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1964.

14-E-1964
RELIGIOUS ORDERS
RESPONSIBLE TO THE
COLLEGE OF BISHOPS

Rev. Dr. Ralph M. Wiltgen SVD
Divine Word News Service
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ROME, Sept. 22 (DW) - Bishop Richard Lester Guilly, 59, Jesuit Bishop of Georgetown in British Guiana, proposed in the Council Hall today that religious orders should not be responsible to individual bishops of dioceses, but rather to the College of Bishops, through its head, the Supreme Pontiff.

"When the dogmatic Constitution on the Church was being discussed in the Council Hall," he told the assembly, "there were lengthy and detailed interventions on the College of Bishops, and not only on its power but also on its responsibility toward the universal Church. But now, when we are treating of the collaboration between Bishops and Religious... there is only talk of the Bishops as ordinaries of individual dioceses, and no mention of the College of Bishops, nor of its responsibility toward the universal Church".

Bishop Guilly said the difficult question of the exemption of Religious orders could not be adequately understood, unless these religious - at least those not of diocesan right - "were considered as auxiliaries to the College of Bishops, through its head, the Supreme Pontiff, for the good of the universal Church."

After pointing out that only two lines in the schema were used to show the purpose of exemption, where the text reads: "but at the same time the Supreme Pontiff may dispose of such Religious as required for the good of the universal Church," Bishop Guilly said "the importance of exemption for the good of the whole Church, in my humble judgment, is not treated emphatically enough."

Bishop Guilly said that through exempt religious orders "the entire College of Bishops through the Supreme Pontiff could be helped in fulfilling its obligation to the universal Church. In other words, the value of exemption must be explained from its supra-diocesan function, from its importance for the universal Church, and especially from its need for the life of the Church in the missions."

He then told how in his own diocese nearly 50 of just more than 60 priests were members of religious institutes, men who came from abroad because he had not enough local born priests. And more than half of the nuns in his diocese were from abroad. "Note well," he said, "that all of these excellent and well trained collaborators can come to us.... because they are exempt, because they are not at the disposal of one bishop only." He asked that this idea of responsibility to the College of Bishops, through the Supreme Pontiff, its head, be made the basis for the whole question of exemption of religious orders.

Nr. 15

Summary of Prof. Joseph Ratzinger's Lecture: "Evolution of the
Schema on the Church.

At the German Press Conference on Wednesday, 23.9.64, Prof.
Joseph Ratzinger discussed two aspects of the schema "De
Ecclesia":

1. concerning the membership of the Church
2. concerning the episcopate

As to the membership of the Church the speaker pointed out the difference between the original projects of the years 1962 and 1963 compared with the actual text, in which he saw a progression from an unrealistic original position to a realistic one. The project of the year 1962 proceeded from the concept of the 'Votum' (: a hidden desire of the Non-catholic to belong to the Catholic Church) which in reality does not exist. At the same time this project puts the non-catholic christians and non-christians on the same level. However, considering the viewpoint of the non-catholic observers during the second session, it was decided, that instead of examining the relations between the Catholic Church and the individual non-christians, to examine the relations between the Catholic and the Non-Catholic Churches. It was pointed out, at the same time, that due recognition is being given to the ecclesiastical character of the other communities. In conclusion, Prof. Ratzinger said: "Thus, the present text broke with the anti-reformative traditions and opened new possibilities for dialogue between the christians."

Considering the "Bishop's Office", the speaker pointed out: "From the beginning of the Vatican Council II one of the leading ideas was to complete the doctrine on the Primacy of the Vatican Council I by a corresponding doctrine on the Bishop's Office." In the text of the year 1962, the concept of the Bishop's College as successor of the College of the Apostles interpreted in such a

way, that the College of Bishops could only practice its ordinary power in a Council, convoked by the Pope. In the same text it was said that the College depended exclusively on the jurisdiction given by the Pope.

In the present text, the participation in the College of the Bishops is seen as "due to the sacramental consecration and to the communion with the head and members of the College". In this way, Prof. Ratzinger showed a double root of the collegiality:

- a) admitting an individual in a community as the sacramental root
- b) really participating in the community with the other bishops as the logical consequence of a).



Press conference by Prof. E. Schillebeeckx on schema 13
Will catholicism remain a "ghetto"?

According to Cardinal Alfrink's explanations, the theologians and all the faithful, have an active part in the Council.

"The Bishops should get acquainted with all that is alive in the hearts of the faithful, with everything they think, believe and hope", - he said.

The Council Fathers should also remain informed of what is living in the world of the Theologians. After the remarks of the Dutch Cardinal, Prof. Schillebeeckx made a critical analysis of Schema 13 and underlined some aspects of this document. In his conclusions he made some remarks concerning "the accent put on the schema and its lack of dynamism".

The Church seems to live still outside the world we actually live in. In this dualism "the world would only be an occasion to practice christian charity". The theological reflection made by the world Council of Churches since its Conference of Evanstone in 1954 "could extraordinarily enrich the right formulation of the catholic point of view regarding this question".

Above all, a christian is a human being and therefore takes part in humanity. The actual schema does not point out sufficiently its relation with the future of humanity - "with the cosmical evolution" - ad Teilhard de Chardin would say - which, by a motion of socialisation and a constant progression, writes the history of the world."

Those who live far from the Church and from Christianity do not receive sufficient orientation of the Council text to attribute a sense to Religion and to the Church, which as such cannot make the construction of the world.

The task of building the earthly city definitely belongs to the whole of humanity and within it, the faithful are present in an active manner, in order to sanctify themselves in Christ, who is "the head of the Church and the Master of the world".

 Prof. Mag. Dr. E. Schillebeeckx born in Belgium and presently professor at the Catholic University of Nijmegen (Netherlands) is a theologian of the Dutch episcopate.

The speech was delivered during the opening ceremony of the DUTCH COUNCIL CENTRE (DO-C) on September 16, by Cardinal ALFRINK in its new office in Piazza Navona. This text is at the same time the document Nr. 142 of the original series of documents of the DO-C.

Already 75 documents have appeared in the principal languages (German Spanish, French, English and Italian). A team of 140 theologians and specialists of various countries work together so that the DO-C becomes a real international service.

CENTRUM COORDINATIONIS COMMUNICATIONUM DE CONCILIO
(C.C.C.C.)

No. 10

U.S. Bishops' Press Panel

September 11

Collegiality could open up before the Church, on the organic level, the possibility of enormous intensification of the whole life of the Church in all its various cells, an American bishop said here.

Bishop John J. Wright of Pittsburgh, a member of the Council Theological Commission, spoke at the U.S. Bishops' press panel.

The bishop explained the possible effects of the expression of collegiality. We would hope, he said, that each bishop would be identified directly with the work of the Church everywhere. There would be pooled energies for missionary work, he cited as an example.

Where there were inadequate means before, Bishop Wright continued, now there would not be isolated dioceses but a single organic corporate body all over the world.

He reminded the press however that collegiality must still be voted on in the context of the schema.

Bishop Wright firmly stated that, in regard to collegiality, any question of the diminution of the Papacy is completely irrelevant.

There is no question of altering the relationship of bishops and the Pope, he said. The real question that collegiality might effect is the relationship between bishops and bishops.

In regard to the question of an episcopal senate, the Bishop of Pittsburgh told newsmen that this issue is not intended to be dealt with in the chapter on collegiality.

He pointed out that the Theological Commission, which has prepared the schema On the Church, handles strictly doctrinal matters. If a senate were to be formed, that would be handled by the Commission On Bishops And The Government Of Dioceses, he said.

Bishop Wright also explained the reasons why the schema's statement on collegiality will be a "teaching", rather than a solemn definition. Those Fathers pressing the Council to speak on the collegial character of episcopacy, he stated, have not urged a definition, but rather the authentic teaching of the Church.

Bishop Wright explained that if the Council Fathers or the Pope asked for a definition, then an adjustment would be made in the present text.

He pointed out that although this Council wants to round out and finish the business of Vatican I, it is not trying to match one definition against another.

CENTRUM COORDINATIONIS COMMUNICATIONUM DE CONCLIO
(C.C.C.C.)

For the C.C.C.C.

From the U.S. Bishops' Press panel

September 22

The exercise of the episcopal office implies communion with the head of the college of bishops, the Pope, a theologian explained here.

The speaker was Father George Tavard, chairman of the theology department of Mount Mercy College, Pittsburgh, and a member of the U.S. press panel. In regard to the question of Orthodoxy and collegiality, Father Tavard said that one could conclude that Oriental bishops, by exercising their episcopal office, are in some way in communion with the Pope.

The statement on collegiality in the council statement on the Church does not exclude them, he said. Father Tavard observed, however, that the text is not clear as to how much communion with the Pope is implied.

Father John Long, S.J. on the staff of the Secretariat for promoting Christian Unity and a student of Orthodox history supplied background information.

It always has been a fact, he emphasized, that the Church recognizes Oriental bishops and their jurisdiction. But the explanations of how they have their jurisdiction, in regard to the Catholic Church, Father Long said, are many and various. Not one of the various individual explanations are documented, he said.

Father Long also remarked that Pope Paul VI has at times used the phrase 'those not in full communion' with the Holy See or the Catholic Church. This indicates that some communion with Oriental bishops and the Pope already does exist. To be sure, Father Long said, this communion is not like that of bishops within the Church with the Pope, but nonetheless it is some form of communion.

9-E-1964
COUNCIL AGENDA:
PASTORAL DUTIES
OF BISHOPS

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ROME, Sept. 18 (DW) - This third session of the Second Vatican Council is moving along at a steady and rapid pace, and today discussion was launched on the schema of the Decree on the Pastoral Duties of Bishops in the Church. This schema runs for 25 pages, has another 17 pages of explanations and notes, and deals with the "bishops' duty and power to teach, sanctify, and feed their flocks".

This new schema is composed of two previous schemas, one that was called Bishops and the Government of Dioceses, and another that was called Care of Souls. When Council Fathers last fall expressed dissatisfaction with the schema on Bishops and the Government of Dioceses, saying it was "too juridical", the Council's Coordinating Commission on November 29 ordered the Council Commission on Bishops "to revise the contents of the schema in conformity with the pre-eminently pastoral goals of the present Council". And on January 23 the same Coordinating Commission ordered that the schema on the Care of Souls should be re-edited and included in the new draft.

The Council Commission on Bishops before the end of January then created five subcommissions and divided the work among them, making each subcommission responsible for drafting its own section. A new title and new sequence of material were necessary in order to properly coordinate both schemas. Suggestions and amendments submitted previously in word and writing by the Council Fathers were likewise incorporated or at least considered.

Each of the five subcommissions met separately last 3-5 March for discussion of their own sections, and on 6-12 March they met conjointly. In this latter full session of the Commission all 42 articles of the present text "were approved by unanimous vote or by a very large majority of votes", a Council document said.

The entire schema is divided into three chapters, since a bishop's office has a triple aspect of "duties toward the whole Church, duties toward his own diocese, and duties determined by his association with other bishops on a regional or national level". Council Fathers were told that this was the first time in history that an Ecumenical Council was giving "synthetic treatment to all the duties of a bishop". The new schema calls "the teaching of the Gospel of Christ" the chief task of a bishop.

Among the items in the schema up for discussion are:

- 1) Diocesan Pastoral Councils, "very desirable for each diocese", to be headed by the bishop and to contain "clerics, religious, and laity";
- 2) pastors who must "take care that the celebration of the Eucharistic Sacrifice is the center and peak of all Christian community life";
- 3) priests of non-contemplative religious orders who "may truly be said to belong to the diocesan clergy, in so far as they participate in the care of souls and carry on apostolic work under the authority of the sacred prelates;" and
- 4) all members of religious orders in general "who should always show filial reverence and devotion toward the bishops, as successors of the apostles", and "should greatly esteem the requests and wishes of bishops and promptly and faithfully carry them out..."

10-E-1964

BISHOP FROM JAMAICA WANTS
BETTER COOPERATION BETWEEN
BISHOPS AND RELIGIOUS ORDERS

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ROME, Sept. 18 (DW) - Bishop John J. McEleney, 68, Jesuit Bishop of Kingston in Jamaica and former Provincial Superior of the New England Province of the Jesuits in the United States, today told Council Fathers that harmonious cooperation between bishops and religious orders working in their dioceses could be better secured if a "mixed commission, composed of bishops and religious, would give careful consideration to various problems and then present their conclusions to the Holy See".

Bishop McEleney said this commission should be "a new permanent agency of cooperation between bishops on the one hand, whose apostolic succession and responsibility give them precedence of rank, and religious orders on the other hand, whose Constitutions and papal privileges ought to be retained but perhaps in a modified form to allow greater dedication to the apostolate of the Church and the needs of the bishops".

Many examples could be cited in which such harmonious cooperation is noticeably lacking, the bishop said. "In order to give at least one concrete example", he then told of a parochial school receiving government aid "where the Moderator of Studies in the space of three years was changed three times. When both the bishop and the civil government inquired why this was done, the only answer was that a religious superior, who lived in another country, had decreed so".

"And yet the bishop and the civil government had joined forces in building up the school, and the government gave a good salary to the religious order for providing a Moderator of Studies. The superior, of course, acted according to rights granted by the Code of Canon Law, but I might say that some provision should be made so that such serious difficulties between a diocesan bishop and exempt religious orders can be avoided in the future".

Bishop McEleney said there seemed to be two ways of solving the problem. "The first way is that proposed by the writers of the schema on the Pastoral Duties of Bishops in the Church, which consists in such a diminution of papal privileges for exempt religious orders, that the religious life would find itself in serious and even grave crisis". He said the schema did not explicitly say this "but actually such repression is most certainly implied in various paragraphs of the schema".

The Jesuit bishop said it appeared certain to him from the provisions in the present draft of the schema that "the spirit and the constitutions of religious orders can radically be changed by individual bishops in whose dioceses religious have the privilege of working. But this would only result in new problems and new frustrations, both for the bishop and for the religious orders, even greater than those which the schema is trying to remedy".

An alternative solution, which he proposed, was the above mentioned mixed commission "which, according to my judgment, is much more suited to the spirit of the ecumenical era in which we live", and corresponds to the desire of Council Fathers for decentralization. He said the commission could meet once every ten years or oftener to study problems that had arisen in the meanwhile and needed a solution.

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The new text of the schema entitled THE PASTORAL DUTIES OF BISHOPS IN THE CHURCH is composed of parts of two previous schemas, the first on BISHOPS AND THE GOVERNMENT OF DIOCESES and the second on THE CARE OF SOULS.

The schema on BISHOPS AND THE GOVERNMENT OF DIOCESES was presented and discussed in detail in Session II of the Council last fall. The competent Commission then made a careful study of the observations made by the Council Fathers. The Commission also includes in the text of the actual schema a further text on THE CARE OF SOULS, which had not yet come up for discussion in the council hall. Conformably to the directives of the Co-ordinating Commission, the revision of the text on Bishops and the government of dioceses disregarded many problems of a strictly juridical nature, since these will be better handled in the Commission for the Revision of the Code of Canon Law.

The new schema is composed of a prooemium and of three chapters. The prooemium synthesizes the general content of the schema and shows its close connection with the Constitution on the Church, emphasizing briefly the general theological principles concerning the position of the Pope and of the Bishops in the Church. The Bishops are concerned either as a whole, i.e. as a body or "college", or individually as "heads" of the Churches which they govern in union with the Bishop of Rome and under his authority.

The schema proposes to establish concretely the pastoral duties of the Bishops, taking into consideration the exigencies and the circumstances of modern times.

The First Chapter, composed of seven articles, takes up the position of the Bishop in relation with the universal Church. The first article, n° 1 of the schema, discusses the power of the Episcopal College, power which is exercised "collegially" in the Ecumenical Council and also outside the Council whenever the Holy Father asks the opinion or recommendations of the Bishops or when he approves or accepts of his own free will something they have agreed on as a body.

The second article expresses the hope that a Council of Bishops will be organized, with members from different nations, to assist the Pope in the government of the Universal Church.

The third article explains the duties of Bishops towards the Church Universal. They are to be interested in the universal problems of the Church, particularly of the Church in mission lands and in countries suffering from a scarcity of clergy. In the use of their temporal goods, the Bishops must take into account not only their own dioceses but also others which are more in need.

Article 4 treats of the obligation of charity towards Bishops who are being, or have been, persecuted because of their Faith.

The fifth article lays down the principle that every Bishop exercises ordinary jurisdiction in the diocese entrusted to him under the authority of the Sovereign Pontiff, who can reserve to

himself or to other authorities whatever questions he may see fit to so reserve.

The last two articles take up the Roman Curia, the organ used by the Roman Pontiff for the government of the Church Universal. The hope is expressed that these offices will be given new structures in keeping with the needs of the times, either as regards numbers, or as regards their names, their respective competence, and the jurisprudence of each. In addition it is requested that the members, the officials, and the consultors of the Curia should be chosen from all nations, and that among the members of the various Curial departments there should be residential Bishops. Lastly, it is recommended that the Curia Congregations should heed the opinions of laymen, thus giving the laity a share in matters dealing with the Church.

The second chapter, which treats of Bishops as "heads" of their particular Churches, is made up of 23 articles and is divided into three parts.

The first part, dealing with "Diocesan Bishops", begins with the definition of a diocese and determines the principle of the jurisdiction of every Bishop in his own particular Church. Then follows a detailed discussion of the role of the Bishop, which is to teach, sanctify, and govern, and of the different forms of the apostolate and of the special attention which the Bishop must pay to special categories of persons: emigrants, sailors, tourists, nomads etc. The last article of this first part states that Bishops prevented from discharging their duties either by age or ill health must be ready to resign of their own accord or in response to an invitation proffered by competent authority.

The second part takes up diocesan boundaries, a topic already discussed in Session II of the Council. Three articles demonstrate the necessity of revising diocesan boundaries and lay down certain rules for the execution of these plans.

The third part, dealing with those who assist the Bishop in the care of souls, begins naturally with the duties of Coadjutors and Auxiliaries. This subject was already discussed in the previous session. A principle is laid down distinguishing between Auxiliaries and Coadjutors, insofar as the Coadjutor has broader faculties than the Auxiliary, and often has the right of succession.

An article in this part of the schema is dedicated to the Diocesan Curia and to the "Pastoral Council" of the Bishop, which is to be composed of priests, religious, and the laity.

The diocesan clergy must remain united with the Bishop, principally through the supernatural bond of charity, bearing in mind the spiritual and temporal needs of the diocese, in such a way that this union will make of them one family of which the Bishop will be the father. Parish priests are the principal collaborators of the Bishops in their mission of teaching, sanctifying, and governing souls, with a special predilection for the poor. All rights connected with the presentation of pastors are suppressed. Pastors must likewise be ready to resign their office, if necessary, because of poor health or advanced age.

Religious, who are very important in diocesan life, must collaborate actively and intensely in the apostolate, always under the direction of the Bishop. It is important and necessary that they take their place in common activities, as priests and religious, ready to comply with the desires of the Bishop in whatever touches on their pastoral parochial action. Their exemption holds good for things internal to the Congregation, but in everything else they must depend on the jurisdiction of the Bishop. Thus, all religious, exempt as well as non-exempt, are subject to the Local Ordinary in everything connected with the public exercise of cult, the care of souls, preaching, catechetical work, liturgical training, works of the apostolate, as also for whatever touches upon the discipline of the clerical state. In the same way they are obliged to observe the decisions of Councils and National Episcopal Conferences. The cooperation and collaboration between the secular and the religious clergy must always be perfect. It is desirable that Bishops and religious Superiors should hold frequent consultations.

The third chapter, treating of Synods, Councils and National Episcopal Conferences, ecclesiastical boundaries and the inter-diocesan functions of the Bishops -- themes previously discussed in Session II, is composed of three parts, subdivided into 9 articles.

It is the desire of the Council that Diocesan Synods and Regional Councils be given a new importance in the government of the Church. The text provides a definition of National Episcopal Conferences, territorial Conferences, and also speaks of their structure and their competence.

The members of the Conferences must include all Bishops, including Coadjutors and Auxiliaries. Every Conference is to have its own proper Statutes approved by the Holy See. Its decisions will have juridical binding force only in determined cases. Contacts on an international scale are to be encouraged between various National Episcopal Conferences.

Territorial boundaries are to be revised in view of a better distribution of dioceses, the formation of ecclesiastical provinces and ecclesiastical regions.

In all nations, if possible, Military Ordinariates shall be organized, along with other organizations able to handle the special general problems which may arise.

] The schema concludes with the prescription that in the Revision of the Code of Canon Law, there should be clear norms for making this Council Decree effective, with all due respect to the observations of the Council Fathers and the findings of the Council Commissions. The Council also asks for the preparation of a special pastoral Directory for Bishops and Pastors, as also additional Directories on pastoral activity for determined categories of persons, and on catechetical instruction in general.

FOREIGN SERVICE

-12- MONDAY, SEPTEMBER 21, 1964

U.S. PRELATE FORESEES
A 'SENATE' OF BISHOPS

By Religious News Service (9-21-64)

ROME (RNS) -- An American prelate predicted here that the Second Vatican Council would endorse creation of a senate of bishops, ranking over the Roman Curia, to work with the Pope in the government of the Church by accepting chapter three of De Ecclesia, the schema on the Church.

Archbishop Joseph T. McGucken of San Francisco, replying to questions at the U.S. bishops' press panel, recalled that this chapter, dealing with the collegial authority of the bishops, had been overwhelmingly approved in principle at the Council's second session.

"If chapter three is passed," he said, "an imminent next step will be the establishment by the Holy See of some body (of bishops) working with the Pope -- above the Curia," he said.

The question of the collegiality of the bishops and its application in the day-to-day government of the Church was described by Pope Paul VI at the opening of the third session as the "weightiest and most delicate" task before the Council.

He was referring to the problem of defining a sharing of episcopal authority consistent with the supremacy of the Pope, which was dogmatically defined by the First Vatican Council (1869-70).

At least four-fifths of the bishops approved the collegial principle in preliminary votes at the 1963 session. The principle maintains that the bishops form a collective supreme authority, with the Pope as first among them.

Discussing what he said was the need for some sort of council of bishops to assist the Pope, Archbishop McGucken said the conditions of the modern world and the relative proximity of peoples demanded much greater cooperation between the Vatican and the dioceses.

He said there was great promise in the idea of a council or senate of bishops in such matters as the sharing of priests from well-supplied countries with those where a shortage exists, and in the distribution of financial aid.

Furthermore, he added, it is felt that the Curia is not sufficiently international, being predominantly Italian, to know the Church's needs in the rest of the world. On top of all this, he stressed, the Curia, being an executive arm, is not in the same position as the bishops, who have primary responsibility for pastoral work.

The session's first week also saw Archbishop John C. Heenan of Westminster, England, express belief that the Council, which began in 1962, should adjourn for two or three years at the end of the current session.

This, he argued, would permit the various commissions to work out details of Conciliar directives, and the Council Fathers could then return to debate and vote on the results.

RELIGIOUS NEWS SERVICE

FOREIGN SERVICE

-17- MONDAY, SEPTEMBER 21, 1964

COUNCIL VOTE ENDORSES
COLLEGIALITY OF BISHOPS

By Religious News Service (9-21-64)

VATICAN CITY (RNS) -- The Second Vatican Council, at its 84th general congregation, began dealing with what Pope Paul VI had described at the opening of the third session as the "weightiest and most delicate" item on its agenda -- the collegiality of the bishops.

At the outset, by a sweeping majority -- 2,012 votes to 191, with two ballots void -- the Council Fathers approved an amendment of chapter three of the schema, *De Ecclesia* (On the Nature of the Church) which proclaimed the collegiality of the bishops, thus upholding the view that the bishops make up a kind of college with the Pope in the government of the Church.

The Council Fathers, in a second vote -- 2,116 to 10, with one void vote -- agreed to another amendment which set forth that the bishops are the successors of the Apostles and that the Pope is the successor of St. Peter.

It was announced by Archbishop Pericle Felici, secretary-general of the Council, that 39 votes in all would be taken on the third chapter of the schema. Expected to be voted on the following day was Article 10 which states that "by the directive of Christ," the bishops are "joined together" with the Pope in governing the Church.

The issue of collegiality sharply divided the Council at its second session last year. At the 63rd general congregation on Nov. 8, Bernard Cardinal Alfrink, Archbishop of Utrecht, was applauded when he strongly upheld collegiality and went on to say that the distinction between the administrative and judicial procedures of the Roman Curia should be extended to all areas. In reply, Alfredo Cardinal Ottaviani, Secretary of the Congregation of the Holy Office, not only opposed collegiality, but said he was opposed to any obligatory consultative organ of the Pope, because "this would limit or condition the universal, immediate and supreme power of the pontiff." He was referring here to proposals for creating a senate or council of bishops to aid the Pope in governing the Church.

Before the votes were taken, Bishop Franjo Franic of Split, Yugoslavia, a member of the Theological Commission, read a report on the difficulties involved in accepting the new text before the Council.

He said the text proposed to affirm "a certain new doctrine on the bishops sharing in the Pope's supreme power." But a number of bishops, he stated, did not believe that this could be supported from Scripture or Tradition. Nor, he added, could it be seen how it fitted in with the dogma of papal infallibility proclaimed by the First Vatican Council in 1869. For these reasons, he argued the document should be revised.

(more)

He was followed by Franz Cardinal Koenig, Archbishop of Vienna and a member of the Theological Commission, who proceeded to introduce the text for the bishops' approval.

The next speaker was Archbishop Pietro Parente, Assessor of the Congregation of the Holy Office, who put forward reasons why the text should be approved. He said it left the Pope's supremacy intact, but put it in a more attractive light. Moreover, he stated, the college of bishops would have no authority "except with Peter at its head," and it must operate with the Pope and never without him.

Archbishop Parente said collegiality had sufficient backing in Scripture and was based on Church Tradition, not on new opinions. He said the word "college" was not used in the ancient sense of a college of equals. He recalled that both Popes Pius IX and Pius XII, in defining the doctrines of the Immaculate Conception (1854) and the Assumption (1950), consulted the bishops beforehand.

Auxiliary Bishop Luis Henriquez of Caracas, Venezuela, another member of the Theological Commission, said the Council Fathers would take four votes on the question of leaving the restoration of the diaconate to national episcopal conferences.

He said the bishops would be asked to vote on whether the diaconate should be reserved to celibate men or broadened to include married men of mature age.

The Council debated briefly the draft decree dealing with practical measures to increase the bishops' powers and to decentralize the government of the Church.

Paul-Emile Cardinal Leger of Montreal, Canada, urged the prelates to adapt their teaching methods to the needs of modern man, who was "technically-minded, of a critical spirit and rejected paternalism."

The cardinal was applauded when he remarked that bishops sometimes use archaic and antiquated language. He went on to urge reforms in bishops' titles and modes of address.

The general congregation was presided over by Eugene Cardinal Tisserant, dean of the Sacred College and chairman of the Council Presidency. He took the floor to announce that complaints had been received from "not a few Council Fathers" that certain periti (experts) were holding conferences and some members of the Theological Commission had been distributing literature against the two reports regarding the schema on the pastoral duties of bishops.

Cardinal Tisserant took the occasion to state that all members of the Council had an obligation scrupulously to observe recent directives regarding the secrecy of Commission deliberations.

Copies of the reports on the schema were distributed by Archbishop Felici. He said one of them formulated objections to accepting the three-part Article 18 of the schema, while the other favored acceptance of the text. The schema was drafted on the proviso that collegiality would be accepted and put into force.

8 MORE VOTES ENDORSE ASPECTS OF COLLEGIALLY

By Religious News Service (9-22-64)

VATICAN CITY (RNS) -- Eight votes -- all producing overwhelming affirmative majorities -- were taken by the Second Vatican Council at its 85th general congregation on various aspects of episcopal collegiality, the sharing by the bishops with the Pope in the government of the Church.

The Council adjourned with 28 more votes still to be taken on sections of chapter three of the schema, De Ecclesia (On the Church). Four votes, also endorsing aspects of collegiality, were taken on the previous day.

Two of the four earlier votes had not been tabulated in time to be announced Sept. 21, but the results were disclosed by Archbishop Pericle Felici, the Council's secretary-general, at the beginning of the following congregation.

The third vote was on the section of the chapter which states that the bishops, successors of the Apostles until the end of time, have the mission, assisted by priests and deacons, to preside in the name of God over the flock of which they are shepherds as teachers of doctrine and ministers of government. The result was: 2,103 affirmative votes, 106 nays.

The fourth vote was on the passage which states that just as the office bestowed on Peter personally as the first of the Apostles is to be transmitted to his successors (the Popes), so also does the office of the Apostles continue to be exercised by the sacred order of bishops. The vote: 2,091 in favor, 115 against.

Contents of the eight other sections of chapter three and votes recorded were:

1. This sacred synod teaches that the bishops, by divine institution, have succeeded the Apostles as shepherds of the Church. For, 2,198; against, 50.

2. The episcopal order is a sacramental order. For, 2,201; against, 44.

3. The fullness of the sacrament of orders is conferred through episcopal consecration. For, 2,117; against, 123.

4. Episcopal consecration confers the power of sanctifying, and also the power of teaching and governing, but by its very nature this power cannot be exercised except in communion with the head of the college. For, 1,917; against, 328.

5. Only bishops through the sacrament of orders may assume new members into the college. For, 2,085; against, 156.

6. Just as by the disposition of Our Lord, St. Peter and the Apostles constitute one apostolic college, in the same way the Roman Pontiff, the successor of Peter, and the bishops, the successors of the Apostles, are mutually united. For, 1,913; against, 323.

7. An individual becomes a member of the episcopal body by virtue of consecration and by communion with the head and the members. For, 1,898; against, 313.

8. The college of bishops has no authority except with the Roman Pontiff. The latter's power of primacy remains intact. For, 2,114; against, 90.

Julius Cardinal Doepfner, Archbishop of Munich-Freising, Germany, one of the Council moderators, presided.

VOTES FOR COLLEGIALLY SEEN
PROMOTING UNITY MOVEMENT

WEDNESDAY, SEPTEMBER 23, 1964

By Religious News Service (9-23-64)

VATICAN CITY (RNS) -- The endorsement of collegiality -- the sharing of authority between the Pope and the bishops toward which the Second Vatican Council was steadily moving -- was described by a leading member of the American press panel as having far-reaching implications for Christian unity efforts.

Father George Tavard, A.A., of Mount Mercy College, Pittsburgh, said that for Eastern Orthodox Christians "the concept of the Church has always been collegial" and thus the key chapter three of the schema De Ecclesia (On the Church) was "closer to their own teachings."

"For Protestants," he added, "the Church is explaining that the definition of papal infallibility is not the whole concept of the Church.

"It will place the Church in a different light, not under the authority of one man. In this more organic way, the primacy exists in the Apostolic college and the college exists under the primacy."

Father Tavard and other members of the press panel concurred in noting that the Catholic Church had continued to recognize the validity of episcopal consecrations among the Orthodox Churches. They also agreed that there remained a "degree" of communion with the "college" of Roman Catholic bishops and its head, the Pope, that opened the new collegiality to Orthodox bishops.

Among those who submitted questions to the panel were Orthodox Archimandrite Andrew Scrima of Paris, a Romanian priest under the jurisdiction of the Ecumenical Patriarchate in Istanbul, and Dr. Eugene R. Fairweather, professor of divinity at Trinity College, University of Toronto. They are delegate-observers at the Council.

Archimandrite Scrima agreed that formal Roman Catholic recognition of collegiality was an important historic event, but he questioned the Second Vatican Council's continued reaffirmation of papal infallibility. This dogma was defined at the First Vatican Council (1869-70).

"From an internal church standpoint," the Orthodox prelate said, "a door has been opened on a long journey. Like every beginning, it must be applauded. But it is paradoxical that what is an almost revolutionary change in the Roman attitude toward bishops is far short of the Orthodox practice of giving them total power."

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Dr. Fairweather, an Anglican, agreed that the developments at the Council's third session had served to reduce the obstacles to dialogue between the Roman Catholic Church and Protestants. And he joined with Archimandrite Scrima in regarding the declaration on collegiality as giving liberal Catholic theologians material with which to work out a formula counterbalancing the papal supremacy declared in 1870.

At the same time, he said, he found no cause for surprise that a panel expert had reaffirmed the validity of a decree of Pope Leo XIII in 1896 declaring "absolutely null and void" the validity of the episcopal consecrations of the Anglican Church.

However, Dr. Fairweather said he found reason for satisfaction in the general tenor of the text on collegiality as well as in the debate on the issue of "Marianism" -- involving the role to be assigned to the Blessed Virgin Mary in the Church.

He expressed belief that the final text on Mary would reduce the Marian issue as an obstacle to Catholic-Protestant understanding.

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UNITED CHURCH OF CANADA ORDERS STUDY OF MINISTRY

By Religious News Service (9-23-64)

ST. JOHN'S, Nfld. (RNS) -- At its closing sessions here, the biennial General Council of the United Church of Canada ordered a study of the denomination's ministry in the light of clergy resignations and theological school dropouts.

Several ministers have been reported as resigning their pulpits to enter the teaching profession, there is a shortage of applicants and what was described as "unprecedented" numbers of dropouts of candidates in the arts and theology.

Notable among the many memorials from presbyteries and conferences were those which asked for inclusion of social science training in the Church's theological courses.

The Council said its agenda this biennium documented "a growing sense of frustration among congregations and presbyteries and ministers as they seek to actualize the Church's ministry in a changing society."

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COUNCIL TOLD: AVOID IMPRESSION
SCHEMA NEGLECTS PRIESTHOOD

By Religious News Service (9-23-64)

VATICAN CITY (RNS) -- A French prelate cautioned the Second Vatican Council against giving any impression that in dealing with the episcopate it was neglecting the priesthood. He said priests needed and should be given support and encouragement in their apostolic work.

Bishop Louis Jean Guyot of Coutances, France, spoke during the 85th general congregation at which the principal themes -- embodied in the schema on the pastoral duties of bishops -- were the relations between priests and bishops and between bishops of dioceses and the religious orders.

He proposed that all texts in the various schemata concerning the priesthood should be gathered together, since this coordination would provide an over-all theological vision of the priesthood and stress the continuity between the Council's doctrine on the episcopate and the doctrine on the priesthood.

"This," Bishop Guyot said, "would assure that no impression of neglect of the priesthood by the Council would be given, and priests would be supported and encouraged in their difficulties and in the apostolate."

And, he added, "there should be real teamwork between bishops and priests, not mere passing personal contacts."

His appeal was supported by two other French prelates, Archbishop Joseph Urtasun of Avignon, and Bishop Alexandre Renard of Versailles.

Archbishop Urtasun said "a bishop's important duty is that of developing union between himself and his priests and between the priests among themselves, so as to insure collaboration of the apostolate."

Moreover, he stressed, collective pastoral collaboration in questions of supraparochial or intraparochial activities is essential, and hence "priests and bishops should form one family, mutually helping one another."

Bishop Renard agreed that "priests and bishops need each other for their mutually necessary mission. Bishops also need the advice of the priests."

Still another French prelate -- Bishop Jean Sauvage of Annecy -- urged that an attempt be made to establish an organic unity in the text on the priesthood. He said this text should emphasize not merely the duties of priests toward their bishops, but also the duties of bishops toward their priests, both individually and collectively.

"There should be stress on the duties of priests to the bishops as persons, but more stress on their bond with the episcopal order and the universal mission of the Church," he said.

Bishop Sauvage was followed by Auxiliary Bishop Marius Maziers of Lyon, who said he thought there was not sufficient stress in the schema on the relationship between bishops and Christ, whose witnesses they were before the world.

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The French prelate said the Council should set forth the conditions of bishops "as witnesses in the world today, with their obligations of humility, simplicity, poverty and closeness to their fellow men."

"The pastoral spirit of the bishops," he said, "must not be content to preserve the status quo, but it must be missionary, aiming at saving all men of goodwill, not merely the faithful of the Church. Pastors must go out to men and sow the seed, according to their possibilities."

Archbishop Pablo Barrachina Estevan of Orihuela-Alicante, Spain, said he thought it was of great importance for pastoral activities to have a vision of the diocese as the Church Universal in miniature.

"In the past," he stated, "our vision of the Church has been too juridical and not sufficiently mystical. The proper vision demands mutual love and the sharing of material goods as well as spiritual benefits between bishops and priests and between priests themselves and between parishes."

Bishop Juan Jose Iriarte of Reconquista, Argentina, said "the bishop of today must endeavor to convince rather than to dominate." He noted many of the Council Fathers had stressed the need for bishops to know their flocks and their living conditions.

Speaking on the question of bishops and the religious orders, Bishop Richard L. Guilly, S.J., of Georgetown, British Guiana, said the text of the schema dealt with the pastoral duties of bishops, but its treatment of cooperation between bishops and religious gave the impression that the only question at issue dealt with apostolic work in individual dioceses.

"It should be made clear," he said, "that in their external activities, the religious must always remain available to the Pope for the apostolate, with and under the college of bishops. Hence, we should be on our guard lest individual bishops get such power over the religious as to eliminate their availability to the Pope and thus cause serious harm to the Church at large. Care should be taken in referring to religious priests as belonging to the diocesan clergy, since this term was used earlier as referring only to those priests known as secular."

The same matter also was discussed by Archbishop Eugene D'Souza of Bhopal, India, who said there had been much talk of cooperation between religious and bishops in the apostolate.

However, he added, while everyone recognizes the need of cooperation, "from this thesis and the antithesis so far presented, we must form a synthesis. There are elements of truth on both sides of the controversy."

"The religious fear a lack of understanding of their spirit and aims. As has been said somewhat bluntly, they dread falling under the dictatorship of some 'diocesan Pope.' For their part, bishops complain that their religious are too often unduly individualistic, not sufficiently cooperative, slow to adopt new methods.

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"Both sides have something to correct. The religious should not push their privileges, but should develop a sense of common responsibility. Just as religious superiors have a place in an ecumenical council, so should they have a role in the national episcopal conferences, or at least in some mixed commissions for the study of mutual problems.

"This would obviate the danger of being under the thumb of individual bishops."

Bishop D'Souza went on to say that one of the great effects of collegiality would be an increase of community sense.

"The mission of Christ is our mission," he said. "There should be no use of the words 'mine' and 'thine.' This spirit will improve the relationship between the religious and the bishops. If this does not work, then no law will ever achieve this effect."

From Archbishop Miguel Dario Miranda y Gomez of Mexico, speaking in the name of all the bishops of Latin America, came a plea for widespread cooperation in stepping up the flow of religious vocations.

"Wherever there is a dire need of vocation recruitment," he said, "it should always be made very clear that effective cooperation is necessary all along the line. There should be close collaboration between the Pontifical Work for Priestly Vocations and the Pontifical Work for Religious Vocations.

"Abuses should be avoided on either side. The forthcoming pastoral directive should make it clear that the coordination of all vocation recruitment is the responsibility of the bishops."

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CANADIAN PENTECOSTALS VOTE
MISSION AMONG FRENCH-SPEAKING

By Religious News Service (9-23-64)

MONTREAL, Que. (RNS) -- The Pentecostal Assemblies of Canada voted at its 24th Biennial General Conference here to establish a "beachhead of French evangelism" among French-speaking Canadians outside Quebec Province.

In a resolution, the Assemblies noted that very little has ever been done by any Pentecostal body, "including ourselves," to reach French-speaking people outside Quebec. It added that those people "constitute a very important segment of our society, with the only permanent and official language other than English."

Pentecostal Assemblies membership across Canada is 144,000. The French segment, nearly all from Quebec, forms only a small minority of several hundred.

The Conference also named its officers for the next two years. The Rev. Thomas Johnstone of Nanaimo, B.C., was re-elected general superintendent. Other officers are Dr. Charles M. Wortman of London, Ont., general secretary; and the Rev. George R. Upton of Calgary, executive director for missions.

Representatives of nearly 700 Pentecostal congregations in Canada attended the six-day Conference.

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COLLEGIALITY PHASES APPROVED
IN VATICAN COUNCIL VOTES

By Religious News Service (9-23-64)

VATICAN CITY (RNS) -- The Fathers of the Second Vatican Council endorsed eight more phases of the concept of collegiality during the 85th congregation.

Six votes were taken on the third chapter of the schema De Ecclesia (On the Church), which defines episcopal collegiality, in which the bishops share with the Pope in the government of the Roman Catholic Church.

In each case the aspect of collegiality in question was supported by overwhelming majorities.

The sections on which the bishops balloted and the voting follow:

The order of bishops succeeds the College of the Apostles in Magisterium and pastoral government, in union with its head, the Roman pontiff, and never without him, is likewise a subject of supreme and full power over the Universal Church, but this power may never be exercised independently of the Roman pontiff. Yes, 1,927; no, 292.

The power of binding and loosing given to Peter personally was also given to the College of Apostles in union with its head. Yes, 1,943; no, 307.

With due respect to the primacy and authority of its head, the bishops exercise their own power for the welfare of the faithful and even of the whole Church with the help of the Holy Spirit. Yes, 2,096; no, 152.

This supreme power is exercised in Ecumenical Councils. Only the Roman Pontiff can invoke, preside over and confirm Councils. There can be no Ecumenical Council not confirmed or at least accepted by the successor of Peter. Yes, 2,245; no, 127.

This same collegial power in union with the Pope can be exercised by bishops throughout the world, provided the head of the college calls them to collegial action, or at least approves their unified action freely. Yes, 2,006; no, 204.

The collegial union of the bishops is reflected in the relationship with their Church and with the Church Universal. Bishops represent their Churches and all of them, together with the Pope, represent the entire Church in the bonds of peace, love and unity. Yes, 2,105; no, 56.

As of the 85th congregation, the Council Fathers had endorsed 18 aspects of collegiality; 22 more were still to be voted on.

ACCEPTANCE OF COLLEGIALLY CALLED MOST
RADICAL STEP SINCE COUNTER-REFORMATION

THURSDAY, SEPTEMBER 24, 1964

By John Cogley

Religious News Service Special Correspondent

VATICAN CITY (RNS) -- Since the Second Vatican Council began two years ago, world Catholicism has been going through a traumatic "identity crisis," an upheaval psychiatrists maintain can hit an individual at any time during his life.

It may seem absurd to say that an institution as venerable and highly structured as the Catholic Church, after 20 centuries, is still debating just what it is, but that is precisely what the 2,300 bishops gathered here from every corner of the globe have been doing since they were first summoned to Rome by the late Pope John.

Two thousand years from now, another gathering of Christian bishops may be pursuing the same goal. For, in the final analysis, to the Catholic his Church is a mystery, not a conundrum but a supernatural fact defying rational explanation. He can count its clergy and lay members, tabulate its rules and regulations, describe its rich liturgy, organize its dogmas and teachings into a brilliant theological synthesis, and recite its history in detail. But the essential Church, described usually in metaphors like "The Bride of Christ," "The Mystical Body of Christ," or the currently favorite phrase "The People of God," remains forever unfathomable.

There is an organic spiritual principle which unites clergy and laity, men and women of all races and climes, and, according to the ancient doctrine of the Church, even links the living with those who went before them and have joined the Church triumphant. That principle too is in the realm of theological mystery: it is faith in the man Jesus Christ who claimed to be divine and who millions of divided Christians 2,000 years later still believe was the Son of God.

Without the faith, the solemn debates carried on in the great aula of Saint Peter's Basilica must have been inexplicable. With it, no explanations were necessary.

For the Fathers of the Council were discussing what Jesus intended His Church to be. An institution governed solely by His vicar, the successor of Saint Peter, who would delegate His supreme powers to other men called bishops in order to enable them in His name to sanctify, to teach, and to govern their portions of the kingdom? Or did the Lord, rather, establish a "college" of bishops, successors of the apostles, with the successor to Peter as its head and chief spokesman, who would preside over the Church universal?

In sacramental language, the questions might be put this way: Does episcopal consecration merely create a special rank in the priesthood comparable to but not equal to that exercised by the Pope of Rome? Or, rather, has every bishop by his very consecration received the "fullness of the priesthood" to which nothing can be added?

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These were the issues underlying the Council Fathers' lofty arguments about "collegiality." The question was basically scriptural and theological, though its resolution will affect the daily life of the Church in many concrete ways. New accounts which ineptly stressed the power factors at work were misleading when they gave the impression that the controversy was merely a jealous struggle between "papalist" and "anti-papalist" forces in the Church. This should be evident from the fact that Pope Paul VI himself encouraged the controversy. A year ago he put it first in importance among the many topics facing the Council.

The supremacy of the Pope was never in doubt. What had been in question was whether the bishops of the Church, in union with the Pope as their head, were empowered "by divine right" -- as successors to the apostles -- and acting as a "college" -- to share in the supreme government of the universal Church.

As the votes on specific questions relating to the doctrine were read to the Fathers, it became quickly evident that by far the majority upheld the "collegial" understanding of episcopal consecration, authority, and spiritual mission.

Of course opinion was not unanimous. Three hundred-odd Fathers voted no on some of the questions presented to them. But that still left almost two thousand giving their placets.

So sharply was opinion divided among highly placed theologians here in Rome that two relations (opening presentations) were made to the Council before the discussion began.

The anti-collegial presentation was given by Bishop Franjo Franic, a Yugoslav, who questioned not only the sacramentality of episcopal consecration and the doctrine of collegiality but threw in a warning against establishing a new order of terminal deacons, married or unmarried. If they were celibate, the bishop held, they would detract from the number of men in the priesthood. If they were married, their families would be a burden on the Church.

To the surprise of almost everyone but his old students who knew he taught the doctrine years ago, Archbishop Pietro Parente, assessor of the Sacred Congregation of the Holy Office, delivered the pro-collegiality introduction. It was generally known in Rome that his superior, the indestructibly conservative Alfredo Cardinal Ottaviani, had been a powerful opponent of the doctrine.

Bishop Franic, attacking the schema before the Fathers, did not flatly deny any of the proposals that went under the heading of "collegiality." But he stated that he and many others had certain theological difficulties connected with them. That in itself made it premature for the Council to take such a definitive step at this time, he said.

He recalled, for example, that the first Vatican Council -- which a century ago was brought to an untimely end before the exact status of the bishops could be gone into -- taught that the Pope was "supremely and fully" powerful in the Church. How, then, could such a teaching be reconciled with the idea that the college of bishops (even keeping in mind that the Pope is the head of such a college) is also fully powerful? Wasn't there a contradiction there?

The bishop also questioned how firm were the scriptural and theological bases for the doctrine. As for tradition -- well, the Fathers of the Church, ecclesiastical writers, saintly doctors, and especially past Popes all affirmed without hesitation that the powers of the Pope were received directly from Christ while those of the bishops come immediately from the Pope and only mediately from Christ.

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Archbishop Parente carefully disposed of each of these difficulties.

He pointed out that there was no whiff of either Gallicanism or "conciliarism" in the draft documents the Fathers were called to vote upon. This was a wise move for both these musty words suggest to the history-minded bishops either schismatic movements in the past to break away from the authority of Rome or attempts to subordinate the Pope to the will of an Ecumenical Council.

Archbishop Parente then stated that there is no contradiction between "primacy" and "collegiality," since the Pope's power cannot be divorced from that of the bishops nor theirs from his. When the Pope exercises his power, he does so with the assent of the bishops whose chief and spokesman he is.

He asserted that the scriptural basis for the doctrine -- based largely on the Gospel according to Saint Matthew -- had been approved by the Biblical Pontifical Commission.

As for tradition, Archbishop Parente pointed to the history and practice of the early Church, the writings of Augustine and other Fathers of the Church, and even the recent examples of Pope Pius IX and Pius XII, who proclaimed, respectively, the dogmas of the Immaculate Conception and the Assumption of the Blessed Virgin Mary. Both pontiffs assiduously sought out the views of the entire episcopate before they made their declarations.

The doctrine of collegiality, he told the Fathers, "integrates" the ancient ecclesiology of Catholicism (the theology concerned with the nature of the Church) with the juridical concept of the Church which began to prevail from the 11th Century onwards. He even predicted that stressing the participation of the bishops in the government of the Church would make the teaching of papal supremacy "more solemn and more attractive."

The last point is borne out somewhat by leaders of the ecumenical movement.

The notion of collegiality is in accord with the beliefs and practices of the Eastern Orthodox Churches. The difference was that the Orthodox would have no part of papal supremacy as it was understood. The Vatican II presentation of collegiality may still annoy them because it puts such nervous stress on papal primacy. Practically every time the episcopal college is mentioned, there is another reference to the fact that the Pope is the head of the college and that it is powerless without him. The constant repetition of this theme incidentally also struck some of the Protestant observers here as excessive. At the same time, they are agreed that the adoption of the collegial principle by the Council will mark a long step in the thousand-mile journey to a united Christendom.

Earlier this year Patriarch Maximos VI Saigh, the leader of the Melkite Rite Catholics throughout the world, stated: "Collegiality... is a doctrine-key to open the door to all the answers that the Church needs in her dialogue with Orthodoxy."

Dr. Robert McAfee Brown of Stanford University, who served as a Presbyterian observer during the second session of the Council, declared when he returned to the United States that for the Catholic Church to turn its back on collegiality would mean "the end of really serious ecumenical discussion between Catholicism and the rest of Christendom."

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After three days of preliminary voting on sections of the schema "On The Church" which deals with collegiality, the Fathers of the Council expressed their mind on such questions as these:

1. The apostles were organized after the manner of a college with Peter in charge.
2. The bishops are the successors of the apostles as teachers and pastors of the Church.
3. Episcopal consecration confers the plenitude of the priesthood.
4. Just as Peter and the other apostles formed a college, so do the Pope and the bishops.
5. An individual becomes a member of the episcopal body by virtue of his consecration and by communion with the head and members of that body.
6. The college of bishops has no authority except with the Roman Pontiff, the latter's power of primacy remaining intact.
7. The bishops, in union with the Pope, are the subject of supreme and full power over the universal Church.
8. Individual bishops represent their churches and all of them together with the Pope represent the entire Church in the bond of peace, love, and unity.
9. The supreme power of the bishops is exercised in Ecumenical Councils, though no Council is valid unless it is invoked by, presided over, and confirmed by the Roman pontiff. There can be no Ecumenical Council which is not at least accepted by the successor of Peter.

Number five in the above list raises the knotty question of whether, according to Roman Catholic doctrine, the bishops of the Orthodox Church -- whose consecration Rome recognizes as valid and whose jurisdiction is also recognized -- are already, at least in Catholic eyes, in some kind of union with the Pope.

Father George Tavard, theologian from Pittsburgh, pointed out to a group of newsmen that there is no question but that these bishops are regarded by Catholics as members of the divinely instituted episcopal college. To be sure, they are not in union with the Roman pontiff in the same way that, say, the Catholic hierarchy of the United States is. Still, Rome recognizes their jurisdictional rights to confer the Sacraments and create new bishops.

Father John Long, S.J., a specialist on Orthodoxy, in commenting on this anomaly, noted that when Pope Paul VI speaks of Orthodoxy he invariably refers to the "full" communion with Rome as the desideratum, implying that -- at least in the Pope's view -- a measure of communion already exists. Perhaps significantly, in his 1964 Easter greeting to Orthodox Patriarch Alexei of Moscow the Pope spoke of "that portion of the Christian flock which is under your pastoral care."

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Every one of the propositions incorporating the notion of collegiality was endorsed by the Fathers of the Council, with safe margins beyond the two-third majority required.

What will be the practical effect on the life of the Church after collegiality if, as is confidently expected, it is solemnly proclaimed by Pope Paul and the bishops in their final vote at the end of this session?

For one thing, a new vertical relationship between the bishops can be expected. A bishop of Pittsburgh, as the Most Reverend John J. Wright, the present Ordinary of that diocese, himself proclaimed, will take a livelier interest in and feel a certain responsibility for, say, the Diocese of Reconquista, Argentina, or Portoalegre-Castelo, Portugal. Bishop Wright, an eloquent man, was at his best when he described the possibility of the whole Church working together to make a united attempt to re-build Christianity throughout the world. His eloquence drew unaccustomed applause from some of the newsmen and women who heard him.

On the same occasion, Archbishop Joseph McGucken of San Francisco stated that the complexity of modern life made a collegial mode of action a necessity for the Church. He suggested that in the one-world Church of the future, priests would be shared, the "have-not" dioceses would receive help from the wealthy, and the total good of the Church would be served by all.

A forerunner in this kind of concern has been the ebullient Archbishop of Boston, Richard Cardinal Cushing, who has supplied financial support to the ailing Church in Latin America for some years now and is the founder of a society of priests who volunteer to leave their pleasant parishes in the United States for a few years in order to make up for the dearth of clergy in the neglected lands to the south of us.

A second possibility is that some form of episcopal "senate" will be established in Rome to advise and assist the Pope, as well as to represent the entire body of bishops, in the daily governance of the Church. This is not required by the doctrine of collegiality but it is fully expected, in the light of Pope Paul's repeated hints that he would favor the institution of such a body.

Third, there will in all likelihood be a cutting back on the influence of the Roman Curia, the bureaucratic arm of the pontiff which in practice if not in theory will have to account not only to the Pope but to the entire hierarchy for its decisions.

Fourth, the significance of the College of Cardinals, will be diminished somewhat by the new emphasis being placed on the entire college of bishops.

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The cardinals traditionally served as a kind of cabinet for the Pope. At least some of their historic functions will be taken over by the proposed "senate" if it comes to be. There are persistent rumors in Rome that no more cardinals will be created, but no one seems ready to take responsibility for the prediction.

Pope John XXIII, incidentally, made the first significant gesture in the direction of collegiality when he consecrated as bishops all those cardinals who were still simple priests. Among them was the leading anti-collegialist, Alfredo Cardinal Ottaviani.

Fifth, the ecumenical movement among Christians will have surmounted one more barrier. As long as the impression was abroad that the Pope of Rome ruled like a lonely despot without regard to the ideas, inspiration, or counsel of even the bishops of his own Church, a meaningful dialogue was impossible in modern Christendom.

Pope John dispelled the despot image by the sheer force of his personality. The gracious acceptance by his successor of collegiality should sustain the ecumenical advance made under John.

Finally, one can look forward to a wider recognition of national viewpoints, diverse cultures, and worldwide developments in the directives coming from the Vatican. The special characteristics of the Italian clerical mind -- summed up in the omnibus word "Romanita" -- will be balanced with good British common sense, American know-how, Teutonic thoroughness, French intellectual rigor, Indian reverence for mystery, Australian directness, and all the other manifestations of human genius found in the Church called Catholic.

Though the Church, according to its own understanding of itself, remains essentially unchanged through the ages, it has shown a different face to different generations of men. Just as history has responded to the Church, so has the Church responded to history. There was a primitive Church, a medieval Church, a Renaissance Church, a tridentine Church, and a post-tridentine Church, which began its death-agony during the pontificate of Pope John.

The acceptance of collegiality by a whopping majority of the Fathers of the Council was the most radical step taken by the Catholic Church since the counter-Reformation. With their placet votes, the Fathers may have laid the cornerstone for yet another building, the Church of the Aggiornamento.

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-15- FRIDAY, SEPTEMBER 18, 1964

COUNCIL FATHERS BEGIN
DEBATE ON COLLEGIALLY

By Religious News Service (9-18-64)

VATICAN CITY (RNS) -- Debate began at the Second Vatican Council's 83rd general congregation on the crucial issue of collegiality when the Council Fathers took up the schema on "The Pastoral Duties of Bishops in the Church."

This came after the Council -- by a vote of 1615 to 19, with 553 Fathers expressing approval but with reservations -- endorsed chapter two of the schema, *De Ecclesia*, (On the Nature of the Church) which set forth that the Church is made up of the whole family of man.

Extensively debated last year at the Council's second session, the draft on the pastoral duties of bishops has been revised so that it is now a combination of the original schema on the Bishops and the Government of Dioceses with the previous schema on the Care of Souls.

Four chapters have already been discussed and remain only to be voted upon. The last three chapters of the schema, taken over from the schema on the Care of Souls, have not yet been discussed.

The draft decree proposes setting up a "senate" of bishops to help the Pope govern the Church. The revised version contains an article on collegiality which expresses the hope that a council of bishops will be organized with members from different nations.

During the opening discussion, Bishop Michael Browne of Galway, Ireland, and Bishop Luigi Carli of Segni, Italy, protested that the theory of collegiality on which, they said, the new decree was based had not yet been accepted.

They were supported by several other prelates who objected that the new decree would give bishops excessive powers over religious orders.

However, to the general surprise of the Council Fathers, Archbishop Pietro Parente, assessor of the Sacred Congregation of the Holy Office, spoke in favor of the schema.

The surprise was explained by the fact that the archbishop is generally regarded as the "right hand man" of Alfred Cardinal Ottaviani, Prefect of the Congregation, who throughout discussions at the second session had spoken out against collegiality.

The schema was introduced by Paulo Cardinal Marella, president of the Commission on the Bishops and Government of Dioceses, who explained the steps used in the revision of the text since the last session.

He was followed by Coadjutor Archbishop Pierre Veillot of Paris who read a report on the text, remarking that the Commission had followed the principle of condensing a vast amount of material. He said the schema must necessarily be based on the theological doctrine of the episcopate expounded in the schema on the Church.

The Commission, he said, "does not formulate doctrine, but builds on conclusions drawn from the schema on the Church.

"Should any points in the schema not be approved, then appropriate changes will need to be made in the text now being presented for discussion."

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Archbishop Veillot said the aim of the schema was to treat expressly of bishops and their pastoral obligations. These obligations, he stated, signify a ministry of teaching, sanctifying and leading one's flock, along with the necessary power.

The archbishop added that the schema contained a new article -- No. 18 -- presented in three parts, which reaffirmed the freedom of the bishops in their exercise of the spiritual office and in their relations with the public authorities, as well with the freedom of the Church in the appointment of bishops.

In voting approval of chapter two of the schema on the Church the Council Fathers endorsed the view that the faithful from all walks of life make up "the people of God" and, in turn, are the real body of the Church and not just merely sheep in a pasture.

The chapter also embodied the broad view that non-Catholic Christians belong to the "people of God" by virtue of their baptism, and that even pagans are included in the divine plan of salvation because they have been cut off from the Church through no fault of their own.

A new clause repudiating racial discrimination is to be written into another chapter of the schema at the request of Bishop Robert E. Tracy of Baton Rouge, La., acting on behalf of the entire American hierarchy.

The chapter deals with the laity and the proposed new clause reads: "There is not inequality in Christ and in the Church arising from nation, race, social condition or sex."

Bishop Tracy told the Council at its 55th general congregation last year that "the inclusion of this point would emphasize that equality is enjoyed by all the members of the people of God in the Christian economy. No discrimination based on racial considerations can be reconciled with the truth which we believe, that God alone creates rights and dignity."

Three Council Fathers -- Joseph Cardinal Frings, Archbishop of Cologne, Germany; Bernard Cardinal Alfrink, Archbishop of Utrecht, Holland; and Bishop Lacoma of Sigüenza-Guadalajara, Spain -- were authorized to speak on chapter eight of De Ecclesia after having secured the signatures of at least 70 other Council Fathers in support of their petition.

The chapter in question deals with the place of the Blessed Virgin Mary in the Church, and had been extensively discussed the previous day.

The general congregation was presided over by Julius Cardinal Döpfner, Archbishop of Munich and Freising, Germany, one of the four Council moderators.

During the meeting, the Council Fathers were informed that the Council's Administrative Commission had again provided accident insurance covering all the members of the Council during the session. The Fathers also were given sets of Vatican postage stamps commemorating the pilgrimage made by Pope Paul to the Holy Land last January.

**BISHOPS 'INFALLIBLE' ONLY AS GROUP
WHEN IN UNION WITH PONTIFF**

By Religious News Service (9-25-64)

VATICAN CITY (RNS) -- Bishops of the Roman Catholic Church, when acting as a body and in union with the Pope, teach infallibly, the Second Vatican Council holds.

This infallibility is especially true in the case of Ecumenical Councils, the approved text stated.

The Council Fathers endorsed this stand by a vote of 2,134 to 63 as they continued their voting on various aspects of the schema *De Ecclesia* (On the Church) affecting the power of bishops and their relationship, as a group, with the Pope in governing the Church.

The section voted was prefixed by the statement that bishops, as individuals, "do not have the gift of infallibility." Only when acting as a universal body with the Pope do they enjoy such authority.

A definition of the infallibility of the Pope was endorsed, 2,140 to 46. It stated that a Pope is infallible when "he definitely proclaims a point of faith or morals as pastor and teacher of the Faithful of Christ." The Pope, it held, in such instances does not speak as a "private person," but as the Church's "Supreme teachers."

The bishops completed voting, all with approval, on six more sections of the schema's third chapter. As of the 87th congregation, Sept. 25, 30 of the 40 phases of that chapter had been approved by the Council. Although the fifth and sixth ballots resulted in bishops' approval, the texts and the vote counts were not immediately available.

Statements presented before the congregation and the votes follow:

Bishops do not have the gift of infallibility as individuals, but the universal body of bishops is infallible when it solemnly teaches in union with the successor of Peter, especially in Ecumenical Councils. Yes, 2,134; No, 63.

The scope of this infallibility is coterminous with the deposit of Divine Revelation. Yes, 2,159; No, 32.

The Roman Pontiff is infallible when he definitely proclaims a point of faith or morals as pastor and teacher of the faithful of Christ. This is because he does not declare his opinions as a private person, but as the supreme teacher of the Universal Church. Yes, 2,140; No, 46.

The infallibility promised to the Church is found in the body of bishops when it exercises the supreme magisterium with the successor of Peter. Such definitions always have the assent of the Church because of the actions of the Holy Spirit. Yes, 2,139; No, 46.

SENATE OF BISHOPS FORESEEN AS RESULT OF COLLEGIALITY

By Religious News Service (9-25-64)

ROME (RNS) -- One result of approval of the concept of episcopal collegiality by the Second Vatican Council may be the creation of a permanent senate of bishops around the Pope, Bishop Thomas Holland of Salford, England, said at a press conference here.

The British prelate was the first Council Father to suggest such a body to help the Pope in the day-to-day government of the Church. He did so at the Council's second session last year. At that time he was Coadjutor Bishop of Portsmouth, but he was recently named by Pope Paul VI to the Salford See, located in one of Britain's most highly industrialized areas.

Bishop Holland said another result of collegiality might affect papal encyclicals. In future, encyclicals might well be the work not just of the Pope but of the college of bishops throughout the world, he said.

The British prelate told newsmen that last year the issue of collegiality had been one of "explosive dynamite," but this year the bishops had come to understand it.

"It was most unfortunate," he said, "that as a result of a violent political change -- the entry of Italian troops into Rome in 1870 -- the First Vatican Council only defined the supreme power of the Pope. This made the Pope seem isolated. But the Second Vatican Council has gone on to complete the picture."

He said "every word spoken at the First Vatican Council on the primacy of Peter was golden, and has been repeated at this Second Vatican Council.

"Now collegiality may enable laymen to have a more conscious understanding of why they reverence their bishops. At the same time it should encourage more collaboration between different episcopal conferences throughout the world."

Bishop Holland said it was unfortunate that some "very misleading reports" had appeared in the world press suggesting that the organization of the Roman Catholic Church was comparable to that of recognized political systems.

"The Church," he said, "is not democratic, not aristocratic, not a monarchy -- it is something right out on its own."

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ANGLICAN PRIESTS GIVE CHALICE TO ROMAN CATHOLIC CHAPEL

By Religious News Service (9-25-64)

LONDON (RNS) -- Two Anglican priests have presented a chalice and a church plate to a Roman Catholic convent chapel in London in reparation for the persecution of Catholics in bygone centuries here, it was disclosed this week.

The priests are Dr. Hubert Box of Bexhill-On-Sea and the Rev. C.S. Beresford, vicar of Newborough, Northamptonshire. Chalice and plate, valued at more than \$400, were bought as the result of an appeal to Anglicans by the two priests.

They presented them to the nuns of Tyburn Convent, recently built in London's West End near the site of Tyburn Gallows, where many Catholic martyrs died.

Dr. Box said the gift was a move to dispel the suspicion and hatred which for centuries had existed between the Church of England and the Roman Catholic Church. It was reported that Archbishop John C. Heenan, Roman Catholic Primate of England and Wales, may consecrate the chalice when he returns from the Second Vatican Council.

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COLLEGIALLY SEEN ASSURED
OF COUNCIL'S RATIFICATION

By Claud D. Nelson
Religious News Service Special Correspondent

VATICAN CITY (RNS) -- It seems a safe prediction that when the much-debated constitution on the Church is finally approved by the Second Vatican Council it will include a teaching on episcopal collegiality roughly corresponding to concepts endorsed by the Council Fathers when they voted last Oct. 30 on key issues of the schema, De Ecclesia.

It was at its 58th general congregation that the Council established a milestone in the Church's history by voting overwhelmingly in favor of five propositions on the episcopacy, collegiality and the diaconate which were to guide the Theological Commission in its revision of the original draft schema.

The second week of the Council's third session saw the bishops begin voting, point by point, on chapter three of the revised schema on the Church. Nearly all the substantial statements on collegiality were approved by about six to one -- all of them almost corollaries of the propositions already affirmed.

For the Council Fathers to reverse themselves when the final show-down on De Ecclesia takes place would be, to say the least, highly illogical. Nor is there any indication that they will ultimately balk at affirming that there are two sovereign authorities in the Church: the Pope and the body of bishops. Amendment is conceivable but improbable when chapter three or the whole schema on the Church comes up for ratification.

At this stage reporters are asking the press panel of bishops and Council experts not will collegiality win the day, but what it means.

Some bishops have said they feel there is insufficient support-- either in the New Testament, or in the Church's tradition -- for the doctrines now being approved. But Vatican I left the doctrine of infallibility incomplete -- though the role of bishops was on the agenda -- and the present treatise on the Church can admit no similar lacuna.

It has been emphasized and reiterated that there is no question of two powers, but only one, which cannot be divided, but may be exercised by the Pope or by the college of bishops, which includes the Bishop of Rome as its head. If the Latin phrase "ex sese" (of himself) cannot be repealed, and the Pope's authority conditioned by the consent of the Church, it seems coming to be understood that the assent of the Church is assumed. The statement on collegiality will reinforce that understanding.

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But unless it is solemnly proclaimed, it will stand as clarification rather than definition -- as Pope John XXIII, Father Hans Kueng, the German theologian, and others have indicated to be the precise goal of Vatican II where doctrine is concerned.

This is in line with what Father George Tavard, A.A., a member of the U.S. bishops' press panel, noted in pointing to a trend away from the Church as an institution and toward the Church as a community, or as others put it, from organization to organism. Another panelist, Father Francis J. Connell, C.S.S.R., reminds us that the infallibility of the Church itself has not been defined.

It is doctrine that is being discussed and clarified at the Council, not discipline or administration (as in the closely-related schema on the pastoral duties of bishops), nor the use of a term (as in the case of "Mediatix" in relation to the Blessed Virgin Mary.)

It has been asked, among other things, how collegiality relates to bishops of the Eastern Orthodox Churches. Their orders are recognized by Rome -- as Anglican orders are not -- but they are not in "full communion" with Rome, as Pope Paul reminded. De Ecclesia is, of course, treating of bishops in full communion with the Holy See. It would seem obvious that if and when other Churches unite with Rome, a necessary condition -- and almost a corollary -- would be the application to them of any doctrine of collegiality voted by Vatican II.

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BRITISH CATHOLICS HAIL VISIT
OF RUSSIAN ORTHODOX LEADER

By Religious News Service (9-23-64)

LONDON (RNS) -- Major importance is being attached by Catholic newspapers here to the visit to Britain by the 86-year-old Patriarch Alexei, head of the Russian Orthodox Church, despite the announcement he would not engage in theological discussions.

The Patriarch, making his first visit to this country, flew here from Geneva where he visited the World Council of Churches headquarters. He was the guest of Dr. Michael Ramsey, Anglican Archbishop of Canterbury and Primate of All England.

Dr. Ramsey, who visited Moscow in 1962, went to London Airport to meet him and escorted him back into the capital for a five-day stay.

To mark the visit, the Catholic Herald devoted its main editorial to the Patriarch. It described his arrival as "of the utmost ecumenical importance."

"Moreover," it added, "although they have no political implications, the ever increasing contacts between the Church of England and the Russian Orthodox Church must give hope to all who believe that personal friendships will, in the long run, do more for the East-West dialogue than any amount of political treaties.

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"The Russian Church is becoming more and more of a pivot for the ecumenical movement. Two outstanding results of its contacts with Rome were the sending of Russian Orthodox observers to the Vatican Council, and, without much doubt, the release of the Catholic Ukrainian Archbishop Slipyi from his imprisonment in the Soviet Union.

"These contacts are all the more important in that they reinforce the growing rapprochement between the Holy See and the Orthodox Ecumenical Patriarch Athenagoras of Constantinople, and counterbalance the distrust of Rome still affecting certain sections of the Orthodox community in Greece. The Russian observers at Vatican II were the first to come from the Orthodox world."

The Catholic Herald said it was clear that there is a great common ground among Catholics, Orthodox and Anglicans, and "some of the barriers between us all are taking a severe knock with Vatican II's new emphasis on the collegial character of the episcopate."

"All that being so," it added, "it is sad that our sharing of the sacraments with the Orthodox has not spurred us, in this country at least, to keep up with our Anglican brethren's post-war initiatives towards ecumenical dialogue with the Churches of the East."

Another Catholic journal, The Tablet, devoted more than a half page to the Patriarch's visit and the history of church-state relations in Russia. It concluded;

"Lately, the Patriarch and other Russian Church leaders have gone out of their way to strengthen links with Western Churches, as shown particularly by their joining the World Council of Churches and by their spectacular decision (to the annoyance of some other Orthodox Churches) to send observers to the first session of the Vatican Council, but also by less dramatic acts of friendly cooperation with the Protestant and Catholic Churches; and it is in this light that his (Patriarch Alexei's) visit to London acquires a special importance."

The Church Times, independent organ reflecting Church of England views, made no editorial comment on Patriarch Alexei's visit, but devoted extensive space to his plans here and to the history of Anglican-Orthodox relations. It noted that cordial relations have existed between the two Churches since the end of the 16th Century.

Although Patriarch Alexei came to Britain as the Archbishop of Canterbury's guest, Roman Catholic leaders figured prominently in the program. Msgr. Patrick Casey, Vicar-General of the Diocese of Westminster Cathedral, attended the Russian Orthodox church in West London for the celebration of the Divine Liturgy by the Patriarch.

Auxiliary Bishop George Craven of Westminster and Msgr. Bruce Kent, secretary to Archbishop John Heenan, the Roman Catholic Primate of England and Wales, were also invited to a reception for the Patriarch in the Anglican Palace of Lambeth, while Auxiliary Bishop David Cashman, also of Westminster, was invited to dinner at the Palace.

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-10- WEDNESDAY, SEPTEMBER 30, 1964

CONSERVATIVES CITE 'RESERVATIONS'
AS BISHOPS' ROLE IS ENDORSED

By Religious News Service (9-30-64)

VATICAN CITY (RNS) -- Liberal prelates of the Second Vatican Council prevailed here in two votes on the definition of the bishops' role, in association with the Pope, in governing the Roman Catholic Church.

The conservatives, however, displayed their displeasure with some phases of "collegiality" by voting "placet juxta modum" -- or "yes, with reservations."

Thus the voting on the two sections of chapter three of the schema De Ecclesia (On the Church) brought overwhelming "yes" victories, tempered by a goodly proportion of ballots that were cast "with reservations."

Meanwhile, rumors swept throughout Rome that conservative prelates had met to confirm their continued resistance to collegiality and that Pope Paul VI had been critical of this opposition in an audience to Ernesto Cardinal Ruffini, Archbishop of Palermo, Sicily.

In the first vote on the nature of the Episcopate -- covering articles 11 through 23 of the third chapter -- the balloting was: Yes, 1,624; No, 42; Yes with reservations, 572.

In the second vote on the ministry of the Episcopate -- covering articles 24 to 29 -- the tally was: Yes, 1,704; No, 53; Yes with reservations, 481.

Voting on chapter four, affecting the laity, saw the statement carry -- Yes, 2,152; No, 8 -- but 76 ballots listed "reservations."

Conservative feeling was evident in another ballot involving the religious life and the "vocation to sanctity." The proposal that the "religious state" be carried as a distinct chapter of the schema, rather than as a mere section of an over-all chapter, was approved. Yes, 1,505; No, 598.

Chapter five, relating to the "universal vocation to sanctity," won passage -- 1,856-17 -- but saw 302 prelates vote "yes, with reservations."

Voting on chapter six of De Ecclesia, relating to the religious of the Church, also reflected conservative prelates' feelings.

Council Fathers approved the chapter by a vote of 1,736 to 12, but again there was a third category: 438 bishops registered as "placet juxta modum."

(In each case, the "yes, with reservations" ballots were not counted as "yes" votes; they have their own separate classification in Council records.)

The voting was preceded by two reports, from usually reliable sources, which indicated that conservative prelates had met to map strategy against the collegiality concept -- and also that Pope Paul VI had called in one of their leaders to reprimand him.

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It was said that Cardinal Ruffini, following the reprimand by the Pope, acted as the chairman of a meeting of "traditionalists" in Rome.

The report said the Archbishop of Palermo warned that collegiality threatened to diminish the power and prestige of the papal office.

One source claimed the meeting was called "to save the Pope from himself," with conservatives urged to oppose anything that might threaten the primacy and supremacy of the pontiff.

Pope Paul has long advocated the collegiality principle.

It was held that at the meeting conservative prelates agreed to vote "yes, with reservations" rather than to cast votes opposing a principle held by the Pope. -0-

ANGLICAN PRELATE WILL ATTEND
ZAMBIA INDEPENDENCE CEREMONY

By Religious News Service (9-30-64)

CAPETOWN, So. Africa (RNS) -- Anglican Archbishop Robert Selmy Taylor of Capetown will attend celebrations of the Republic of Zambia when that nation receives independence from Great Britain on Oct. 24. He will be a guest of the government of Lusaka.

During the years he served as a mission priest in Northern Rhodesia (the colony that will become Zambia), Archbishop Taylor gained the respect of Africans there. He was made Bishop of Northern Rhodesia in 1941, continuing in that post for ten years before coming to South Africa.

The archbishop may be the only South African at the independence celebration. Recently the Zambian minister of home affairs said in parliament that no representative of the Union of South Africa would be invited to attend. -0-

METHODISTS LEASE 7 FLOORS
OF BUILDING TO GOVERNMENT

By Religious News Service (9-30-64)

AUCKLAND, N.Z. (RNS) -- The usual "fine print" in the lease was in big bold type when the Methodist Central Mission here accepted the New Zealand government as its tenant.

The Methodist agency leased seven floors of its new nine-story building to the Inland Revenue Department at a rental that exceeds \$3,000 per week.

It also inserted these provisions that the tenant must meet:

1. No liquor is to be brought into or permitted on the premises. Staff Christmas parties are covered by this provision.
2. The New Zealand government may not sub-let or even give temporary office space to any state-sponsored gambling agency.

(New Zealand now has a national lottery and an agency for off-track betting on the horses.)

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-12- WEDNESDAY, SEPTEMBER 30, 1964

COUNCIL BEGINS DEBATE
ON BIBLE, TRADITION

By Religious News Service (9-30-64)

VATICAN CITY (RNS) -- "Conservatives" and "Progressives" clashed at the Vatican Council's 91st general congregation over the centuries-old controversy concerning the relative importance of the Bible and tradition in the Church's teaching.

Differences arose with the opening debate on the revised schema on Divine Revelation.

The original draft was presented at the first session in 1962, but met with considerable opposition on the part of the so-called progressives. The deadlock was broken when Pope John XXIII intervened and ordered the draft returned to the Theological Commission for complete revision.

This draft, in turn, now meets strong objections from the "conservative" side.

They were registered despite the fact that, in introducing it, Archbishop Ermenegildo Florit of Florence, Italy, a member of the Theological Commission, stressed that the commission had aimed at avoiding controversy in revising the text.

Archbishop Franjo Franic of Split, Yugoslavia, another member of the commission, presented a minority report which maintained that the Church's tradition had a wider scope than the Bible as a source of truth.

Speaking on behalf of seven dissenting members of the 17-man commission, he said tradition was an independent source of revelation and contained things that were not in the Bible. He added that if the schema was accepted as it was, it would create confusion among the faithful and cause them to believe Catholic teaching had changed.

Debate began as Ernesto Cardinal Ruffini, Archbishop of Palermo, Sicily, a leader of conservatives in the commission, rose to say that he fully agreed with the minority report.

He was followed by Julius Cardinal Doepfner, Archbishop of Munich and Freising, Germany, who supported the draft but suggested a series of changes to produce a clearer text.

Declaring that he spoke for 70 German and Scandinavian bishops, he said that but for the changes he recommended the schema sufficiently explained the relation between Scripture and tradition without going into the question whether all Christian truths were contained in the Bible. This question, he said, was left open.

Albert Cardinal Meyer, Archbishop of Chicago, agreed that the draft was generally acceptable but could be improved in detail.

The schema on revelation was not brought up for discussion at the Council's second session, but in his address closing that session Pope Paul VI cited it as one of the subjects he hoped would be completed at the third session.

He said "the question of divine revelation" was one to which the Council would give a reply "to provide directives to guide Biblical, patristic and theological studies which Catholic thought, faithful to ecclesiastical teaching and vitalized by every good modern scientific tool, will want to promote earnestly, prudently, and with confidence."

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-13- WEDNESDAY, SEPTEMBER 30, 1964

POPE STRESSES DEDICATION TO UNITY
IN ADDRESS BEFORE OBSERVERS

By Religious News Service (9-30-64)

VATICAN CITY (RNS) -- More than 70 Protestant and Eastern Orthodox delegate-observers and guests at the Second Vatican Council were received here by Pope Paul VI who reiterated his dedication to Christian unity by inviting them to join in a common recitation of the Lord's Prayer -- "which Jesus taught us."

The audience was held in the Sistine Chapel of the Vatican Palace and was marked by an address, delivered in French, in which the pontiff stressed what he said was his and visitors' "supreme and common aim" -- that of "full and true unity in Jesus Christ."

The Pope began by saying that his meeting with the group meant "a note of spiritual joy, which we would like to believe is reciprocal."

"We are made happy and honored," he said, "by your presence. We feel the necessity of expressing our gratitude to you for the favorable reception accorded to our invitation (to the Vatican Council) and for your attendance with such dignity and edification at its general congregations."

"The fact that our mutual satisfaction over these repeated meetings of ours shows no signs of flagging, and is now more lively and trusting than ever, seems to us to be an excellent result already. This is an historic fact and its value cannot be other than positive in regard to the supreme common aim, that of full and true unity in Jesus Christ."

The Pope went on to say that "an abyss of our diffidence and skepticism has been mostly bridged over" and "our physical nearness manifests and favors a spiritual growing together which was formerly unknown to us."

"A new method has been affirmed," he said, "a new friendship has been born, a hope has been kindled, a movement is under way. Praise be to God, Who, we like to believe, has given His Holy Spirit to us."

"Here we are, then, once again seeking, on the one side and on the other, the definition of our respective positions. As to our position, you already know it quite well. You will have noticed that the Council had only words of respect for your presence and for the Christian communities which you represent. Nay, more, words of honor, of charity, and of hope in your regard."

The Pope said this was no small matter "if we think of the polemics of the past and if we observe also that the changed attitude of ours is sincere and cordial, pious and profound."

"Moreover," he added, "you can now see how the Catholic Church is disposed toward an honorable and serene dialogue. She is not in haste, but desires only to begin it, leaving it to Divine goodness to bring it to a conclusion in the manner and time God pleases."

Pope Paul said he still cherished the memory of "the proposal you made to us last year, on an occasion similar to this -- that of founding the Institute on the History of Salvation, to be carried on in a common collaboration."

(more)

"We aim," he said, "to bring this initiative to reality as a memorial of our journey to the Holy Land last January. We are now studying the possibility of this. This shows you, gentlemen and brothers, that the Catholic Church, while unable to abandon certain doctrinal exigencies to which she has the duty in Christ to remain faithful, is nevertheless disposed to study how difficulties can be removed, misunderstandings dissipated and the authentic treasures of truth and spirituality which you possess be respected, how certain canonical forms can be enlarged and adopted to facilitate a recomposition in unity of the great and centuries-old Christian communities separated from us."

Pope Paul stressed that in all this, "it is love, not egoism, that inspires us."

"In this order of ideas," he said, "we are happy and grateful that our Secretariat for Promoting Christian Unity has been invited on various occasions to send observers to the conferences and meetings of your Churches and your organizations."

"We will gladly continue to do this so that our Catholic organizations and our representatives may, on their side, acquire a knowledge corresponding to truth and to charity which are a prerequisite of a deeper union in the Lord."

"As for you, gentlemen and brothers, we ask you kindly to continue in your functions as sincere and amiable observers and to this end not to content yourselves with a simple, passive presence, but kindly to try and understand and pray with us so that you can then communicate to your respective communities the best and most exact news of this Council, thereby favoring a progressive growing together of minds in Christ Our Lord."

"In this regard, we would ask you now to bring to your communities and to your institutions our thanks, our greetings, our wishes of every good and perfect gift in the Lord. All this, you can see, is only the beginning, but in order that it may be correct in its inspiration and fruitful one day in its results, we invite you to conclude this meeting of ours by the common recitation of the prayer which Jesus taught us -- the Our Father."

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CANADIAN PRIMATE TO VISIT FOREIGN ANGLICAN CENTERS

By Religious News Service (9-30-64)

TORONTO, Ont. (RNS) -- Anglican Archbishop Howard Clark of Rupert's Land plans to leave Canada Nov. 4 on a world tour of projects supported by his Church.

The Canadian Primate will visit London, Jerusalem, West Pakistan and India. During a three-week stay in India, he will attend celebrations marking the 150th anniversary of the founding of the Anglican Episcopate.

He is scheduled to return home via Hong Kong, the Philippines and Japan.

In Jerusalem, Archbishop Clark will be installed in the Episcopal Canonry of Pisgah, at the Collegiate Church of St. George the Martyr. The canonry represents the various Churches that make up the 44,000,000-member worldwide Anglican communion.

In London, the Primate will hold talks with Archbishop Arthur Michael Ramsey of Canterbury, and Bishop R.S. Dean of the Cariboo, B.C., who takes over Nov. 1 as executive officer of the Anglican communion.

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