

Updating Faith for Today's Needs

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will have before it a proposal to assert religious freedom as "a human right."

Government of Dioceses

One of the items before the Council is redefinition of the authority of bishops. Many routine decisions now must be referred to Rome before action. With about 550 million baptized Catholics in all parts of the world, it has become impractical to channel everything through Rome.

Some authorities expect bishops to be granted more authority to handle marriage cases, permissions and the like. Because conditions vary greatly in one area from another, bishops would be better able to cope with them if given greater latitude.

The efficiency of the Church as an institution is affected by such conditions as the size of

dioceses. Some are too large for efficient administration and some too small. Also to be studied are methods of giving greater flexibility to Church organizations, to cope with population changes.

While the bishops are independent of one another in their dioceses, the need may be all the greater for cooperation among them, one means of which has been achieved in a number of countries by the formation of conferences. Through the National Catholic Welfare Conference in the United States and its counterpart in 43 other countries, the bishops are able to exchange views and work together toward common objectives. The Council has been asked to consider the advisability of such conferences in areas where they do not exist.

The council will examine the church position on church-state relations, a source of vexing problems not only in those areas where the government is

hostile to religion, but also in countries neutral or friendly to it. The rise of a genuinely neutral state such as the United States presents the Church with a new situation. Such a state is neither allied with the church nor hostile. The demonstration that under these conditions the church can grow and prosper warrants serious examination of the church's position in areas where Catholics are harassed as minorities and elsewhere when Catholics are in the majority, and others complain of oppression.

Clergy and Lay People

A major concern proposed by this commission is the most effective distribution of the services of the clergy. This, according to Henri Daniel-Rops, in his book "The Second Vatican Council," necessarily leads to the problem of the apportionment of the clergy.

"It scarcely seems logical," he asserts, "that within the same country some dioceses should be cruelly hampered by lack of priests whereas others have almost an oversupply. In France, generous efforts have already been made to respond to this problem, and some dioceses rich in priests... have sent some of them into less well-supplied dioceses. On the international scene, priests from Europe and North America have been sent into Latin America."

The Council also will consider other ways in which the priesthood may be supplemented. One is the proposal to give them assistants in the form of deacons. Those who did not intend to advance to the reception of priestly orders might be permitted to marry.

"The inauguration of a married diaconate," writes Msgr. Thoralf T. Thielens in the book "What Is an Ecumenical Council?" "not only in one area but throughout the Church, would dovetail neatly with an increase of the participation of the laity in the apostolate of the hierarchy."

"Such men would be psychologically motivated—and would have the special grace of their sacramental office—to aid greatly in the spread of the faith in mission fields. They could staff religion courses in a Catholic educational system which is aimed at creating a laity that is educated not only in secular sciences but also, and equally as well, in the science of religion."

"Finally, the office could offer a reasonable solution for married Protestant clergymen who should wish to establish unity with the Catholic church."

The married deacons, assigned primarily to mission territories, would perform certain functions now reserved to priests, including baptism, preaching, distributing communion to the sick and preparing the dying for Extreme Unction.

A problem before the council will be the care of migratory groups. The frequent movement of people is one of the characteristics of our times. More are traveling; more are changing their place of residence, and large numbers move about because their work requires it. The means of providing continuing pastoral care to all of these are being considered: migrant workers, airline crews, merchant seamen and even tourists.

Another project relates to revision of the breviary, or Divine Office, the daily reading of which is required of priests.

The means by which permission may be obtained to read forbidden books may be simplified. The Index of forbidden books contains about 5,000 titles, very few in English. The prohibition of books harmful to faith or morals extends beyond those listed in the Index.

The problem of a Catholic intellectual seeking permission to use books generally forbidden by canon law is suggested by Father Gerard S. Sloyan, head of the department of education at the Catholic University in Washington, D.C.

"We at the university," he says, "can get permission in two days but in other jurisdictions months may be required. Some bishops decline to give permission at all, since they say they cannot know whether the applicant is sufficiently mature to read books that attack or subvert his religion."

Only in exceptional cases would books be formally placed on the Index. For the rest, a system of evaluation similar to that employed for movies would be introduced.

Pope John has recently emphasized the help to parish life that may be forthcoming from the council. The duties of the faithful will be reviewed. Pope John stated as early as July, 1959, that the council's "chief business will concern the increase of the Catholic faith and the renewal along the right lines of the habits of Christian people in the adapting of ecclesiastical discipline to the

Some Books

About Council

Numerous books and pamphlets have been published to describe past ecumenical Councils and prospects for the present one. Here are some of them:

"The Church in Crisis, History of the General Councils," by Msgr. Philip Hughes, published by Hanover, price \$4.95.

"The Ecumenical Council," by Archbishop Lorenz Jaeger, Kenedy, \$3.95.

"Ecumenical Councils in the Catholic Church," by Hubert Jedin, Herder and Herder, \$2.95.

"The Council, Reform and Reunion," by Rev. Hans Kung, Sheed and Ward, \$3.95.

"The Councils," by Leonard von Matt, Regnery, \$7.00.

"The 2nd Vatican Council," America Press, 50c.

needs and conditions of the present times."

Monks and Nuns

In some areas cloistered communities have found it necessary to provide for themselves by taking up income-producing work such as teaching and selling of farm products. The Council may write permission for such work into the general law for religious.

The Council will consider means to restore the first drive of older religious groups, to try to assure effective function in today's world.

Relations between bishops and religious communities will be reviewed. The bishops may be given closer control over communities working in their areas, particularly if the religious are doing parish work.

The council may urge an end to overlapping work by several communities, especially in evangelizing mission areas. Similar difficulties of jurisdiction were discussed by Protestant groups at the New Delhi World Council meeting in 1961.

Sacraments

Questions in this area of the sacraments will relate to the problem of unity, e. g. why many Protestants need not be re-baptized on becoming Catholics, since their original baptism with water in the name of the Trinity has already made them part of the church. Such questions illustrate how the work of one commission (sacraments) involves the activities of another commission (unity).

Attention will be given to Penance and Confirmation. Priests and their people move rapidly and far in today's world and restrictions on a priest hearing confessions outside his diocese may no longer be deemed practical when a priest can drive through five dioceses in a day.

Confirmation is now given ordinarily by bishops. The permission given to priests to confirm only in necessity may be widened, so that the sacrament which brings to maturity the life started in baptism and nourished in Communion may be more widely received. Also, since it is the sacrament of spiritual maturity, the council may consider its reception during the teen-age period, rather than at the customary U. S. age of 12, or as in some Latin countries, right after baptism.

Liturgy

The liturgy is a name for the official, public worship of the church. It includes the Mass, the Divine Office, the sacraments. Not included are non-official though approved devotions such as the Rosary and Stations of the Cross.

Father Frederick R. McManus, professor at the Catholic University in Washington, D.C. has urged the council "to undertake a liturgical renewal which will make the church and her life more intelligible and attractive."

The Council may change non-essentials of the Mass, e. g. drop private prayers such as those at

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The Ecumenical Councils

Council's Title	Pope	Dates
1. Nicaea I	Sylvester I	May to June, 325
2. Constantinople I	St. Damasus I	May to July, 381
3. Ephesus	Celestine I	June to July, 431
4. Chalcedon	St. Leo the Great	Oct. to Nov., 451
5. Constantinople II	Vigilius	May to June, 553
6. Constantinople III	St. Agatho; Leo II	Nov., 680 to Sept., 681
7. Nicaea II	Hadrian I	Sept. to Oct., 787
8. Constantinople IV	Nicholas I; Hadrian II	Oct., 869 to Feb., 870
9. Lateran I	Callistus II	March to April, 1123
10. Lateran II	Innocent II	April, 1139
11. Lateran III	Alexander III	March, 1179
12. Lateran IV	Innocent III	November, 1215
13. Lyons I	Innocent IV	June to July, 1245
14. Lyons II	Gregory X	May to July, 1274
15. Vienne	Clement V	Oct., 1311 to May, 1312
16. Constance	Martin V	Nov., 1414 to April, 1418
17. Florence	Eugene IV	Dec., 1431 to Aug. 1445
18. Lateran V	Julius II; Leo X	May, 1512 to March, 1517
19. Trent	Paul III; Pius IV	Dec., 1545 to Dec., 1563
20. Vatican I	Pius IX	Dec., 1869 to July, 1870

Protestant, Orthodox To Attend Council

Twenty-five "delegate observers" will officially represent fifteen Christian denominations at the Second Vatican Council.

About seventy-five other Non-Catholic observers will also attend the Council's sessions.

THE OFFICIAL observers, while having no active part in the work of the Council, will have broad opportunities to study the proceedings, submit their suggestions through the recently established Secretariat for Promoting Christian Unity and are expected to be consulted on topics that mutually affect all Christian groups.

Several of these observers are prominent Protestant and Orthodox leaders of the United States.

One of the most recently named delegates is Dr. Douglas Horton who will represent the International Congregational Council.



Dr. Grant, Episcopal



DR. LUKAS VISCHER
World Council of Churches

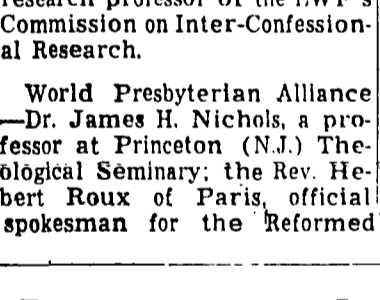
Also, Syrian Orthodox Church of Malabar, India — Father Paul Verghese, a priest of the Church who is also an associate general secretary of the World Council of Churches and director of the council's Division of Ecumenical Action, and Father Zakka B. Iwas.

Anglican communion — Dr. Frederick Grant of New York, Biblical scholar and former seminary dean and professor; Bishop John R. H. Moorman of Ripon, England; and Archbishop Charles De Soysa of Colombo, Ceylon.



Dr. Horton, former dean of Harvard Divinity School

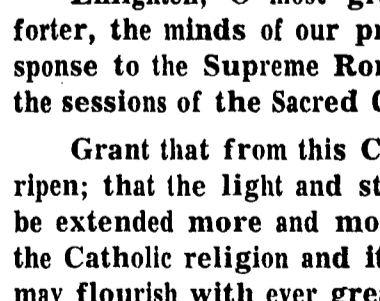
Active for many years in the ecumenical movement, Dr. Horton was a delegate to last year's World Council of Churches Assembly in New Delhi, India. Immediately after the Assembly he joined a group of U. S. churchmen who visited the Soviet Union to discuss plans for a second visit by an American delegation.



Dr. Skjoldsgaard, Lutheran

Dr. Horton is a former member of the World Council's Central Committee and was moderator of the International Congregational Council from 1949 to 1953.

A second delegate-observer will be named later by the council which is made up of 16 Congregational bodies, including the United Church of Christ in the U. S.



Dr. Skjoldsgaard, Dr. Lindbeck, Lutheran

Other Church groups and their representatives are: Friends World Committee (Quaker) — Dr. Richard K. Ullmann of Birmingham, England, scholar and writer who lectures at Woodbrook, a Quaker graduate school of religion in Birmingham, and a member of the East-West Relations Committee of the London Yearly Meeting of Friends.

Also, the Old Catholic Church in Holland — Professor Peter Johannes Mann of the Church's seminary in Amersfoort, Holland; the Coptic Orthodox Church in Egypt — Father Youssef, Inspector for the Egyptian Ministry of Public Education; and Dr. Michael Tadros, adviser to the Court of Appeals.

Church of France in its relations with the Catholic Church in France; and the Rev. Douglas Shaw, pastor of St. George's West church in Edinburgh, Scotland.

World Methodist Council — Bishop Fred Pierce Corson of Philadelphia, president of the council; Dr. Harold Roberts of Richmond, England, past president; and Dr. Albert Outler, professor at Southern Methodist University's Perkins School of Theology in Dallas, Texas.

World Convention of Churches of Christ (Disciples) — Dr. Jesse M. Bader of New York, general secretary of the convention.

Council of the Evangelical Church in Germany (EKID) — Professor Edmund Schlink of Heidelberg University, EKID's commissioner for the study of the Vatican Council.



Dr. Schmemmann, Orthodox

World Council of Churches — Dr. Lukas Vischer, research secretary in the WCC's Department of Faith and Order in Geneva. (Another WCC observer is to be named later.)

Dr. J. H. Jackson, who visited Pope John last December, will represent the 5,000,000 member National Baptist Convention of the United States. He heads this country's largest Negro religious group and will probably be the only Baptist delegate at the Council.

Rev. Alexander Schmemmann, a professor at St. Vladimir's Orthodox seminary at Tuckahoe, N.Y., and long active in World Council of Churches activity, will be an observer at the Vatican Council although he will not officially represent his church. Father Schmemmann and the St. Vladimir seminary faculty have written numerous articles and books recognized by Vatican officials.

Prayer to the Holy Spirit for the success of The Ecumenical Council

HOLY SPIRIT, sent by the Father in the name of Jesus, Who art present in the Church and dost infallibly guide its pour forth, we pray, the fullness of Thy gifts upon the Ecumenical Council.

Enlighten, O most gracious Teacher and Comforter, the minds of our prelates who, in prompt response to the Supreme Roman Pontiff, will carry on the sessions of the Sacred Council.

Grant that from this Council abundant fruit may ripen; that the light and strength of the Gospel may be extended more and more in human society; that the Catholic religion and its active missionary works may flourish with ever greater vigor, with the happy result that knowledge of the Church's teaching may spread and Christian morality have a salutary increase

O sweet Guest of the soul, strengthen our minds in the truth and dispose our hearts to pay reverential heed, that we may accept with sincere submission those things which shall be decided in the Council and fulfill them with ready will.

We pray also for those sheep who are not now of the one fold of Jesus Christ, that even as they glory in the name of Christian, they may come at last to unity under the governance of the one Shepherd.

Renew Thy wonders in this our day, as by a new Pentecost. Grant to Thy Church that, being of one mind and steadfast in prayer with Mary, the Mother of Jesus, and following the lead of blessed Peter, it may advance the reign of our Divine Saviour, the reign of truth and justice, the reign of love and peace. Amen.

(A partial indulgence of 10 years for each recitation. A plenary indulgence once a month under the usual conditions, if recited daily for a month.)



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