



Official Photo of Pope Paul

Vatican City—(RNS)—Pope Paul VI is shown at his working desk before a crucifix in this official photograph, first published in 1965 Annuario Pontificio or Vatican Yearbook. The first copy of the directory was formally presented to the pontiff by Archbishop Angelo Dell'Acqua, Substitute Secretary of State for Ordinary Affairs. The yearbook has nearly 2,000 pages and gives detailed information on all Catholic ecclesiastical jurisdictions throughout the world and the various congregations making up the Roman Curia. This picture was taken Dec. 22.

Pontiff Stresses Devotion to Mary

Vatican City — (RNS) — Pope Paul VI, speaking on the Feast of the Purification of the Blessed Virgin Mary (Candlemas Day), stressed the continuing obligation of all Roman Catholics to increase their devotion to her.

Such devotion, he said, would not only unite all Eastern and Latin Rite Catholics around Mary, but "God willing, even those Christians who are still separated from us, for whom a great joy is prepared for them for the day of their integration with the single Church founded and desired by Christ."

He asked that all Christians "rediscover Mary, humble and most high, in the essential place assigned to her by God in the plan for our salvation."

The Pope spoke at the traditional blessing of candles ceremony attended by Vatican ecclesiastical dignitaries and leaders of religious societies, congregations and institutes in Rome.

Some of the candles, the pontiff said, will be distributed to diplomatic representatives at the Vatican, the 27 new cardinals recently named, Catholic universities and colleges and leading churches. Others will be sent to Bombay, India, visited by the Pope in connection with the 38th International Eucharistic Congress last year.

The Pope's address, broadcast in many languages by Vatican Radio, was described by informed Vatican sources as one of the

most important talks by the pontiff on Mariology and the role of Mary in the Church.

Outlining the significance of the rite aimed at honoring the Virgin, the Pope said that the "doctrine and cult of Mary is introduced in the plan of salvation installed by Christ in the sense that in the Marian dogma the Catholic doctrine of human cooperation to redemption is summarized thereby offering the synthesis of the dogma of the Church itself."

He said the Vatican Council's third session last year drew attention to the "authenticity of this doctrine and cult" with the insertion of the chapter on the Virgin Mary in the promulgated Constitution on the Church.

The pontiff also observed that in naming the Virgin Mary "Mother of the Church" in this "precise moment of the Church's doctrinal maturity," he sought to stress the "attributes of the mother of Christians and our spiritual mother because she is the spiritual mother of Christ, our Head and Redeemer."

Noting that "these ties of Mary with the Church" will be the object of meditation and discussion at the 11th International Marian Congress in Santo Domingo, Dominican Republic, in March, Pope Paul expressed his wish that bishops, priests and the faithful "will in large numbers and from all parts of the world, especially from America, go to render honor to the most holy Mary."

"We believe," he continued, "that the post-conciliar Congress and with it the Marian devotion in the world will be carried out towards the intensification of an understanding and love of the mysteries of Mary, rather than to the dialectic effort of theological extensions which are still debatable and aimed at dividing souls, instead of uniting them."

"A more attentive and admiring meditation will then come about on the content of truth which is at the basis of the Marian devotion, mitigating wherever necessary unbalanced and unilluminated sentimentalities which abound around it."

"It will encourage a serious and lively devotion towards the Madonna — the devotion which novices in the grand and singular liturgical plan of the Church."

New Bishop

Washington — (NC) — Pope Paul VI has named the Most Rev. George J. Bishop to be Bishop of Des Moines. Bishop Bishop has been Auxiliary Bishop of Dubuque.

Bishop Bishop succeeds to a see left vacant by the death of Bishop Edward C. Daly, O.P., who was killed in an airplane accident at the Rome, Italy, airport on November 23, 1964, just after the close of the third session of the Vatican Council.

Father Kueng:

Curia Reform Still Urgent

New York — (RNS) — One of the most distinguished Catholic theologians in Europe has discounted the "progressive versus conservative" conflict within Vatican II. The contest, he said, "is primarily between the progressive Council itself and the reactionary Curia."

Father Hans Kueng holds that "many a bishop," faced with the question of deciding the relative importance of three more Council sessions or reform of the Roman Curia, would "name the reform of the Curia without any hesitation."

The dean of the theological faculty of the University of Tübingen, Germany, a Vatican II expert (expert) who is among the most prolific writers in the Church, believes that the fourth session may well determine whether "the Council, which has won so many battles, will also win the war in the end."

Writing in the Feb. 12 issue of Commonweal, national Catholic weekly edited by laymen, Father Kueng entitles his article: "The Council — End or the Beginning?"

He does not discount the great strides of the Council — in fact he points up many progressive moves often overlooked — but his article charges that success of the Council may well hinge on the reform of the Curia and its subsequent internationalization.

The theologian holds that if the Council membership were restricted to bishops and auxiliaries who administer dioceses ("the faith") and the "honorary bishops" of the Roman Curia were excluded, "the reactionary minority — according to experience and the voting results in most cases so far — would have dwindled to a few outsiders with no influence."

His article in Commonweal charges that the Curia controls "not completely, but to a very great extent, the conciliar apparatus and means of doing business." This led, he charged, to "painful incidents which took place in the last two weeks of the third session."

These "incidents" among them deferral of action on religious liberty, have been interpreted "as a reversal for the Council and the constructive goal set for it."

Even worse, said Father Kueng, was the impression cre-

ated that Pope Paul VI was supporting the Curial leaders. "Not the well-known obstructionism of the Curia was regarded as of primary importance, but the fact that the large part of the bishops, theologians and non-Catholic observers had the fatal impression that the Pope — due to fear, theological uncertainty, concern for his immediate surroundings and Italian domestic policy, or whatever reason — had put himself behind the obstructions and various maneuvers of the Curia."

As Council "crises" he cited such things as "intrigues" against the statement on the Jewish commitment of Pope Paul to a missions schema "worked out completely under the supervision" of the Curial missions branch, which was ultimately rejected by both Pope and Council; an "explanatory note watering down the concept of collegiality, which was forced upon the Council without even being submitted to a vote."

Dutch Cardinal Terms Curia Critics Un-Christian

Haarlem, the Netherlands — (RNS) — One of the leading progressive prelates of Vatican II has defended the Roman Curia against what he called unwarranted criticism.

Bernard Cardinal Alfrink, Archbishop of Utrecht, said some of the comments leveled at the Church's administrative body in Rome have been "unjust, uncharitable and un-Christian."

However, he noted that the Curia "can be limited in power by decentralization — leaving more to the bishops and bishops' conferences." Cardinal Alfrink said that reform of the Curia would be consistent with the theological vision of collegiality in the Church.

Pope Paul, he added, realizes this when insisting on internationalization of the Curia and on the institution of a "college of bishops taken from the world episcopate meeting regularly in Rome."

The Dutch prelate's comments were made at the annual convention of Catholic students in Delft. He began with remarks on the "black week" of

"One hopes," said Father Kueng, "both inside and outside the Church, for a rapid fulfillment of that which the Pope himself has solemnly promised to the Church and the world: a serious, radical, reform of the Roman Curia, including structures as well as persons. To put it concretely:

"1. Internationalization of the Roman Curia;
"2. The creation of an episcopal senate, placed over the Curia, convening periodically in Rome, which works out, together with the Pope, the decisive directives for the guidance of the Church;

"3. Decentralization of the power of the Curia in relation to the Bishops' Conferences (regional, national, episcopal bodies)."

Father Kueng said the Council stands behind such a program and had provided for it in "Pastoral Concern of the

Bishops," a schema not promulgated last Fall, as had been expected.

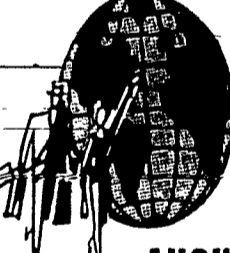
He said there is "widespread fear" that the decisions in question "will remain as dead letters, that the Pope, as well as the Council, was only partially successful in pushing them through even during the session, and in that the efforts of the Curia are well-known; namely, on the one hand to interpret that which had already been decided in a minimalistic way and to limit its implementation as far as possible, and, on the other hand, to reconquer the old positions quickly and decisively in accordance with the saying which is well known in Rome: 'The councils pass away, but the Curia Romana goes on forever!'"

"Even a few changes of personnel in the Curia and Council," said Father Kueng, "could be a sign to the Church and the world that a small power group will not succeed in dominating Council and Pope, a group which, although certainly in good faith, is unfortunately backward looking, ghetto-bound and unecumenical, both traditionalists and nationalist in its thinking, which identifies itself with 'the Church' and would 'excommunicate' everyone who thinks otherwise."

That period, the cardinal admitted, was one of "great sorrow and pain in which, owing to the tenseness of the atmosphere, suspicion and insufficient communication, the Council seemed to have sailed into a fog."

"Now that the air has cleared and we are helped by enlightening explanations of the great theologians at home and abroad, we have begun to realize that we must not express our uneasiness and indignation by invectives such as 'machinations,' 'scheming' and 'swindling' of what is to be considered a reactionary group of bishops of certain countries, or rather generalizing it to (mean) the Roman Curia."

"After all," said Cardinal Alfrink, "it has been a clash of two opinions that are both legitimate within the Church. The Church is no democracy and the Council no democratic parliament where a majority of votes alone decides."



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