from Bologna, he said that the council's first task would be to attend to the Church's internal affairs and only afterwards could the Church give its attention directly to the desired unity of Christian churches.

In spite of the Pope's insistence that Christian unity, however important, would not be the first concern of the council--a position that was echoed repeatedly by Augustin Cardinal Bea, president of the Secretariat--this one facet of the coming council has so captured the imagination and fired the hopes of the general public as to make many believe that this is the council's chief purpose.

As a matter of fact, the members of the staff of the Secretariat for Promoting Christian Unity regard its function in preparation for the council as being considerably minor to its follow-up work once the council is over.

Cardinal Bea, indicating this point in an Italian magazine article, said that where reunion is concerned "the council cannot be an end but rather a starting point."

The secretariat, strictly speaking, is a preparatory body, but it is commonly accepted that it will develop into something more than this. It has even been definitely remarked by Cardinal Bea himself that it will continue to function beyond the preparatory phase and will operate during the council as a kind of "clearing house" and liaison between the non-Catholic observers and the council Fathers.

No one can say definitely that the secretariat will continue to function after the council. This is a decision which must be made by the Pope or by the council Fathers and the Pope together--more probably the former. Everything indicates, however, that such a decision will certainly be made.

When the Pontiff spoke to the priests of Bologna on February

20, 1960, he said: "Once we have established, agreed upon and set forth the best solutions (to the Church's needs), including the new demands of the times, we shall be able to indicate to the separated brothers the sure road of that unity to which they also aspire."

And when Cardinal Bea, during the press conference granted to the Foreign Press Club in Rome April 25, 1962, was asked whether the secretariat would continue its activity after the council, he answered:

"This evidently depends upon the results of the council. If one may judge from the developments which have transpired in the secretariat's past two years of existence; it would seem necessary that the work would increase, and even greatly, but the actual decisions will depend upon the results of the council."

To understand the secretariat fully, then, one should regard it in its three phases: preparatory to the council, during the council, and after the council.

It was established as a preparatory body on June 5, 1960, with the *motu proprio* "Superno Dei nutu" of Pope John, which instituted at the same time all the other preparatory commissions and secretariats. It was classified as a secretariat and not as a commission because of the newness of its material and because it did not correspond, as in the case of the commissions, to one of the existing congregations in the Church's central administration.

Referring to the secretariat in "Superno Dei nutu," the Pope said:

"As a token of Our affection and good will towards those who bear the name of Christian but are separated from this Apostolic See, to enable them to follow the work of the council and to find more easily the path by which they may arrive at that unity for which Jesus Christ prayed so ardently to his heavenly Father, We are establishing a special 'advisory board' or secretariat. . ."

The secretariat was therefore given a double purpose. Its immediate purpose was to inform non-Catholic Christians on the work of the future council; to receive their wishes and suggestions relating to the council, to weigh them and, if need be, to pass them on to other commissions.

Its larger and more general purpose is to aid non-Catholic Christians to find "that unity for which Jesus Christ prayed so ardently to His heavenly Father."

In practical terms this would mean, for example, to establish the exact situation with its unity problems in various countries: what various non-Catholic Christians have in common with the

Roman Catholic Church in doctrine, discipline and cult, and also how they differ from it; what are the desires of these different groups touching on the problem of unity and what ways the Catholic Church can help them to true unity.

In the preparatory period of the council the Secretariat for Promoting Christian Unity has been the point of contact and correspondence between Rome and non-Catholic groups and personalities.

It was instrumental in arranging the papal audiences of several important non-Catholic leaders. Notable among these were: Dr. Geoffrey Fisher, the former Archbishop of Canterbury and Anglican Primate of all England; Dr. J. H. Jackson, president of the Baptist Convention of the United States; the Rt. Rev. Archibald Craig, moderator general of the Church of Scotland; the Orthodox Metropolitan Damaskinos of Volos, Greece; Bishop Arthur Lichtenberger, president of the Protestant Episcopal Church of America, and Archbishop Joost de Blank of Capetown, Presiding Bishop of the Anglican Church in the Union of South Africa.

The secretariat has furthermore admitted representatives of non-Catholic bodies as observers of the preparatory work of the council, such as Canon Bernard Pawley of the Church of England and Dr. Edmund Schlink of the Evangelical Church of Germany.

The initiation of observers to the council in the name of the Pope has also been worked through the offices of the secretariat. Following upon unofficial and informative contacts, an undisclosed number of these invitations have already been issued.

While the council is in progress the secretariat will enter more deeply into the exercise of its proper functions. At that time much of its work will be to assist the non-Catholic observers.

The status of these observers at the council was described by Cardinal Bea in his press conference at the Foreign Press Club in Rome:

"They will have broad opportunities for studying and following the work of the council. These possibilities evidently will not be limited to merely attending the solemn sessions in the presence of the Pope, where there is no further discussion but only the reading and formal voting upon theses which have already been discussed and approved.

"They will be able to attend also the plenary sessions, the so-called General Congregations of the Council Fathers, that is, of the cardinals and bishops, in which the theses which have already been examined by the various commissions of the council will be discussed.



"Normally they will not be able to assist at the sessions of the commissions themselves, although there may be some exceptional instances. However, they will be informed on these sessions by means of the Secretariat for Christian Unity which may even invite the council Fathers themselves to clarify certain matters under consideration."

In practice, the observers might assemble at a given time and place during the days of the council where they would be given an explanation of the things they had heard discussed and could ask questions. It is possible that suggestions of the observers might be transmitted to the council Fathers through the secretariat.

In any case, the function of the observers will be exactly what the word indicates--to observe. And the service which the secretariat will render to them will be chiefly to give the greatest clarity to what they observe.

The third phase of the secretariat may be permanent. After the council is over, it may take its place among the other offices and congregations which have a permanent place in the central administration of the Church.

In this phase one may logically assume that it would continue to interpret the Catholic Church to non-Catholic bodies and would be the Church's official organ for continuing that long dialogue by which it is hoped that unity might eventually be realized.

## V

### THIS ECUMENICAL COUNCIL SPARKED THE GREATEST INTEREST IN CHURCH UNITY SINCE CHRISTIANS WERE SEPARATED

Whether intended or not, the convocation of the Second Vatican Ecumenical Council has already begun the most widespread dialogue on unity between Christian bodies since Christian unity was first shattered.

The chief purpose of the council, according to His Holiness Pope John XXIII, is to attend to the Church's internal needs. He has clearly indicated that the road to Christian unity might be opened as a result of the council, but that this could be expected only as a distant and indirect effect.

No sooner was the intended council announced, however, than non-Catholic leaders throughout the world began to voice their hopes and Catholics began to respond. Difficulties were aired on both sides, but definite possibilities were also identified. In a way that had not been done for centuries, eminent non-Catholic and Catholic personalities began to speak with an unprecedented combination of frankness and charity.

The announcement of the council was greeted with various comments, some skeptical and cautious, some unfriendly, but most of them favorable and enthusiastic. Then the hopes began to be expressed.

The Pope took the lead with his first encyclical, Ad Petri Cathedram, published June 29, 1959, a few months after he announced his intention to call the council.

He said that the council would be a "wondrous manifestation of unity" which he hoped would inspire those "who are separated from the Apostolic See." And, with characteristic charity, he added:

"Note, we beg of you, that when we lovingly invite you to the unity of the Church we are inviting you not to the home of a stranger, but to your own, to the Father's house which belongs to all."

Greek Orthodox Bishop James Virvos said in London: "There are many theologians who desire a really well rounded rapprochement and they welcome the possibility of serious talks between Orthodox and Catholics."

The presiding Bishop of the Protestant Episcopal Church of the United States, Bishop Arthur C. Lichtenberger, added: "I hope the convocation might result in serious conversations between separated churches to explore those things which we have in common and those things that separate us."

This observation was made by the Rev. W.S. Rindal, convenor of the Inter-Church Relations Committee of the General Assembly of the Church of Scotland (Presbyterian): "There is a new openness and a readiness to converse between Roman Catholics and ourselves. There must still be an element of caution, but we hope for friendlier relations. The committee believes that the day has come when informal meetings between members of the Church of Scotland and Roman Catholics should be welcomed."

The Primate of the Church of Denmark (Lutheran), Bishop Hans Fuglsang-Damgaard of Copenhagen, a member of the Central Committee of the predominantly Protestant and Orthodox World Council of Churches, said: "The Pope's initiative opens new prospects and may prove an important step towards the unity of the (Christian) church."

From the World Council of Churches itself came a practical rejoinder to the Pope's initiative. Five Catholic observers were invited to attend its general assembly at New Delhi in November and December, 1961. Equally a sign of the times was the fact that the Vatican accepted the invitation and sent the observers as its official representatives.

The Central Committee of the World Council of Churches noted in a five-point declaration published during the assembly that "the fact that a dialogue with the Roman Catholic Church has become possible is to be welcomed...The change is a change in procedure and climate. The opportunity for dialogue is to be grasped, but it means that the real problems will come to the force."

Augustin Cardinal Bea, S.J., President of the Preparatory Secretariat for Promoting Christian Unity, became one of the most outstanding and respected voices on the Catholic side of the dialogue.

He was first of all realistic, saying: "One must certainly have no illusions about the prospects of achieving Christian unity. It is a task which will require much time, much charity and much patience."

The difficulties were stated:

A chief obstacle, noted on both sides, was disunity among non-Catholic bodies themselves. This was followed by another

practical difficulty: Who would be the representative authorities of certain large denominations to sit down together for discussions?

The Central Committee of the World Council of Churches implicitly recognized this problem when, in the previously mentioned declaration, it stated: "It is hoped that the informal discussions between Roman Catholic theologians and those of other churches which have been going on will not be entirely superseded by more official discussions."

"At the present stage it is precisely the informal discussions which could best contribute to the removal of misunderstanding. . . We must bring home the truth that our present differences and divisions hinder the mission and the renewal of the church and may obscure, even if they do not actually contradict, the gospel of reconciliation."

The Rev. Kurt Scharf, president of the Council of Evangelical (Lutheran) Churches in Germany, pointed out his church's differences with Rome:

"I think of mixed marriages and conditional baptism. We have baptism and we are naturally aware and very surprised in noting that the Catholic Church demands that baptism be repeated conditionally when a Protestant goes over to Catholicism."

Archbishop Iakovos, Primate of the Greek Orthodox Church in North and South America, noted the doctrine of papal infallibility as the principal barrier to church unity for his subjects. He suggested, however, without explaining how it could be done, that he would "subject doctrine to the primacy of unity."

A summary of the difficulties among the various non-Catholic bodies was given by Cardinal Bea in his address to the Protestant theological faculty of Zurich University in Switzerland in November, 1961.

As to the Orthodox, he said that "apart from historical misunderstandings and resentments, the main difficulty lies in the primacy of the Pope and more particularly in the infallibility of the Pope."

For the Anglicans and the Protestants, he continued, "one could say that the real difficulty revolves about the points of doctrine regarding justification, the sacraments and devotion to Mary. But the greatest difficulty on which everything ultimately hinges is the question of the concept of the Church, of its power and of its teaching authority."

"Among the Lutherans and the followers of the Reformation there is also the difficulty created by the absence of a hierarchy which was refused on principle."



"That authority, which can define the duties of conscience for believers, constitutes also one of the more serious difficulties in the practical matter of meetings and exchange of views. One always wonders with whom one should deal and who has the authority to put into practice the possible results of these meetings."

He spelled out in broad terms how the council might attempt to overcome some of the obstacles, in his conference at the Foreign Press Club of Rome, April 25, 1962. He distinguished between those things which are "essential" and those which are "accidental" or, as he stated it, "between the doctrinal and the practical."

"The practical field concerns discipline, canonical and liturgical laws, forms of piety and traditions," he said. In these areas he noted that there is great latitude and concessions could be made.

"The position in the matter of doctrine," he continued, "is completely different. In the East and in the West all that the Church teaches as being the doctrine received from Christ must absolutely be preserved and believed."

"Therefore, there is no room here for concessions. The reason is quite simple. The Church is not master of the doctrine received from Christ. It was received in deposit and it must be handed down intact."

Here there seemed to be a stalemate between some of the doctrinal difficulties of the non-Catholics and the Church's doctrinal inflexibility, which the Cardinal said was regarded by many non-Catholics as a "dogmatic prison."

The Cardinal, echoing the Pope, expressed confidence in the triumph of truth when it becomes clearly known. There can be continued efforts to explain and clarify, he said, and this would be one of the great effects of the council. In this respect, he said during a conference at Genoa, Italy, on February 4, 1961:

"Separated brothers, already separated for centuries from Mother Church, were under the influence of many philosophical systems which have forged their mentality and their terminology in such a way that it is often difficult for them to comprehend accurately the dogmatic doctrines expressed in the traditional language of the Church. Here the council can explain, removing not a few misunderstandings."

The council could, said the Cardinal, favor Christian unity by stimulating "a decisive charitable attitude, the example of a conspicuous religious and moral life, brotherly collaboration with the separated brothers, theological talks among experts and prayers."

## VI

### BEST FORECAST OF ECUMENICAL COUNCIL IS FOUND IN PONTIFF'S WORDS

The best forecast of the Second Vatican Ecumenical Council can be found in the words of His Holiness Pope John XXIII.

This is true because it was he who first conceived the idea for the council, he alone who had the power to convoke it, and he alone who by his approval can give it an ecumenical character.

Almost four years have passed since Pope John first announced his intention to convoke an ecumenical council. Not a week has gone by since that time in which he has not written or spoken on the subject.

An accurate picture of what the council will be--not in its details but in its pervading spirit, motivation and hopes--can therefore be drawn from the monumental record of the Supreme Pontiff's spoken and written word.

Pope John conceived the idea of a council, he said, shortly after he was raised to the papacy. It happened during one of his regularly scheduled conferences with the late Domenico Cardinal Tardini, former Papal Secretary of State, sometime late in 1958.

The Pope recalled that he was worrying over the seemingly futile attempts going on in the world to attain peace, and he was puzzling over what the Church could do. He was thinking that the Church should set an example and was trying to decide in concrete terms what this example should be. Then, as he recalled:

"Our soul was suddenly enlightened by a great idea that occurred to Us in that moment. One solemn and binding word came to Our lips. Our voice formulated it for the first time--a council!"

His first reaction after announcing his intention publicly was to place his trust in God. After revealing his intention to the cardinals assembled at the Basilica of St. Paul Outside the Walls on January 25, 1959, the Pope then went out to tell the community of Benedictine monks who staff the basilica about the council. He told them:

"The Lord must help Us because We are trying to do Our best for the good of the Christian people. . . the new Pope hopes to bring to the attention of the whole world the ancient truths reflected in new forms."

This same confidence was expressed repeatedly in the years that followed, especially when the Pope made his numerous appeals for prayers and penance for the success of the council.

At the beginning, neither the Pope nor anyone else had a clear idea of what the council would involve. The general motivation of "the light of great example" was born in his conversation with Cardinal Tardini. Then, as the bishops of the world were sending in their suggestions, the Pope also began to formulate the principal objectives of the council in his discourses.

"It is Our intention to convene an ecumenical council to deal with questions of greatest interest to the welfare of the universal Church," he said April 27, 1959.

The council's "chief business will concern the increase of the Catholic Faith and the renewal along right lines of the habits of Christian people in the adapting of ecclesiastical discipline to the needs and conditions of the present times." (July 25, 1959). "The Church will bring itself into step with modern times." (July 29, 1960).

"The council intends to be the starting point of a general renewal; a new vigorous diffusion of the holy Gospel in the whole world, with the Church spreading it, making it known and explaining its teachings." (July 27, 1960).

"The work of the new ecumenical council is really directed entirely toward giving back to the face of the Church of Jesus the splendor and the pure and simple lines of its birth, and to present it as the Divine Founder made it, without stain or defect." (November 13, 1960).

The union of Christians has been in the Pope's mind from the very beginning. The idea has constantly recurred in his words as a preface to the council, as an object of the council's deliberations and as one of the council's desired results.

Four days after he announced his intention to call a council, the Pope went to the Monastery of SS. John and Paul in Rome where the pastors of the city were making their pre-lenten retreat. He told them that Christian unity was one of the foremost purposes in his decision to summon a council. He cautioned that, in working for Christian union, too much attention should not be paid to historic disputes of the past or to where the blame for the ruptures should be placed.

On February 5, 1959, he told a group of Armenian Rite Catholics that there is reason to hope that Christian unity "can be achieved, and be achieved with perfection."

In a letter to the priests of Venice, April 24, 1959, he envisioned the accomplishment of unity as a gradual process: "First,

a step closer, then a step still closer, and finally the perfect reunion of so many separated brothers with the ancient common Mother."

Then in his first encyclical, Ad Petri Cathedram, July 2, 1959, he expressed the hope that the council would be "a manifestation which We hope may be received by those who behold it, but who are separated from this Apostolic See, as a gentle invitation to seek and find that unity for which Jesus Christ prayed so ardently to His heavenly Father."

During an audience granted at Castelgandolfo on August 11, 1959, Pope John gave an especially vivid picture of what he envisioned the council would be. At the end of his description he said:

"To all other people separated from us--Orthodox, Protestants and others--we shall say: 'Behold, brothers, this is the Church of Christ. We have striven to be faithful to her, to pray to the Lord for the grace that she may always remain as He wanted her to be. Come! This is the road open to meeting, to a return. Come and take, or resume again, your place, which for many of you is the place of your ancient fathers.'"

Many times the Pope referred to the matters which the council would take under consideration. But generally he spoke in broad terms, giving indications on what he considered the approach to the agenda should be.

At first he was vague in his comments, as on February 5, 1959, during a general audience when he said that the council would deal with "the purity of good doctrine."

Then he began to be more specific, as at an audience at Castelgandolfo, August 11, 1959: "We will hold the council and we intend to prepare it bearing in mind what is greater in need of being strengthened and revitalized within the framework of the Catholic family and in line with the designs of Our Lord."

He was still more specific in his motu proprio, Rubricarum Instructum, of July 25, 1960, when he declared his intention to leave liturgical reforms to the Council Fathers. He said in part:

"We have thought more than once of what should be done in regards to this undertaking [liturgical reform] of Our predecessor. And, having examined the matter well, We have come to the decision that it would be best to put before the Fathers of the future council the principal fundamentals concerning liturgical reform and that We should not do more than reform the rubrics of the breviary and the Roman missal."

The time had now come when the preparatory commissions were working at their tasks. The Pope maintained an active and almost consuming interest in their work, visiting them during their working sessions and reading the written record of their studies in their various stages. [During his visits he would suggest certain matters that he considered important for their consideration. For example, he urged the Preparatory Commission on Studies and Seminaries to give special attention to religious vocations, and the Preparatory Commission for Religious to study the need for better coordination of efforts among religious orders.]

Pope John's discourse in St. Peter's basilica on Pentecost Sunday, June 10, 1962, was especially rich in detail on the content of the council's work. He said in part:

"In a spontaneous manner and with vast applications, the Second Vatican Council seeks to succeed in expressing that which Christ still represents, that which He represents today more than ever before. . . It will not be a complete review of Catholic teachings, but special attention will be given to those points which refer to fundamental truths, which are contested or which are in conflict with the contradictions of modern thought, the results of old errors which are now expressed differently."

The spirit of the council, he said, will be "in the tradition of all the councils that marked the triumph of truth." It will be furthermore characterized, he added, by the attributes of the Good Shepherd.

The Pope's vision of the council has taken form clearly since January, 1959. Its various elements may be drawn bit by bit from his many discourses.

It will be founded, he has said, on truth and charity. St. Paul's letter to the Ephesians (4, 15-16) setting forth these elements should be engraved above the doors of the council hall, he said.

In his words, the council will be "a great coming together of people promptly complying with a higher invitation" upon which "the eyes of the whole world will be fixed." It will "reach out and embrace under the widespread wings of the Catholic Church the entire inheritance of Our Lord Jesus Christ." It will be "a new Pentecost that will radiate before the whole world the interior beauty of the one, holy, catholic and apostolic Church."

Its thorough preparation will be conducive to "peaceful discussions" and "satisfactory conclusions." It will be conducted with free discussions among the Council Fathers and provisions will be made that public opinion will be adequately informed on their decisions.

The best picture of the council according to the Pope's mind, however, was given in the bull of convocation, issued December 25, 1961. In that historic document, he said:

"The forthcoming council will meet. . . at a moment in which the Church is enlivened with the desire to fortify its Faith and to contemplate itself in its own awe-inspiring unity. Similarly it senses with greater urgency the duty to give effectiveness to its healthy vitality and to promote the sanctification of its members, the diffusion of revealed truths, and the consolidation of its agencies.

"This will be a demonstration of the Church, ever living and ever young, which feels the rhythm of the times and which in every century beautifies itself with new splendor. . . At a time when generous and increasing efforts are being made in various sectors to rebuild that visible unity of Christianity which corresponds to the wishes of the Divine Redeemer, it is quite natural that the forthcoming council should provide premises of doctrinal clarity and mutual charity which will quicken the wish in our separated brothers for the desired return to unity and it will pave the way.

"Finally, to a world which is lost, confused and troubled by the constant threat of new and frightful conflicts, the forthcoming council must offer a possibility for all men of good will to turn their thoughts and intentions toward peace. . . These are the fruits which We so much expect from the council."

In all of the Pope's spoken and written words on the council there are constant references to what he longs to see as its results. These are: Christian unity, peace and social order and "to see all people enter on the way of truth, charity and peace."

But Pope John XXIII, who knows his Church history extraordinarily well, has been realistic enough to acknowledge that "those who continue to work after Us will be able to gather the council's fruits more abundantly."



## VII

### CATHOLIC JOURNALISTS SPURRED SETTING UP OF INFORMATION OFFICE FOR VATICAN COUNCIL

The coming Vatican council has made the top officials of the Church more conscious than ever of the value and importance of public information.

No other ecumenical council in the Church's history has had to contend with a body of faithful accustomed to having news by newspaper or radio no more than a half-day old with their morning coffee.

It was certainly unimagined before the present council that worldwide audiences might witness its solemn sessions from an easy chair in the comfort of their own homes, such as television will now make possible.

The development of mass communications media has created a public hunger for information. And those who must feed the public in quick and easy doses have come knocking at the door of the Vatican.

Because the demand--always respectful but no less demanding--has been so insistent, the Vatican authorities have been compelled to listen. And, because the arguments have been so persuasive, the Vatican authorities have responded. The response has created, for the first time in a history of 21 councils, an office of public information.

Only a few months had passed after the Pope's first revelation--in January, 1959--of the coming council when the first petitions from journalists of several nations were addressed to the Papal Secretariat of State. Two of these, detailing concrete proposals, came from the United States.

The annual recurrence of meetings and congresses inevitably took up the problem. One of the earliest and most significant of these came from the sixth world congress of the Catholic Press at Santander, Spain where 400 Catholic journalists from 28 countries met July 6 to 10, 1960.

In its final resolutions the congress expressed the wish that Catholic news agencies "be duly informed in conformity with the demands and practices of modern means of transmission, so as to enable them to prepare public opinion in the most efficacious manner for this great event in the history of the Church."

In the summer months of 1961 and 1962 there were another eight assemblies of national groups which discussed the same subject and took even bolder steps. A meeting of Catholic journalists at Seggau, Austria, in May, 1961, made its proposals for development of a council information office and gave them to Franziskus Cardinal Koenig, Archbishop of Vienna, to take to Rome.

In the same month the editors of 20 Catholic dailies in the Netherlands presented Bernard Cardinal Alfrink, Archbishop of Utrecht, with a similar memorandum to bring to the attention of the Central Preparatory Commission for the council.

From the beginning of his pontificate, Pope John XXIII had received groups of journalists on occasion and had counseled them on the practice of their profession. But the first concession to newsmen in respect to the ecumenical council came on October 30, 1959, when Domenico Cardinal Tardini, then Papal Secretary of State, granted the first press conference on the council.

When the *motu proprio* (papal decree) "Superno Dei Nutu" of June 5, 1960, included a secretariat for communications media among the preparatory bodies for the future council, it was at first assumed that this would serve as an information agency for the council. It was immediately made clear that this secretariat would, instead, concern itself with studying the communications media for the purpose of making proposals for the council's agenda.

Although the correction of the assumption caused disappointment in some quarters, there remained the more important fact that the Church, for the first time in its history, intended to take all communications media into serious consideration in an ecumenical council.

However, a few months later Archbishop Pericle Felici, secretary general of the Central Preparatory Commission, announced that the Pope had ordered the establishment of a special news information office for the council. The nucleus of that office materialized a year later when, on October 10, 1961, Msgr. Fausto Vallainc, an Italian priest-journalist, was named to organize an information office.

While making the announcement Archbishop Felici also underlined several "positive and negative duties" for those reporting the council. The positive duties included having a background of the history of councils and acquiring an appreciation of the nature of the Church and its teachings. The Archbishop also stressed the need for patience and reserve.

The negative counsels contained a key to an understanding of the Vatican's traditional reticence in dealing with newsmen. They

were: Do not invent false news stories; do not create false sources of information; do not represent inferences as facts; and do not impede works reserved to the council by carrying reports on them in the press.

The first bulletin of the council information office was issued on November 6, 1961. For the most part it confined its information to giving the titles of projects taken under study by the Central Commission and to the addition of explanatory notes on the topics, without reference to the actual discussions. This was done to avoid anticipation of detailed discussion of the agenda, which was reserved to the council Fathers.

The Pope himself took the lead in expressing the Vatican's recognition of the value of the communications media during the council. This was done chiefly in two audiences: one to the Foreign Press Association of Italy on October 24, 1961; the other to the International Federation of Chief Editors on May 28, 1962.

He told the members of the Foreign Press Association: "We are fully aware of the valuable services which the press can render in presenting the council in its true light and making it understood and appreciated as far as possible by the great public."

"We are and we wish to be, above all, at the service of the truth," he said. "You also have this desire, gentlemen, in a very special way, and this is the honor of your profession."

He frankly admitted to the editors in the second audience that the cooperation of the press "seems not only useful but in certain ways is indeed indispensable" to the ecumenical council.

"It is our intention," he declared, "to give new and greater development (to the council press office) which we have instituted as part of the Central Preparatory Commission of the council, so that public opinion may be suitably informed."

"It is in fact our great wish that journalists may not be obliged, because of a lack of sufficient information, to make guesses which are more or less true and to publish ideas, opinions and hopes which later may prove to be unfounded or erroneous."

But, if anyone were to think that the Vatican was now prepared to tell all, the Pope served fair warning that the Church "knows how to make use of discretion and silence."

The releases provided by the council information office, he said, would "certainly be limited because of the demands of discretion, but they will be positive and adequately plentiful to enable you to practice your noble profession here under conditions which we hope will be satisfactory both to you and to your readers."

The council information office has now opened its headquarters in the ground floor of the Congregations Building just outside St. Peter's square. The headquarters is equipped with desks, phones and radio facilities, and also provides a lounge. Places for radio, television and press reporters have also been provided in the council hall in St. Peter's basilica.

Msgr. Vallainc's staff includes liaison officers for seven language groups: French, English, German, Spanish, Portuguese, Italian and Polish.

The information office is prepared to supply background hand-outs on various aspects of the past and present councils. It furthermore plans to hold regularly scheduled press conferences and to issue printed communiques.

## VIII

### STATEMENTS OF BISHOPS THROUGHOUT WORLD GIVE INDICATION OF CHARACTER OF COUNCIL

The voice of an ecumenical council is the voice of the bishops of the world together with that of the pope.

Just as the utterances of His Holiness Pope John XXIII have given an indication of the character of the coming Second Vatican Council, something of the council can also be known from the statements of the world's bishops. For an ecumenical council is the assembly of the pope and bishops legislating together for the universal Church.

The voice of the worldwide episcopate was heard in the antepreparatory and preparatory phases of the council. It will certainly be heard more than ever in the discussions and decisions of the actual council, which will begin October 11.

In the three years preceding the council there have been almost 300 pastoral letters written by bishops in dioceses throughout world. This figure does not include numerous other statements of the world episcopate in various other writings, conferences and discourses.

Many of these pastoral letters were an echo of the exhortations of the Pope, urging clergy and laity to prepare themselves intellectually and spiritually for the council. But almost all of them also contained brief glimpses of what the individual bishops thought about the future council and its content.

Some elements were common to all of the pastoral letters. All of them defined and described a council. All of them joined the Pope in calling for prayer and penance. All in some degree touched upon unity, peace, charity and truth.

Where the bishops indicated their thoughts on the agenda of the future council, one of the most frequently mentioned topics was the doctrinal development of the nature and role of the episcopacy.

Archbishop Emile Guerry of Cambrai, France, treated this topic at length in a pastoral letter of May 28, 1961. He wrote:

"The first Vatican Council had defined the primacy and infallibility of the pope, but was interrupted by the war of 1870 when it was getting ready to study the project on bishops. It traced an apparent change in the divine constitution of the Church founded on the unity of the apostolic college of the twelve with Peter as the

head. One can now already discern the repercussions it will have in the Oriental churches for the council to put in full light the mission of the bishop in his role as teacher, pastor and head of his particular church. . .

"But the bishop is not solely or primarily the pastor of the particular church of his diocese. He is first of all a member of the episcopal college which succeeds the apostolic college. A great problem of the moment will undoubtedly be that of the 'collegiality' of the episcopate to which the Pope has already drawn attention, showing how the ensemble of all the bishops scattered throughout the world and in communion with the Pope bear under his authority as supreme head the responsibility of the evangelization of all men."

Archbishop Andreas Rohrer of Salzburg, Austria, was even more plain spoken. He made the point that the Church should not be thought of as an absolute monarchy, because its life is based on the episcopal concept. He added:

"The pope is not over the Church and over the bishops as a Caesar, but as a brother among brothers, as Peter. He is undoubtedly the first and the source of the fulness of powers. But every bishop participates in the responsibility of the entire Church."

Richard Cardinal Cushing, Archbishop of Boston, in his pastoral letter of March 18, 1962, anticipated the same question as a part of the agenda of the coming council.

"The Second Vatican Council," he said, "will take up the unfinished business of the First Vatican Council in this matter of a 'theology of the Church.' The earlier council began the work by defining the position and powers of the supreme pontiff. The Second Vatican Council must now do the same thing in delineating with new insight the position and authority of the bishops."

Franziskus Cardinal Koenig, Archbishop of Vienna, listed the question of bishops as being among those he expects the council to treat. He said:

"Re-evaluation of the episcopal function, without diminishing the prerogatives of Peter, is a universally expressed desire. As a consequence, works on the interdiocesan level and national episcopal conferences would have greater importance than they do now. It is necessary to insist on accenting the principle of the 'subsidiary function' in the Church; that is, it is not necessary to insist on emphasizing the powers of the central administration but of emphasizing decentralization."

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## VIII

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A member of the Preparatory Commission on Bishops and the Government of Dioceses, Bishop Casimiro Morcillo Gonzalez of

Saragossa, Spain, stated that "the 'theology of the episcopate' will be treated thoroughly, giving a greater emphasis to the responsibilities of Bishops in the general problems of the Church."

The general tenor of these and other letters seemed to indicate that the "episcopate" might characterize the Second Vatican Council in the same way that "infallibility" became the single word which most characterized the First Vatican Council.

The two items which ranked next in frequency in the pastoral letters of bishops were the union of Christians and the role of the layman in the Church.

Giovanni Cardinal Montini, Archbishop of Milan, Italy, made these observations in his pastoral letter of January 6, 1962, with which he marked the Church unity octave:

"It is necessary to pray, to know and make known the great and complicated questions which have kept so many Christians until now away from Catholic unity. . . It is necessary to modify our spiritual attitude in their regard, no longer considering them irreconcilable enemies and strangers, but as brothers unhappily detached from the living tree of the one and true Church of Christ.

"Will the council succeed in such a difficult result? This is a secret of the future, indeed a secret of God. Let us pray that at least we Catholics, to whom the inestimable fortune is given to be close to the center and heart of Christian unity, be made humble, worthy, generous and ready to hurry along the day when we may embrace those many separated Christians who wish with us--perhaps even more than we--to enjoy the fulness and the presence of Christ in His true and only Church."

Earlier, Archbishop Lawrence Shehan of Baltimore, writing in January, 1960, when he was Bishop of Bridgeport, Conn., noted that divided Christianity is a scandal to both Protestants and Catholics. He continued:

"They [the Protestants] not only recognize the necessity of Christian unity but they also see clearly that the basis of such unity cannot be achieved by simply throwing overboard all Christian teaching. Intellectually and emotionally they are prepared to receive the truth of the Church if it is adequately expounded to them. . . The circumstances which aggravated the break with the Church have lost their importance through the centuries; what was important then is not the same under present conditions."

Christian union was a topic in the joint pastoral of the Canadian Hierarchy of April 25, 1962, and of the Spanish Hierarchy of February 18, 1961. The Canadian Bishops urged Catholics to "understand better and love their separated brothers." The

Spanish Bishops pointed out that "there is only one way to be in union with the pope and that is to be in union with the bishop."

Maronite Rite Patriarch Paul Meouchi of Antioch wrote on unity in his pastoral letter of February 2, 1961, from the viewpoint of the schisms in the Oriental Church. He said:

"Christians divide themselves into sects and heresies in the measure in which the level of their sublime vocation is lowered; they separate themselves from unity in the measure that they separate themselves from charity. The road to unity today, tomorrow and always consists in this: the sacrifice of personal opinion so that the believer does not equate the doctrine of the Church to the measure of his own intelligence; the sacrifice of fanaticism so as not to shape the tradition of the Church according to the model of a particular nationalism; the sacrifice of passion so as not to regard the authority of the Church in the light of personal pride."

Cardinal Cushing, in his Lenten pastoral, added an observation on Christian union which was repeated in many of the other bishops' letters:

"While we must be patient and not expect too much too soon, we must also see to it that no labor of ours is left undone which will help men find the religious unity in Christ for which He Himself so fervently prayed."

Both Cardinal Cushing and Cardinal Koenig expressed their confidence that the council will elaborate on the role of the laity in the Church. Other bishops in their pastorals sought to impress upon the laity their immediate participation in the success of the council.

A joint pastoral of the Indian Hierarchy in February, 1962, said that "the council concerns all Catholics and not only their bishops, therefore all the faithful must feel themselves deeply bound for its success and for the actuation of its decisions."

Archbishop Joseph Urtasun of Avignon, France, asked Catholics to make their desires known to him, saying, "The bishop is not so aloof and isolated: How could he bring your anxieties and your desires to the council if he knows them imperfectly?"

Two of the pastoral letters took cognizance of the widely discussed element of reform.

Cardinal Montini, in a letter of February 22, 1962, discusses reform in general:

"Reform properly understood is a perennial force in the Church which tends to bring the divine idea to human reality and vice versa. It is the ordinary and constant program of the Church. But when one speaks of reform in reference to an ecumenical council

one normally thinks of serious, entrenched and widespread abuses and extraordinary provisions to counteract them. This is what happened in various preceding councils. The characteristic of this council, however, derives from the fact that its convocation was prompted more by a desire for good rather than a flight from evil."

Auxiliary Bishop Walter Kampe of Limburg, Germany, on the other hand, wrote specifically about the reform of the Roman curia, the Vatican administrative staff. He said:

"The reform of the Roman curia does not depend on the council but on the Pope himself. . . It is absolutely out of place to speak of tension, in terms of the council, between the universal episcopate and the Roman curia. One can, however, be certain that some of the council decisions will have repercussions on the Roman curia."

The pastoral letters contained, furthermore, a wide range of practical suggestions made by the bishops to their faithful.

Julius Cardinal Doepfner, Archbishop of Munich and Freising, cautioned Catholics "not to anticipate changes but be ready for obedient acceptance of the council decisions."

In a similar vein, the Bishops of the French province of Aix in a joint pastoral declared:

"One must expect that the council will take certain decisions which will have repercussions in the ordinary life of the faithful. In some cases it will probably be necessary to renounce certain established customs and that may prove to be difficult. . . Doubtless not everyone will understand everything, and then it will be necessary to appeal to faith."

The Bishops of the French province of Tours encouraged their subjects to "await the decisions of the council in patience and faith. Experience teaches that in great events curiosity is always avid for sensational and spectacular news. Discretion and prudence are enjoined upon the true children of the Church."

The Bishops of India in their joint pastoral said that "from a purely human point of view the council has great authority because of the vast experience of its members and the thorough preparation. But one should remember also that, besides the bishops present at the council, there will also be the Holy Spirit."

## IX

### THIS COUNCIL WILL DIFFER GREATLY FROM PRIOR CHURCH MEETINGS

In comparison with the past 20 ecumenical councils the Second Vatican Council will be unique in many respects.

It will have the largest attendance. An estimated 2,400 voting members will be present, compared with the First Vatican Council's 774, which until now has been the largest of the councils.

Those present at the first ecumenical council at Nicaea in Bithynia (now a part of Turkey) in the year 325 are counted at 318. They came only from North Africa, Asia and Mediterranean Europe.

The great Council of Trent opened on December 13, 1545, with no more than 31 bishops in attendance. Though the attendance rose to 203 before the closing session, those present came only from Italy, France, Germany, Spain and Portugal.

The Second Vatican Council will have more representatives from more places than past councils. The breakdown of its anticipated attendance will be approximately 40 per cent from Europe where 47 per cent of the world's Catholics live; 34 per cent from the Americas with 43 per cent of the Catholics; 16 per cent from Africa which represents three per cent of the world's Catholics, and about 10 per cent from Asia and Oceania with 7 per cent of the Catholics.

The coming council will be the first at which, because of the speed and convenience of modern transportation, the attending bishops coming from distant lands will not be compelled to remain in Rome during the recesses between sessions.

The other advantages which modern conveniences will give to the council are almost too numerous to list. In no other council were there electric lights, telephones, typewriters, recorders, radio, television, electronic computers, rapid worldwide communications.

The Second Vatican Council will be the first since the eighth-century beginnings of the Papal States to be held under circumstances of complete separation of Church and State in Italy.

The Papal States are generally dated from the Donation of Pepin in the year 754. The papal domain continued for a thousand years until 1867 when Garibaldi invaded the Papal States with his



insurgents. The First Vatican Council was in progress when the gates of Rome were stormed in 1870 and the last stronghold of the popes' temporal power fell.

The future council will be the first since the Protestant Reformation to be attended by non-Catholic observers officially delegated by their church authorities.

In September, 1868, an apostolic letter was issued to the leaders of the Eastern churches not in communion with the Holy See inviting them to attend the First Vatican Council. The text of the letter was leaked to the newspapers, and this is sometimes given as the reason why the Orthodox Patriarch of Constantinople returned unopened the letter presented to him by a papal representative. A more probable reason is that the Patriarch already knew from the newspapers that the invitation insisted strongly on papal authority and for that reason refused it.

In any case, the other separated Eastern patriarchs followed suit. A similar letter was dispatched in September, 1869, to various Protestant leaders, most of whom declined to accept. Protestant representation as observers at the council was therefore slight and insignificant.

The Second Vatican Council will be the first council in the history of the Church in which, as it is expected, there will be no interference by secular governments. The first 19 councils were involved to a greater or lesser degree with secular governments, either by direct convocation of the council by the ruler or by attendance of his legates.

The First Vatican Council did not invite the heads of Catholic states, as did its immediate predecessor, the Council of Trent. But during the First Vatican Council the French government protested to the Holy See against items on the agenda dealing with relations between Church and State. The Austrian government also protested and tried to organize a united protest of several European powers. Britain and Bavaria also contemplated formal protests, but decided against them.

In no previous council have the bishops of the world together with so many scholars and experts had such a voice in the preparation of a council's agenda.

Pope Pius IX on December 6, 1864, revealed his idea for summoning a council only to the cardinals in Rome and asked each of them to submit his opinion. Twenty-one responded.

His Holiness Pope John XXIII first revealed his intention to the cardinals present in Rome, but asked them to maintain secrecy until the cardinals of the world could also be informed.

When Pius IX asked for opinions and suggestions, a letter was sent secretly in April, 1865, to 35 Latin Rite Bishops and a few of the Oriental Rites.

In the antepreparatory phase of the Second Vatican Council opinions were solicited by a letter of June 18, 1959, to 2,594 members of the hierarchy in 134 nations. More than 80 percent replied.

In 1865 a commission of five cardinals was named to prepare an agenda for the First Vatican Council. About 100 canonists and theologians were later called in on the work of preparation.

With Pope John's *motu proprio*, *Superno Dei Nutu*, of June 5, 1960, 10 commissions and two secretariates were formed to prepare for the Second Vatican Council. Eventually, together with the members and consultants of the Central Preparatory Commission, the number of those involved in the preparation of the agenda was to grow to more than 1,000 bishops and experts.

If Bishop William Ullathorne of Birmingham, England, could write on the opening day of the First Vatican Council, "Never did a council begin in better and holier dispositions," what could he not say on the eve of the II Vatican Council?

The first eight of the 20 ecumenical councils were celebrated in the Near East, which took the lead in theological research in ancient times. The other 12 have taken place in the West in the three nations which constituted the nucleus of Western Christianity: Italy, France and Germany. Half of these 12 councils of the West have been held in Rome.

The first six ecumenical councils defined doctrine against heresy.

The Council of Nicaea (325) defined the true divinity of the Son of God and condemned the heresy of Arius.

The First Council of Constantinople (381) defined the divinity of the Holy Ghost and condemned the heresy of Macedonius.

The Council of Ephesus (431) defined the personal divinity of Christ and the divine maternity of His Mother and condemned the heresy of Nestorius.

The Council of Chalcedon (451) defined that Christ has both a human and a divine nature and condemned the heresy of Eutyches.

The Second Council of Constantinople (553) condemned the errors of Origen who held that there was an inequality among the Divine Persons and that there is no eternal punishment.

The Council of Constantinople (680) defined the two wills in Christ, the divine and the human, and condemned the heresy of the Monothelites.

The seventh to the 11th ecumenical councils were concerned with disputes, reforms and theological problems which have relatively little bearing on modern life.

The 12th ecumenical council, the Fourth Lateran Council (1215), was important since it marked the culminating point of papal temporal power and enacted broad reforms. The 13th council, the First Council of Lyons, France, (1245), was concerned chiefly with the crusades.

The 14th council, the Second Council of Lyons (1274), effected a temporary reunion of the separated Greek Church with the Holy See and laid down rules for papal elections. A similar short-lived reunion with the Greek Church was accomplished by the 17th council at Florence.

The 15th to 18th councils were concerned with crusades, disputes among antipopes and their supporters and with attempts at reform.

The great council of reform which still has its effect on modern faith and practice was the Council of Trent (1545 to 1563).

Three hundred years passed before the next, the 20th ecumenical council, the first at the Vatican. On December 8, 1869, the city of Rome woke before dawn to the festive sound of the city's church bells. A pelting rain blew in coldly from the sea. The population of Rome was swollen with 150,000 outsiders of every kind and of every pursuit.

Present in St. Peter's basilica for the opening were about 700 bishops and an estimated 20,000 faithful. The episcopate represented the entire Catholic world: 200 Italians, 70 Frenchmen, 40 Austro-Hungarians, 36 Spaniards, 19 Irish, 18 Germans, 12 English and 19 from other European countries. The Oriental Rites sent about 50 bishops, the United States 40, Canada 9, Latin America 30, and the mission territories about 100.

As at the opening, so at the closing of the council on July 18, 1870, the climate in Rome was stormy. At the moment in which the vote was taken on the constitution, Pastor Aeternus, defining papal infallibility a violent storm broke. Lightning and thunder raged for an hour and a half. A lamp had to be brought to the papal throne so that Pius IX could read the results of the voting and the text of the decree confirming the constitution.

"On the evening of July 18, 1870," an eye-witness wrote, "such a crowd left Rome that it was necessary to add additional coaches to the trains going to Florence and (the papal port of) Civitavecchia. Three days earlier war was declared between Germany and France."

The days may now be counted until the opening of the 21st chapter in the history of the councils of the Church. There is every reason and hope that the 21st ecumenical council, the second at the Vatican, will be, as Pope John anticipated, "the most moving and most solemn spectacle offered to the world of angels and of man."

## CHURCH IN U.S. TO BE REPRESENTED AT COUNCIL BY 250 PRELATES; ONLY 45 ATTENDED FIRST VATICAN COUNCIL

The United States Bishops who attend the Second Vatican Council will represent for the first time in such an assembly a Church which has fully come of age.

Four ecumenical councils back, the New World had not yet been discovered--not by Columbus, at least. And it was only a short time after Columbus' discovery that the Fifth Lateran Council, the 18th of the councils, was held in Rome from 1512 to 1517.

During that council, Vasco Nunez de Balboa was on his way to the Pacific and the Spanish conquistadores and missionaries were just beginning to penetrate the Americas.

By the time of the opening of the Council of Trent in 1545, Francisco Vazquez de Coronado had led his expedition into what is now the southwestern United States, and Rodriguez de Cabrillo had explored the Pacific coast of North America.

Before the closing of the Council of Trent in 1563, the French were colonizing the shores of the St. Lawrence River. Franciscan missionaries were fanning out into the regions of the Southwest, the Dominicans were in Tampa Bay and the Jesuits were preparing to establish their first mission on Chesapeake Bay.

Three hundred years passed between the closing of the Council of Trent and the opening of the First Vatican Council in 1869. In that time the missions were founded and flourished. Possessions became colonies and colonies became a nation. In that span of years the United States was born.

When the First Vatican Council was called, the young nation was just beginning the work of recovery after the tragedy of the Civil War, Gen. Ulysses S. Grant had just entered office as the 18th president of the U.S.

The members of the U.S. Hierarchy at the First Vatican Council represented what the Holy See still considered as mission territory, technically at least, for the U.S. was still under the jurisdiction of the Sacred Congregation for the Propagation of the Faith.

Thirteen of the 50 States had not yet been admitted to the Union: Colorado (1876), Montana, North Dakota, South Dakota and

Washington State (1889), Idaho and Wyoming (1890), Utah (1896), Oklahoma (1907), Arizona and New Mexico (1912) Alaska (1959) and Hawaii (1960).

The American Archbishops were invited, by a letter of Cardinal Alessandro Barnabo of May 18, 1868, to select one man to go to Rome and join in preparing an agenda for the First Vatican Council. He was Father James A. Corcoran, Vicar General of the Charleston diocese. Father Corcoran arrived in Rome in November, 1868, and served as a consultor of the Theological-Dogmatic Commission, whose president was Cardinal Luigi Bilio.

Against the one priest who helped prepare the agenda for the First Vatican Council there were five cardinals, nine archbishops, 12 bishops and 37 priests of the U.S. who were invited to prepare for the Second Vatican Council.

The U.S. delegation at the First Vatican Council was made up of five archbishops and 40 bishops. Eighteen of these were the guests of Father Silas F. M. Chatard, rector of the North American College.

To make room for them, Father Chatard moved some of his seminarians into a dormitory, and gave the archbishops and bishops the small, cell-like rooms, where they suffered through the incessant rains of the winter of 1869 without heat.

A marble plaque on the wall of the old American College on Humility Street--now renamed Casa Santa Maria dell'Umilta--names the members of the American Hierarchy who took residence there during the council. They were:

Archbishops Martin J. Spalding of Baltimore and John B. Purcell of Cincinnati; Bishops John B. Lamy of Santa Fe, Tobias Mullen of Erie, Francis P. McFarland of Hartford, John McGill of Richmond, Bernard J. McQuaid of Savannah, John J. Williams of Boston, James R. Bayley of Newark, John J. Conroy of Albany, William H. Elder of Natchez, John Loughlin of Brooklyn, Patrick N. Lynch of Charleston, James F. Wood of Philadelphia, James M. O'Gorman, O.C.S.O., Vicar Apostolic of Nebraska, and James Gibbons, Vicar Apostolic of North Carolina. The latter, later to become a cardinal, was the youngest American bishop and the youngest bishop in attendance at the council at 35 years of age.

The U.S. contributed two seminarians also to the corps of stenographers during the First Vatican Council: Theodore Metcalf of the Boston diocese and Peter Geyer of the Cincinnati archdiocese. A priest in graduate studies and five seminarians will be members of the corps of stenographers from the U. S. in the coming council.



While the First Vatican Council was in progress, the American Bishops met once or twice a week in an assembly hall of the North American College. Later the conciliar authorities instructed that the hierarchies of nations of the same linguistic groups should meet together to reach a common agreement on the disciplinary matters which they wished to be considered.

Accordingly the chosen delegates of England, Ireland, Canada, Australia, British India, the British colonies and the United States held periodic meetings at the North American College.

This turn of events brought under the same roof two outstanding figures in the debate over the definition of papal infallibility: Archbishop Henry Edward Manning of Westminster, England, one of the most vigorous proponents of infallibility, and Bishop Edward Fitzgerald of Little Rock, Ark., who cast one of the two dissenting votes on the final ballot on infallibility.

The solemn public session of July 18, 1870, in which the vote was taken on the constitution defining papal infallibility, was also the last session of the First Vatican Council. On the day following, all the Fathers of the Council were given permission to return to their dioceses for the summer with the understanding that they would be back again for the resumption of conciliar business on November 11, 1870.

By the end of the week of July 20, 1870, all the American Bishops had left Rome. Two months later, on September 20, the gates of Rome were stormed by the Italian troops and the council was never resumed. Pius IX issued the bull, Postquam Dei Munere, on October 20, suspending the council indefinitely. It was never formally terminated, except by canon 229 which rules that a council is automatically suspended with the death of the pope who convokes it.

On October 11, 1962, an anticipated 250 members of the American Hierarchy--cardinals, archbishops, bishops and abbots--will take their places together with the Fathers of the Second Vatican Council. They will represent 43 million Catholics of a matured and vigorous Church in the United States.

They will be assisted in their work by a newly created Rome office of the National Catholic Welfare Conference, which will supply them with the means necessary to make a substantial contribution to the work of the council. The Rome office, an extension of the N.C.W.C. Headquarters in Washington, D.C., will be under the general direction of the N.C.W.C. General Secretary, Msgr. Paul Tanner, and under the Rome direction of Msgr. Paul Marcinkus,

a priest of the Chicago archdiocese employed in the Vatican Secretariat of State.

Msgr. Marcinkus will be assisted by Msgr. Joseph Emmenegger of the Milwaukee archdiocese as liaison officer, and by Father Robert Triscoe of the Chicago archdiocese as research director.

The N.C.W.C. Rome office will put a number of consultants in specialized fields at the service of the American Bishops. These will be chiefly Americans with a knowledge of American problems, men from the universities and congregations in Rome. There will also be a secretarial pool and a number of linguists to serve the Bishops.

With the exception of that of Italy, the United States delegation will probably be the largest of any single nation at the Second Vatican Council.

## MAJOR MATTERS ON THE COUNCIL AGENDA

Three questions which promise to be of special interest during the coming Second Vatican Council are a clarification of the role of bishops, the exemption of Religious in dioceses, and a declaration on the theology of the lay apostolate.

Interest in them will stem not only from the fact of their relative newness, but also because their application will be universally felt.

Strictly speaking, none of the three items are new. The role of bishops was established by Christ Himself. The question of the exemption of Religious dates from the Church's earliest history. The lay apostolate also dates, in a manner of speaking, from the times of primitive Christianity.

They are said to be relatively new questions, however, because their inclusion in the future council is prompted by new circumstances in the ever changing application and expression of the Church's changeless essentials.

It should also be observed at the beginning that the three questions are not, as has been suggested, symptomatic of crises within the Church.

Father Luigi Ciappi, O.P., Master of the Apostolic Palace and Theologian of the Papal Secretariat of State, answered this charge in an article published recently in *L'Osservatore Romano*. He wrote in the Vatican City daily:

"There is no crisis in the Church: neither in the area of faith, nor in that of morals, nor in that concerning its unity, nor concerning the prestige of the authority which governs it.

"Though it is true that lacunae and partial obscurity, stains and lapses among a certain number of its members are not wanting, the Roman Church on the whole offers today the clear signs and guarantees of the true Church of Christ. . . And, in spite of the new and furious storms hurled against it by militant atheists, by the attempts of new schism, by invading secularism, even within Catholic ranks, it does not feel threatened with shipwreck, and it is not meeting for the purpose of launching a desperate S.O.S."

The three questions have already been indicated in the material submitted by the preparatory commissions for the council agenda. The first question was submitted by the Preparatory Commission

on Bishops and Government of Dioceses under the title "relations between Bishops and the Church's Central Administration."

The matter of exemption was submitted by the Subcommission on Interrelated Material on "The Relations between Bishops and Religious in their Dioceses."

The final question is contained in the single project of three parts submitted by the Preparatory Commission on the Lay Apostolate for inclusion in the council agenda.

The question of the role of bishops was treated frequently and at length in many of the pastoral letters of the bishops of the world in the three years before the council. It has likewise been treated in book form: notably by Archbishop Emile Guerry of Cambrai, France ("*L'Eveque*," Librairie Artheme Fayard, Paris, 1954).

The office of a bishop as a successor of the apostle is of divine institution, contained in the Scriptures (John 20, 21) and given the effect of law in the Code of Canon Law (art. 329). The divine mandate was given first to Peter, and then again to all the apostles.

Thus Archbishop Guerry comments: "The power of ruling and governing the universal Church resides first of all in the Supreme Pontiff. Then, through him, it resides in the episcopal college which is united with him. The one and the other is the same universal jurisdiction."

The mission of the bishop is to teach, to exercise spiritual government and to sanctify. The mission of the pope, the Bishop of Rome, is the same. But the role of the pope is primatial.

The practical effect of the question before the Second Vatican Council will be to determine, according to the demands of the times and within the limits of the nature of the bishop's mission, to what extent the bishop may exercise his powers in his own diocese without referring to the jurisdiction of the Bishop of Rome or to the congregations and offices of the Church's central administration to whom his powers are delegated.

The question of the exemption of Religious refers to that provision in the Code of Canon Law (art. 251) which places religious communities and societies under the jurisdiction of the Sacred Congregation of Religious of the Church's central administration, and therefore removes them from the jurisdiction of the bishops of dioceses in which they may reside.

When this item appeared in the bulletin of the Council Press Office, reporting the presentation of the project for the council's agenda, such phrases were used as "new requirements and

situations" and "mission countries." The bulletin did not give details on the project, but the phrases used prompted one to imagine various problems that might have arisen.

In mission territories, for example, one might imagine how a society of Religious had worked for many years and in time developed a thriving Christian community. In due course, a bishop might be named in the mission territory and might find that the greater majority of his priests belonged to the Religious society. The problem is obvious: he would have no jurisdiction over his own priests.

In carrying out its mission of teaching and sanctifying, the Church has always required the cooperation of the diocesan clergy, who are subject to the bishop of their diocese, and the regular clergy, who are subject to the superior of their order.

On the other hand, the Religious is bound to pursue the spiritual program and the special works which characterize his or her particular community.

The question arises, then, how to coordinate the jurisdiction and authority of the bishop in his diocese, the loyalty of the Religious to their own particular ideals and the exercise of their rights in such a manner as to produce the best collaboration between diocesan and regular clergy.

Many of the important questions involved are already treated in great detail in canon law. But the "new requirements and situations," as indicated by the Council Press Office bulletin, call for revisions and clarifications, both for the welfare of the Religious and for the greater effectiveness of the apostolate of the dioceses.

The first case of exemption of Religious was instituted by Pope Gregory the Great in 601 at Rome, establishing that the "peace of the monasteries" should be respected by all, including the bishop, so that the monks "might complete their daily duty in all devotion."

By the 12th century all the monasteries had obtained exemption and the nonmonastic religious orders followed their example. But the privilege was used abusively in some instances.

Restrictions were incorporated into the law, therefore, by the Council of Constance (1414), by the Fifth Lateran Council (1512) and by the Council of Trent (1545).

The latter promulgated a general law which indicated the limits of exemption so that it would not infringe upon the authority of the bishops. This was later incorporated into the Code of Canon Law together with various papal decrees that followed it.

The provisions of the Code of Canon Law on the exemption of Religious are now expected to be reexamined in the coming council in the light of several problems of a practical nature which have been created by new circumstances in the Church of these times.

A commission on the apostolate of the laity would have been unthinkable in the preparations for the First Vatican Council. There were some forms of the lay apostolate already established-- such as the Conferences of St. Vincent de Paul, begun in France in 1833, and the Society of Catholic Youth, founded in Italy in 1868--but a true and proper lay apostolate, in the sense that we speak of it today, was not yet mature and even less organized on an international plane.

Today there are many and specialized lay groups which are playing a dynamic role in the Catholic life of their respective nations. As in the United States, for example, there are the Grail, the Christian Family Movement, the Young Christian Workers, Catholic Interracial Councils, professional sodalities and many new foreign and home mission lay groups.

There are legions of lay men, women and youth, competent and ready to serve God and their neighbor under the guidance of ecclesiastical authority. It is recognized that they may sometimes go where an ordained minister cannot go, can evoke a response that an ordained minister might inspire less easily, and can relieve the priest of many tasks and thus free him to give attention to other duties.

The lay apostolate thus presents a powerful instrument which the Church has long recognized should be utilized. Now that the bishops, of every land and every people with their varying needs, are coming together in council, a body of teaching may be expected which will define this force, and legislation may be expected which will govern its action most effectively.

The commission which prepared the material on this question for the agenda of the coming council was one of the largest of the preparatory bodies, with 68 members and consultors. These were bishops of dioceses in the great majority. The fact that there were no laymen on the commission was regarded as strange only by those who forgot or did not know that the lay apostolate is by nature under the direction of the hierarchy.

It is worth noting, however, that the commission was in frequent contact with qualified laymen of various Catholic organizations through direct correspondence and through individual and group contacts. For example, the Conference of the Presidents of International Catholic Organizations created an office of specialists especially



for the purpose of supplying documentation to the commission for its studies.

Anticipating the resolution of such questions as these three in the future council, Father Ciappi, said in the article already cited, that they would produce "more than a reform of the Church in charity," but a "strengthening of its unity and a revival of its charity as a result of the greater brilliance of truth."



E D I T O R I A L   I N F O R M A T I O N

Feb. 28, 1964

CARDINAL BEA ON RELIGIOUS FREEDOM

EDITORS: Following is the text of the address made by Augustin Cardinal Bea, President of the Secretariat for Promoting Christian Unity before a convention (Dec. 13) of Italian Catholic jurists. A story relating to this, datelined ROME and headed CARDINAL BEA UNDERLINES RELIGIOUS LIBERTY IMPORTANCE, was carried on page 14 of the foreign service of 12/14/63-S.

N.C.W.C. NEWS SERVICE

Allow me to begin by congratulating you on the choice of this highly important, I would say fundamental theme. It is certainly not necessary for me to stress how timely it is. In mankind today there is perhaps no aspiration which manifests itself more powerfully than the aspiration towards freedom, and this perhaps because such a large part of mankind still grievously has to struggle to acquire this most precious of blessings.

Perhaps the best proof of this is the joy with which the late Pope John XXIII's encyclical *Pacem in Terris* was received and hailed. Indeed, by no means the least significant reason for such jubilation, together with the great desire for peace, was precisely the assertion in this solemn document of the human person's most essential rights and the substantial acknowledgement of the value of the "Universal Declaration of Human Rights" (1). Furthermore, the subject has become even more timely since the highest assembly of the Catholic Church, the Second Vatican Council, began deliberations on it during its sessions which concluded on 4 December last.

The very factors which demonstrate the great importance today attributed by the Church to the problem of "religious freedom" serve to heighten the interest with which Catholic intellectuals, and you jurists in particular, have taken in the problem itself. These factors are making people ever more aware of the increasingly urgent need to obtain a clear, precise idea of this problem.

Your association has a special reason for taking an interest in this subject: it links you in a special way with the memory of Pope Pius XII, who, at your convention ten years ago, on 6 December, 1953, delivered his famous speech on "The World Community and Religious Tolerance" (2).

Lastly, this very place, this historic hill, where we are gathered thanks to the kind hospitality of the City of Rome, adds an especially solemn emphasis to our inquiry.

My subject today is anything but simple and easy. When I say this, I am thinking not so much of the second part of my lecture's title--the function of religious freedom in social transformations, but of the first part--the very concept of religious freedom, its composing elements, and its precise form in the concrete and complex cases which frequently arise.

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I believe, therefore, that our whole attention should be devoted to the attempt to elucidate, to outline and to specify the concept of religious freedom; only in our conclusions shall I refer to the relationships between this freedom and social transformations.

Obviously, in addressing Catholic jurists, I shall not go to any lengths to expound everything which Christian philosophy teaches on the subject (nevertheless, I shall not neglect even this aspect), but I shall seek to present that which the Catholic Faith teaches, referring in particular to the things pointed out to us by the supreme teaching authority of the Church.

1) "Freedom" in the Teaching of the Apostle Paul.

Where else should we commence our inquiry than in the doctrine of the Apostle to the Gentiles who has every right to be called the herald and the hero of freedom (3)? The freedom of the Christian is indeed a major theme in his Epistles, and one of the principle objectives he strove to achieve throughout the various dramatic episodes of his apostolic life. It was, in fact, this struggle which created his adversaries, those who, although not they alone, caused him so much persecution and long years in prison.

"For, brethren" --he writes to the Galatians --"you have been called to liberty; only do not use liberty as an occasion for sensuality, but by charity serve one another. For the whole law is fulfilled in one word: Thou shalt love thy neighbor as thyself". (Gal. 5, 13-14).

This is his message. It shows us at once that the special aspect of freedom for which Paul strove is not exactly the one which we are considering here today. We are thinking above all of the liberation of the human person from every form of external shackles which are imposed by other men and by society.

Paul, on the other hand, was thinking about man's liberation from the slavery of his basest passions, of sin: that slavery which he describes in words that sound like a cry from one who is groaning beneath the oppressive burden of a heavy yoke:

"For I do not understand what I do, for it is not what I wish that I do, but what I hate, that I do...Therefore, when I wish to do good I discover this law, namely, that evil is at hand for me" (Rom. 7; 15, 21).

When writing of liberty, Paul was also thinking about the Old Testament "law," which was extremely overcomplicated by so many minute traditions and by so many equally pedantic explanations from the "doctors of the law." This law was like the "pedagogue"--slave who guarded and accompanied the children of patrician families, and held their souls constantly under the lash of threats.

"But before the faith (in Christ) came"--writes St. Paul --"we were imprisoned under the law..." (Gal. 3, 23). How different everything was, however, after the act of freedom carried out by Christ! Man is made the adoptive son of God. He receives the Spirit's gifts which inspire his filial feelings towards the Father in heaven and which give him guidance.

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Such a man now looks serenely towards the Father with faithful eyes. He waits heedfully on His every sign and His every wish. And precisely as befits a son, he allows himself to be guided by the Holy Spirit, who is also the Spirit of Christ. In this way he freely follows the law of the Spirit.

This is the framework of the freedom which St. Paul advocates. Who could deny that this teaching contains a definition of the very essence of the liberty of the human person, the aim towards which all liberations should converge? We are dealing with a freedom which is so made, that man shall not shut himself up ~~inside~~ his own narrow egoism, but that he might give himself completely and spontaneously, with his whole being, to truth, to justice, to his fellow men, to God. And this last is necessarily the ultimate aim also of that freedom which we moderns have primarily before our eyes.

Let us thus speak about freedom in the sense of free and full adherence to truth, to justice, to charity, and hence to God himself.

## 2) The Theological Meaning of Man's "Freedom".

This definition of freedom immediately shows that freedom consists of a double element, and that man is always in danger of emphasizing one and neglecting the other, and vice versa.

The passage of St. Paul quoted above also warns us about this danger. St. Paul proclaims: "Ye have been called to liberty;" but he at once takes care to warn us: "only do not use liberty as an occasion for sensuality." By "an occasion of sensuality" he means not merely "fornication, uncleanness, licentiousness," but also "idolatry, witchcrafts, enmities, contentions, jealousies, anger, quarrels, factions, parties, envies, murders, drunkenness, carousings, and suchlike" (Cfr. Gal. 5, 19-21).

You see, therefore, how the Apostle, with his profound understandings of man, at the same time as he champions freedom takes pains to point out the danger of freedom being used as a pretext to support whatever in man is base, unruly and evil; and the danger of man, with his imperfect understanding of freedom, plunging into a new form of slavery. How many times in history has not Paul's assertion of the freedom which given to us through Christ unfortunately been distorted, used as a justification for every form of rebellion against the law, of indulgence of the instincts!

And that which is loftiest in man, his intelligence and his free will, have been made slaves to the passions which force man to do that which he himself does not want to do, that which he detests. At other times, in the name of freedom, such faculties have been deprived of their noble aim, which is to serve truth, justice and God; they have been made empty and debased to the point where they become slaves to license, to caprice and to a selfish shutting out of the outside world.

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Any assertion of freedom must take into account both of these elements: the first one is man's noble and awful faculty of being master of his own actions and of gradually forming his own personality by the free, conscious actions which ultimately will also decide his destiny after life on earth. The second element of freedom consists in the fact that man's exercise of this mastery over his own actions is not, nor can be, an arbitrary act, but one which is based on the reality of man's very nature, created in God's image, and therefore, in the last analysis, based on the law of God, man's Creator.

In other words, the exercising of this mastery over his own actions by the human person is based on moral law, which derives from man's very nature, and is founded ultimately on God, man's Creator.

This second element is the law which St. Paul says is written "in man's heart:" even where there is no law transmitted by Divine Revelation, man does God's will if he follows the "guiding light" which illuminates his conscience (cfr. Rom. 2, 14-15). Conscience is the rule guiding every man. If rightly formed, it is the voice of God the Creator and Lawmaker. By taking himself out of this law, man scorns that which is most noble and human in himself, that which makes him the very image of God.

What has been said excludes, as you can see, any sort of doctrinal, moral or religious relativism.

In affirming this law, it is necessary however to guard against conceiving it as a physical law. No, it is a law which man ought to follow. He accepts it freely and consciously. Truth and God's law are too great for us to be content that they be accepted interiorly as would a slave, that is, only in so far as one is forced to accept them. They should be accepted for their own sake, because their greatness is appreciated. Consequently, man's primary and most serious duty is to seek to know the whole of that reality which is his law, and therefore to seek truth passionately and diligently to free himself from ignorance and error, to search out every possibility of moral and religious instruction.

In order to be able to follow the voice of conscience, one must protect the precious gift of freedom against the thousands of enemies that endanger it. We referred to these when speaking of St. Paul: the whole world of base forces, often disorderly, unrestrained and rebellious as a consequence of original sin. These lead man to connivance and giving in to himself. They prevent him more and more from doing the good he loves and would like to do, while they make him do that which he feels he ought to hate--evil (cfr. Rom. 7, 15).

This is the integral concept of freedom. Both the constituent elements of human freedom--mastery over one's own actions, and the law which springs from man's very nature--are equally essential. Neglecting either one means prejudicing man's dignity in one way or another: man is made either a slave of the basest instincts, either an unhappy person who selfishly closes himself up within the narrow confines of his own ego and allows himself to be dominated by licence and caprice, or a serf of the law, who accepts the law, but with a servile soul rather than freely and consciously.

In this sense, as the Patriarch of Venice, Cardinal Urbani, affirmed recently in the presence of the Pope and of the council, at the celebration of the 4th centenary of the Council of Trent, the Church "is respectful of the highest degree of freedom of conscience" (4).

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### 3) The Import of "Religious Freedom" in Church Teachings

Religious freedom is nothing else than freedom of conscience in matters of religion. As defined by Leo XIII, the great advocate of human liberty, religious freedom is man's right "to carry out God's will and his commands according to the dictates of his own conscience without any hindrance" (5).

We note the clear expressions "to carry out God's will" and "without any hindrance"; they again indicate both the essential elements of human freedom: self-mastery not in order to follow one's own whims, nor to become wrapped up in oneself, but to carry out God's will and to obey His commands. Pope Leo XIII continues: "This true and worthy freedom of the sons of God, which safeguards the dignity of man, is stronger than any form of violence or abuse, and the Church loves it and ever holds it especially dear" (6).

Furthermore, religious freedom encourages that holiest and most intangible possession of the human person, namely, his relationship with God his Maker, his highest good and the ultimate aim of his existence. We have already said that out of freedom of conscience springs the serious duty to strive to learn about one's own duties.

Applying this to religious freedom, that is, to freedom with regard to man's duties towards God, we may now add: since God revealed Himself to man both in the Old Testament and in Jesus Christ, and constituted His Church with the task of continuing to transmit this Revelation to mankind, it follows that man has the serious obligation to know about this Revelation, and to harken to the voice of the Church.

What, then, does the Church teach about man's right to religious freedom? First of all, in what way should the documents emanating from ecclesiastical authority on this subject be read and interpreted. In order to have an exact understanding of such documents, it is of the greatest importance to have before one's eyes not only the two essentials of freedom, but also the historic circumstances in which these documents were issued, and in particular: to which system of doctrine do the expressions contained in the various documents refer, which of the two elements of freedom in these systems may have been denied or ignored, and consequently, which of them is to be reaffirmed by the supreme teaching authority of the Church.

A clear example of this: Pius IX once said that the thesis of "freedom of conscience" was "madness" (7). This expression is certainly disconcerting! But looking carefully at the historical and doctrinal background, we discover that the Pope meant to stigmatize with these words a specific concept of freedom of conscience which looked upon conscience as absolutely free from any bonds of the law of God (8). And this was, and truly is, "madness."

For the same reason Pius XI remarked that the term "freedom of conscience" is equivocal, and preferred to speak of "freedom of consciences." (9) Pope Leo XIII already had seen fit to distinguish between "arbitrary freedom" and "real freedom." Evidently, he said, if freedom of conscience is understood as man's freedom to honor God in the way which most pleases him, or even not to honor Him, such freedom must be considered as an absurdity.

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The Pope noted, however, that the term could very well be understood in the sense that in civil society man should have the right to carry out God's will and to obey His commands according to the dictates of his own conscience, without any hindrance. And the Pope added that the term "freedom of conscience" understood in this second sense, expresses an undeniable truth (10).

Another example: In more recent times, the problem of religious liberty which faced the supreme teaching authority of the Church was a different one. The Church no longer found itself confronted by systems advocating a freedom which meant the repudiation of every moral and religious bond. Rather, the Church faced national totalitarian systems which in a variety of ways and often in extremely serious forms, curbed the right of men to carry out their duties towards God, and the right of Christians to fulfill their duties as sons of the Church; when these systems did not seek to wrench away all religion from man's heart.

The Church opposed these attacks on religious freedom with the peremptory assertion that religious freedom is a person's inalienable and imprescriptible right. In his encyclical *Mit Brennender Sorge* on national socialism, Pope Pius XI declared: "The believer has an inalienable right to profess and practice his faith in the form which is proper to it. Laws which suppress or make difficult the profession and the practice of this faith are opposed to the law of nature" (11).

Pius XII, in one of his radio messages on the new order in the world, included among the "fundamental rights of the person" "the right to private and public worship of God, including work of religious charity" (12). Taking an absolutely identical line, the late Pope John XXIII declared, in his encyclical letter *Pacem in Terris*, that this too should be included among the rights of man: that he may "honor God according to the rightful dictates of his own conscience and therefore the right to profess his religion both privately and publicly (13).

This clearly also stresses the range of freedom of religion. It is not merely a question of one's freedom of opinion in matters of religion, or just of the right to carry out the rites of one's own religion, but of the right to observe, according to the dictates of one's conscience, all his own duties towards God, and to worship Him--and this includes the public worship--both individually and socially.

This breadth of freedom is an essential requirement of man's very nature. He is not pure spirit. Nor is he just an individual. He is also a being born to live and to work in company with others. Man's social nature also shows that the sole limit admissible to this freedom is the common good.

The exercise of freedom must not harm other men's specific rights, either as individuals or as society. Indeed, one cannot admit that flowing from man's nature, taken as a whole, there are both sociability and the tendency to live peacefully in society, and duties and rights which would destroy living in society?

It is obvious, however, that this "common good" appears in concrete forms. The common good of a completely homogeneous society--if such a society exists or has existed--is different from that of a pluralistic society. The reason for the difference is that the possible conflicts among the rights of men are different according to their concrete attitudes.

Correlative to religious freedom, as to any other right, is the right of man and in particular of civil society to respect and safeguard this freedom. In fact, one of the main tasks of public authority is to see that the rights of one and all are recognized and assured, harmonizing them with each other in such a way that every citizen may carry out his duties in the best way (14).

4) "Religious Freedom" and the One who Errs in Good Faith.

The recognitions and protection by the state of its citizens' right to religious freedom create a problem which is one of the most serious and the most difficult, both in theory and in practice. The problem is this: religious freedom involves, as has been seen, the right to proclaim one's faith externally, and to profess it socially.

Now, it is human to err--primarily a consequence of original sin, as is simply ascertained by a glance at the history of mankind. Thus, the question: does the one who errs in religious matter yet retain intact the right to profess and especially to proclaim in public this error?

It is easy to see that an affirmative answer does not apply to one who errs "in bad faith," that is, one who either knowingly closes his eyes to truth and to the derivative moral duties or one who, because of laziness, etc., neglects to be informed and instructed, when such is perfectly possible.

The recognition, in principle, of a right to err even for the one who errs "in bad faith" would amount to a direct and positive allowance of moral wrong, as such, to exist and to spread. (In passing, let it be remembered that in the concrete no human authority is able, and therefore has the right, to judge in the external forum /"in foro externo"/ a person's inner rectitude or non-rectitude).

But what shall be said of one who errs invincibly, in good faith, that is, although he has done whatever he physically can to learn and to form his judgment correctly, he does not succeed in freeing himself of his error? And, if it is answered that such a one in effect retains his right to religious freedom, then: how can there exist a right to profess error and to do wrong, if such a right and such freedom have been given for the sake of the truth and the good? Further: would not this affirmation give rise to extremely serious inconvenience? Would it not be detrimental to the rights of others and of society, and perhaps lead to a free-for-all fight?

Some people resolve the question by quoting the late Pope Pius XII, from his already mentioned speech on tolerance: "That which does not correspond to the truth and to the norm of morality objectively does not have the right to exist, to be propagated, or to be activated" (15).

However, others point out that Pope Pius is speaking of the objective state of things, and in the abstract; in fact, he uses the adverb "objectively" and the pronoun "that which". He thus does not speak of persons, and persons are the only ones who are the subject of rights. The sense and purpose of his enuntiating this principle is not the denial of a right to one who errs in good faith, but the affirmation of the fact that no human authority may give "a positive command or a positive authorization to teach or to do that which would be contrary to religious truth or the moral good".

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(And Pius XII explains: "Such a command or authorization would remain ineffective. No authority could give them, since it is against nature to oblige man's spirit and will to error and evil or to consider one or the other as indifferent. Not even God could give such a positive command or such positive authorization, because these would be contradictory to His absolute truth and holiness") (16).

As we see, Pope Pius does not speak simply of authorization, but of "positive" authorization. Certainly no one may give positive authorization to something which is opposed to truth or to the moral good; I say: give "positive" authorization, that is, to give permission for it, by declaring it simply just and lawful. However, this is other than "negative" authorization, that is, not impeding error or evil.

This latter position, according to Pope Pius XII's explicit declaration, may be maintained in certain well defined circumstances: "Failure to impede this (that is, not preventing whatever is not in keeping with truth and with moral law) with state laws and coercive measures may be justified in the interests of a higher and more general good" (17).

Pope Pius does not therefore deduce from the principle of tolerance any denial of the right of religious freedom to the one who errs in good faith. On the contrary, ten years earlier the same Pope had stated in a general and unconditional manner that the "right to private and public worship of God" is a "fundamental right of the human person" (18). In this statement, the Pope evidently intended to refer to the case of worship done with an upright conscience (otherwise there would no longer be any authentic worship).

On this supposition, it is to be noted that the Pope spoke quite generically. He did not impose the condition: "provided that it is worship that rests on truth"; whereas he would quite certainly have had to point this factor out, if he had believed that it conditioned the existence of the right to religious freedom.

Pope John takes the same line, when in the above mentioned text of the encyclical *Pacem in Terris* he lists as among a person's rights that of honoring God by following "the rightful dictates of his own conscience" (19). Using the word "own," the Pontiff stresses that he is speaking of honoring God in accordance with the dictates of each person's upright conscience, even when this conscience is objectively, yet invincibly, in error. Further on in the same encyclical, the Pope explains: "one must never confuse error with the person who errs, not even when there is question of error or inadequate knowledge of truth in the moral and religious sphere. He who errs is always and above all a human being, and he retains in every case his dignity as a human person; and he must be always regarded and treated in accordance with that lofty dignity. Besides; in every human being, there is a need that is congenital to his nature and never becomes extinguished, compelling him to break through the web of error and to open his mind to the knowledge of truth. God will never fail to act on his interior being, with the result that a person who at a given moment of his life lacked the clarity of faith or even adheres to erroneous opinions, can at a future date learn and believe the truth".

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And the Pope adds (and note his exquisite apostolic tact in saying this): "meetings and agreements, in the various sectors of the temporal order, between believers and those who do not believe, or who believe insufficiently because they adhere to errors, can be occasions for discovering truth and paying homage to it" (20).

One may add another consideration. Why does he who errs in good faith retain--always with the proviso of the safeguarding of the common good--the right to religious freedom? Because he intends subjectively to comply with, and in fact does comply with the moral law and thus with God's will, although implicitly. He does this in the way which is physically possible for him; that is, he acts according to the judgments of his own conscience which he has succeeded in forming in good faith; hence he acts in accordance with his own upright conscience--even though the judgments of his conscience should be objectively erroneous. The substance of the purpose for which man has been given freedom is thus sufficiently safeguarded, even in the case of one who errs in good faith (21). Considering the limitations and the slowness of human intelligence and man's consequent ease in erring in his conscience, one has to say: what a plight if man were asked to comply with the whole of God's law, always in an objectively impeccable manner! Who would then be saved before God's judgment? (22).

Hence, as it is clearly excluded that human authority may "positively" authorize error or wrong to be committed or taught, the right to religious freedom remains intact even for one who errs in good faith and invincibly, provided that the exercising of this right, especially outwardly, does not impair the common good.

This means that the exercise of this right does not positively limit the right of God the Creator to receive the worship due to him from men, or impair the specific rights of individuals or society. In this matter, the general rule is applied: a person's right, no matter what it may be, is forfeited when and to the extent this right impairs the rights of others.

Pope John XXIII observes: "As it is agreed that in our time the common good is chiefly guaranteed when the human person's rights and duties are safeguarded, the chief concern of civil authorities should therefore be to ensure that these rights are acknowledged, respected, coordinated, with other rights, defended and promoted so that in this way each one may more easily carry out his duties" (23). Accordingly, it would seem opportune to emphasize that within the limits in which religious freedom, properly understood, is certainly man's rights, its recognition, protection and fostering by the civil authorities ought to be considered as essential requirements for the common good.

But the question will be asked: is not this interpretation of the teaching of the Church perhaps too broad? In this connection, the words of Pope Pius XII's speech on tolerance are sometimes quoted: "in some," "in certain circumstances," the duty to repress error and wrong does not exist (24). From this some deduce: with the exception of these cases where error may be "tolerated" and only "tolerated"--and such cases, it is insinuated are but few, error and evil must always be repressed. What about such an objection?

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Let us note first and foremost that in this text Pius XII dealt with a question very different from ours. He does not treat the question of the right to freedom of one who errs in good faith, but that of the statesman's behavior in face of error or of wrongdoing, and in doing this, the Pope leaves out of consideration whether the one who errs or does wrong is acting in good or bad faith (25). In fact, he does not even pose the question of good or bad faith--which we have seen is absolutely essential. Only further on in his speech (26) does he refer incidentally to the greater, special regard which the Church has towards one who invincibly errs in good faith.

The texts adopted therefore do not deal with our question, whereas we have seen above that Pius XII explicitly affirms the fundamental right of the human person to worship in private and in public, without at all restricting him to the only objectively true worship. Thus, the texts implicitly affirm also the right to religious freedom on the part of the one who errs invincibly in good faith.

In saying this, we have clearly done no more than state the general principle. This was all we could do on this occasion and in the short allotted time. We appreciate the difficult practical problem that remains: the very exact and detailed definition of that "common good" which in fact can concretely limit religious freedom, or rather its external practice.

Furthermore, there is the problem of the precise delimitation of rights and duties to be resolved by whoever has the task of tempering and adapting individual rights and duties. Anyone who deals with legislative activity--as is precisely the case with you jurists--realizes the enormous difficulty of this task, and knows that even with the very best of good will, there is too often but imperfect success.

Nevertheless, it is very important to have established and stated in principle that the sacrosanct right to religious freedom, even for one who errs invincibly in good faith, remains secure and must be absolutely respected and safeguarded to the point where, and to the extent in which, its exercise does not impose a positive limitation on the right of God the Creator to receive that worship which is due to Him by men, or harm the specific rights of other persons or those of society.

#### 5) Brief Recapitulation. Reference to the Problem of the Relationships between Religious Phenomenon and Social Transformations.

Gathering together in very brief form the results of our very limited inquiry, we perceive the following:

a) The right to religious freedom is an inalienable and essential one for the human person.

b) This freedom has two basic elements: first, the exclusion of all restraint on the part of other men and of society, in order to enable man to fulfill the whole of God's law, without any hindrance, freely and consciously, according to the rightful dictates of man's own conscience.

Secondly, this freedom involves the right not only to take part in the religious rites, but also to profess the faith privately and publicly, to proclaim and propagate it; protecting always, as we have specified, the interests of the common good, the specific rights of God and those of mankind, both as individuals and as those gathered together in society.

c) The right to religious freedom is safeguarded even to one who errs invincibly in good faith, under the same conditions as those which hold for those who do not err; that is, that the exercise of this right does not go against the specific rights, in the sense we have specified, of God, of other men and of society. It is the right and the duty of those responsible for the common good to arrange specific regulation of the matter.

d) A man's right to religious freedom gives rise in all other men, and especially in civil society, to the strict duty to respect, safeguard and defend this freedom; and, in case of need, to temper its exercise with the existing specific rights of others and of those of society as such.

The religious phenomenon has a profound influence on the structure and on the transformation of society. It suffices, as an example, to compare, without evaluation, the non-Christian society of the Roman Empire, and the Christian society of the Middle Ages.

Consider especially certain institutions, such as slavery, or the customs, laws, culture and literature which existed in the one society and the other. Another example: Consider the deep and characteristic imprint Islam has given to the various societies where it has gained sway and to the extent to which it has been accepted by these societies. Remember, too, the typical imprints left by the Buddhist religion, by Confucianism and by Shintoism in their own social environments (27).

If one considers this great influence the religious factor has had and continues to have on man's life, it is even clearer how greatly religious freedom is of decisive importance for society; that is, how decisive it is for man to be able to profess and to practice his religion in full freedom, with neither hindrance, nor arbitrary interference, nor imposed deviations, and with full adherence to the law of God, in accordance with one's own upright conscience.

To conclude: It is known that the idea of the council came to Pope John XXIII precisely in terms of and in consideration of the enormous problems confronting mankind today. In this sense, he stressed in the bull convocating the council that the Church is today witnessing a crisis in society.

The Church is aware that there are tasks of immense gravity and range awaiting it, just as in the most tragic epochs of its history (28). At a time when so many theoretical and practical forms of materialism and atheism are seeking by every means to eliminate religion, every religion, from the face of the earth, and are striving even to uproot the need for religion from men's hearts, it is surely a fundamental duty of all men of good will to proclaim in a loud voice man's inalienable and unalterable right to freedom to give honor to God privately and publicly, to proclaim and propagate his religion, according to the rightful dictates of his own conscience.

Indeed, in this way an incalculable service, one which is never sufficiently appreciated, is rendered to mankind, not merely for the good of our generation, but for that of many, many generations to come.

Augustin Cardinal Bea



FOOTNOTES:

- 1) Cfr. A.A.S., Vol. LV (1963) pp. 295 onwards.
- 2) Cfr. Pius XII, Discorsi e Radio Messagi XV (1953-54) Vatican City 1954, pp. 481-482.
- 3) On this subject see the author's "San Paolo araldo ad aroe della liberta" in "La Civiltà Cattolica" 1960, IV, pages 3-14; in this article Paul's concept of freedom and the story of the Apostle's fight for such freedom are also fully expounded.
- 4) Cfr. Osservatore Romano, 4 December, 1963, p. 4.
- 5) In the encyclical *Libertas praestantissimum* of 20 June, 1888. Cfr. A.S.S., Vol. XX (1887-1888), p. 608.
- 6) Cfr. Ibid.
- 7) In Latin "Deliramentum." Encyclical *Quanta cura* in A.S.S., Vol. III (1867-1868) p. 162.
- 8) In this matter a comparison may also be made with the third clause of the Syllabus taken from the allocution *Maxima quidem* of 9 June, 1862, which runs thus: "Human ratio, nullo proreus Dei respectu habito, unicus est veri et falsi, boni et mali arbiter, sibi ipsi est lex..." (cfr. H. Denzinger "Enchiridion Symbolorum," ed. K. Rahner, Freiburg i. Br. No. 1703).
- 9) Apostolic Letter *Non abbiamo bisogno* of 29 June, 1931 in A.A.S., vol. XXIII (1931) pages 301 onward.
- 10) Encyclical *Libertas praestantissimum* (Note 5).
- 11) "Der gläubige Mensch hat ein unverlierbares Recht Seinen Glauben zu bekennen und in den ihm gemassen Formen zu betätigen. Gesetze, die das Bekenntnis und die Betätigung dieses Glaubens unterdrücken oder erschweren, stehen im Widerspruch mit einem Naturgesetz" (A.A.S., Vol. XXIX /1937/ p. 160.
- 12) Christmas radio message, 1942, (24 December) in A.A.S., Vol. XXXV (1943) p. 19.
- 13) "In hominis iuribus hoc quoque Numerendum est, ut et Deum, ad rectam conscientiae suae normam, venerari possit, et religionem privatim publice profiteri" A.A.S., Vol. LV (1963) pp. 260 onward.
- 14) Cfr. Pius XII, Radio message of 1 June, 1941: "Protecting the intangible sphere of the rights of the human person, and making it easy for men to carry out their duties, should be an essential function of every civil authority" (A.A.S., Vol. XXXIII /1941/ p. 200.) In the same sense, see the encyclical *Pacem in Terris* of John XXIII in A.A.S., Vol. LV (1963) pp. 273 onward.
- 15) Pius XII, Discorsi e Radio Mesaggi, XV (1953-1954), Vatican City, 1954, p. 488.
- 16) Ibid, p. 487.
- 17) Ibid, pp. 488 onward.
- 18) See work quoted in note 12.
- 19) See work quoted in note 13.
- 20) Encyclical *Pacem in Terris* in A.A.S., Vol. LV (1963) pp. 299 onward.

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21) Here the difference is made clear between the one who errs invincibly in good faith and the one who errs in bad faith. He who errs in bad faith commits an act which is formally, that is, objectively and subjectively, wrong. Of him it cannot be said that he possess a "right" to profess and to propagate his own error. In his case we may speak only of "tolerance," by which the error is not impeded solely "in the interest of a higher and vaster good"; (these are the words of Pius XII, already referred to). On the other hand, he who errs invincibly in good faith commits an act which is, as one says, wrong only in a material sense, that is, which is objectively wrong but subjectively good.

22) A further confirmation of what is said in the text is to be found in the common doctrine of Catholic theology on the "eternal salvation of those not of the Faith." This doctrine says that those who, while they err invincibly in good faith, do that which their conscience tells them to be their duty and God's will, may be saved. On this point see the "Letter of the Congregation of the Holy Office" for 8 August, 1949, to the Archbishop of Boston, on the axiom "extra Ecclesiam nulla salus" (outside of the Church there is no salvation). The letter explains that it is not always absolutely necessary for the person to belong effectively to the Church, it is enough to have the desire to belong. This desire, the letter adds, may also be only implicit, that is, it may be contained in the well disposed soul, by which the soul desires and wishes to follow God's will and to conform to it (Cfr. S. Tromp, "Litterae Encyclicae," No. 2: "De Mystico Jesu Christi Corpore", coll. "Textus et Documenta, Series theolog," No. 26, ed. 3, Romae 1958, pp. 69-72; cfr. p. 71; incomplete text also in H. Denzinger, "Enchir. Symb." ed. A. Schonmetzer, Freiburg i. Br. nos. 3866; cfr. No. 3872).

Now, if God thus grants eternal salvation to whomsoever faithfully and sincerely follows his own conscience--even if this is objectively but in the concrete invincibly erroneous--this shows that God acknowledges that the actions done under such conditions are substantially satisfactory for the purpose for which God created man in His own image and gave him an intelligence and free will.

23) "Verum cum nostra has aetate commune bonum maxime in humanae personae servatis iuribus et officiis consistere putetur, tum praecipue in eo sint oportet curatorum reipublicae partes, ut hinc iura agnoscantur, colantur, inter se componantur, defendantur, provehantur, illinc suis quisque officiis facilius fungi possit" (Encyclical Pacem in Terris in A.A.S. Vol. LV /1963/, pp. 273 onward).

24) Pius XII, Discorsi e Radio Messagi, op. cit. p. 488.

25) See on this point the speech on tolerance referred to several times (ibid p. 487) wherein the Pope distinguishes the question of "objective truth" and "the duty of the conscience towards that which is objectively true and good," from that of the "effective behavior of the community of people with respect to the individual sovereign state, and of this state with respect to the community of peoples in matters of religion and of morality." It is this second question which he deals with (in No. V) in the texts which we refer to here.

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26) Ibid p. 491.

27) Naturally, also the specific state of society and the changes it undergoes exercise, for their part, an influence on religious freedom, on its concept and practice. The de facto state of society--that is whether it is homogeneous or pluralistic--determines, as we have already seen, the specific shape of man's rights, and consequently the very shape of the common good and the practical exercise of religious freedom. Furthermore, the changes in society, by influencing man's mentality can determine such a conception of religious freedom and thus its practice. As it is not possible to deal with this aspect within the framework of this essay, let a reference to it suffice.

28) Cfr. "Humanae salutis" Bull, in A.A.S., Vol. LIV (1962) p. 6.

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