

Pope Paul at a Mass in a village square near his summer residence at Castel Gandolofo, 15 miles from Rome, asked the peasants to pray for the Pope and the Vatican Council scheduled to resume its sessions this Tuesday.

# The Pope's Sense Of 'Inadequacy'

We "old breed" Catholics were brought up not to question Church authority. At the bottom of the pyramid of the Church's power structure, we played the role in docile attention and prompt obedience-somewhat similar to Scripture's admonition to "hear the word of God and keep it."

Many of us naively pictured the Pope and the clergy as enjoying a charism of "instant inspiration" whenever they faced a knotty problem.

The Church's lawish rituals served to emphasize this conviction-even to perform them accurately seemed to require a divine guidance.

Pope Paul during his audiences to the thousands of pilgrims who throng to Rome during the summer months repeatedly spoke of the Church's "authority" to quiet any current restlessness on the subject.

In his final audience of the summer, he revealed the anxiety that accompanies authority. Here is what he said:

"Have you ever thought of the center of the Catholic Church, the Holy See-the Vatican, as we often call it-as a ceaseless fountain of longings, as a heart always in expectation and ever at prayer?" he asked the thousands of people at the audience. He went on to say:

COURIER-JOURNAL Friday, Sept. 10, 1965

## Heavy Agenda Faces Bishops at Vatican Council

### By FATHER EDWARD DUFF, S.J.

## (By Religious News Service)

The Catholic bishops from five continents who will reconvene in St. Peter's Basilica on Tuesday morning, September 14, to begin the Fourth Session of the Second Vatican Council can look back on an impressive amount of work achieved with the aid of the Holy Spirit, accomplishments which represent a substantial stride toward the "aggiornamento," the updating, the refurbishing, the renewal of the Church envisaged by Pope John XXIII.

At the same time they will face, in what is to be the final session, tasks of formidible proportions. In the concrete they will be confronted with 11 agenda items, schemata in differing stages of the complicated conciliar process of discussion, preliminary vote, emendations, vote on amendments, definitive vote before formal promulgation.

On June 19 five of these documents were mailed to the bishops, those on Religious Freedom, on the Presence of the Church in the Modern World (popularly known as Schema 13), on the Church's Missionary Activity, on the Life and Ministry of the Priest and on the Lay Apostolate. The first two are to have top priority as the discussions get under way.

Despite the resentment widely shared when a vote was refused on the issue of religious freedom in the closing days of the Third Session, calmer opi. ion now concedes the correctness of the Presidium's ruling. Extensively revised, it was a substantially new document the bishops were asked to accept without further ado. Moreover, footdraggers have made the their contribution. The delay they imposed enables the ideas involved in the theory and practice of religious freedom to simmer and become more familiar in hostile quarters and enables, as well, the authors to perfect their presentation.

It was our experience in the United States that last year's Civil Rights Bill emerged -stronger after a prolonged debate than was the Administration's original version.

In any case, Father Join Courtney Murray, S.J., a consultant to the Council's Commission in charge of the religious freedom schema, is pleased with the present text.

The limitations of the scope of government in the realm of the spiritual, written into the U.S. Bill of Rights, is widely recognized as not merely pragmatically profitable to religion but to be good theology as well. For in the Christian view of things faith is, by definition a person's free response to God's initiative. Coercion here is, reductively, blasphemous.

So the Declaration on Religious Freedom is not a mere venture in public relations, although without it, as Cardinal Ritter declared, the entire ecumenical enterprise is doomed and the Catholic Church convicted of hypocrisy in the immediate eyes of the Non-Catholic observer-delegates who at the Third Session numbered 75 from 23 different Churches. It is, rather, a formal, if belated. expression of basic Catholic teaching as proclaimed by Pope John XXIII in his encyclical, "Pacem in Terris."

Does the document, as 15 rumored, assert likewise the divine right of the Church to preach Christ's message to all men? Agguote has leaked that the text concludes with the observation that permanent peaceful coexistence is not possible without religious freedom. It would be one of the few allusions to communist ideological coercion by the Council, the absence of an expected hardline anti-Communism, being itself a phenomenon of the "aggiornamento." In any event, one immediate effect of the Declaration will be the end of Spain's restrictive legislation on Non-Catholic groups as General Franco hinted in his last New Year's Eve radio address.

The issue that has received the most publicity and is of most potential consequences for the personal piety of the Catholic and the social stance of Catholics as a group is the schema on "The Presence of the Church in Today's World."

Historically, it was occasioned by Cardinal Suenens' suggestion in the closing days of the First Session that the entire scope of the Council could be reduced to two questions: what does the Church conceive herself to be and, secondly, how does she see her-role in the contemporary world?

The document has had several versions, none of them wholly satisfactory; it has received the attention of successive groups of experts. It was argued, and, given its authorship, reasonably so, that its . At one point the solution seemed so intractable that the dispairing suggestion was made. that the Council merely ratify Pope John's encyclicals "Mater et Magistra" and "Pacem in Terris" and let the matter stand. With the adoption of the Constitution on The Church in the last Session, however, the first of Cardinal Suenens" questions is amply answered and light has been thrown on the elements of the answer to the second.

The difficulties in elaborating the text are both theological and historical; they arise from the total Christian affirmations about man and his destiny as well as from the experience of the Catholic Church in recent centuries.

The Christian knows by faith that there is an existence awaiting him beyond death, the terms of which will be proportioned to the quality of his living here. He knows that he can be diverted from his essential goal, truly a matter of everlasting life or death, by egoism, greed, lust, hate, by temptations found in "the world." He has heard Jesus announce that his "kingdom is not of this world," and remembers that Jesus would not pray for "this world." That "we have not here a lasting city" has been the theme of much pulpit oratory.

On the other hand, scripture assures the Christian that "God so loved the world as to send his only-begotten Son." Moreover, from the beginning man was commanded to take possession of the earth, subdue it and complete the creative work of God in constructing from material things, shaped by human intelligence, a civilization humane, fraternal, just and peaceful. Indeed, love and the service of the fellow man were made the measure of the

love and service of God. Here, then, is the essential theological tension deriving from man's double destiny, here and hereafter. The world is to be taken seriously but it cannot become an object of idolatry, for nothing, not the sublimest human goal, can be made an ultimate end in itself. Social justice must be striven for but prayer of adoration must not he neglected. The present Pope, when Cardinal Montini, Archbishop of Milan, phrased the dual relationship of the femporal and the sacral orders succinctly in an address to the Congress of the Lay Apostolate in 1957: "The Church's mission is to establish contact between

three centuries. While contributing to the political liberation of man, these movements often attacked religion itself as the source of his servitude. It was central to Marx's analysis that religion is the root of man's alienation from his true possibilities, a distraction from his proper goals. Under assault by these aggressive and multiple forces. Catholicism was forced into a stance of rejection, reproof and retreat. This defensive mentality infected spiritual teaching, too.

Confusion abounded in the use of the word, "the world," so that one would think that history itself and time, the area where personal salvation is wrought, stood self-condemned. William Stringfellow castigated this narrow, self-serving, soulpolishing spirituality with the damning phrase: "Christianity has to do with religion not with life!" It is only comparatively recently that systematic work has begun on what the French call the Theology of Terrestrial Reality. The schema on the Presence of the Church in the World includes the best of this contemporary thinking.

The document in its present version runs to 126 pages containing three chapters, the first two sociological and theological, the third listing "The Principal Tasks of Christians in Our Times" in five categories. Love is declared to be the purpose of marriage with "conscious procreation" an essential element of that end. No discussion of birth control is included, that matter being reserved to the Pope.

The schema on the Missionary Activity of the Church is an ample replacement of the meagre 14 short propositions presented at the last Session and summarily rejected. It explores the essentially missionary character of the Church and, while focused chiefly on lands not yet evangelized, it considers the problems of dechristianized countries. One chapter is devoted to the organization of mission work; it suggests concrete and substantial changes.

Complaints were often heard that the Council had exalted the laity and ennobled the bishops but had forgotten the priests. A brief text of a dozen propositions was offered at the last Session to remedy that gap. It was found wholly insufficient and a new one ordered. The present schema on the Life and Ministry of the priest is a profound exploration of the priest as minister of the Word and the Sacraments with the func tion of formation in the spiritual community and of cooperating with the episcopal office.

These five documents include that "On The Pastoral Function of Bishops in the Church" which, too, will benefit from the insights of the "Constitu-tion on the Church" promulgated last December. The schema "On the Renovation and Reform of Religious Life." we are told, is twice as long as the skimpy text presented last year, its contents being infused with profounder and more biblical and theological considerations. It has separate chapters on the contemplatives, on apostolic Orders, on associations whose members have not taken vows but who live in community such as the familiar Maryknoll missionaries or the Sulpician priests teaching in seminaries. One chapter discusses the vows in the framework of the "aggiornamento" in the Church and community life asadaptable to the needs of the world and the contemporary apostolate.

The schema on Christian Education remains brief and general, it appears, but that on The Formation of Priests, one hears, calls for changes in the curriculum of seminaries with philosophy reduced in importance and a larger place given to the historical method in the ological studies. Academic disciplines concerned with the Bible are listed as fundamental.

All of which leads to the schema on the Relations of the Church with non-Christian Religions with its paragraphs condemning anti-Semitism and exculpating Jews of all centuries from the alleged crime of "deicide." It is no secret that strong political pressure has been exerted to have the question dropped. Arab leaders persist in twisting what is palpably a religious statement into an endorsement of the State of Israel.

Catholic bishops of the Middle East, fearful of the future of their disadvantaged minorities, have found the statement inopportune. Some Eastern ecclesiastics deem the position taken in the schema a public disavowal of the pulpit oratory of some of their early Fathers. Nor have those crying "Wolf! Wolf!" and announcing the sabotage of the text helped their own cause.

We have it on the word of Cardinal Bea that the document remains under the control of his Commission and that it has not been changed. We have the flat denial of Monsigner Fausto Vallainc, head of the Council press office, on June 21 that rumors that the schema had been lampered with are

will be distributed to the hish-öbs on their arrival in Rome,

according to a May 28 dispatch.

of the local correspondent of

So there is every confidence

that the condemnation of anti-

Semilism will be voted intact.

The confidence is based on the

reasons Cardinal Bea gave when

presenting the schema to the

bishops in St. Peter's Basilica

last fall: "There is question

here of our obligations to truth

and to justice, of our duty of

gratitude to God, of our duty

to imitate faithfully and most

closely Christ, the Lord Him-

self and His Apostles, Peter

and Paul. In doing this the

Church and this Council cannot

in any way permit the consider-

ation of any political authority

A mere listing of the agenda

of the Fourth Session raises

the question of the possibility

of the expected closing of the

Council in early December. As

early as April Bishop van

Lierde, papal sackistan and

Vicar General for Vatican City,

saw the Council as continuing

into 1966. Abbe Rene Lauren-

tin, a Council peritus and the

historian of each of its Sessions,

toldale Monde of Paris that he

foresees an intermission at

Christmas, a reconvening later

In any case, the Fathers of

the XXIst Ecumenical Council,

Vatican II, will be able to as-

sure themselves that their pati-

ent and arduous efforts were

effective, that - aided by the

Holy Spirit and under the lead-

ership of two great Popes -

they have moved the Barque of

Peter into the "aggiornamento"

desired by Pope John XXIII

who summoned them to the im-

mense work of renewal.

with a closing at Easter.

or political reason."

the Jewish ChronicLe.

Twentieth anniver Lawyers' Red Mass served when the Ma the opening of Cou fall term is celebrat on Kearney, Tuesda at 9 a.m. in St. Jose pletely without foundation." To Franklin St. guard against leaks, the text

"The usual image people form of the papacy is bh that of a post of command, of authority, government, frated by Pope Paul VI when the past of the pastoral and doctrinal direction of the past of spot and the spot of pilgrims Ane Church. "

والهم والإلا "It is not observed often enough that here more than elsewhere one realizes, nurtures and suffers a sense of human smallness, a sense of the need of divine help, a humble sense of our basic inadequacy, the torment of many longings along with the comfort of great hope. It is not realized that here the longings acquire immense-worldwide-proportions.

"This is why we pray for the Council and why we invite the people of the world to pray with us. It is love for the Church and for the world which prompts us to pray. It is the benefit the Council provides for the Church and the world which moves us to pray. It is the trust we have in the operative virtue of the divine mercy of prayer which invites us to it. It is the certainty that every good and devout heart adds an effective share to prayer for the good of all that prompts us to exhort all to pray together."

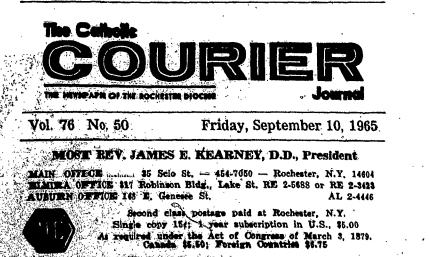
In prayer, Pope Paul continued, people are "cooperators with God." This concurrence of God in the "humble circuit of our personal operation," he said, "this encounter of His will with ours, this marvelous and mysterious fusion of His love with our poor love, demands on our part the modest but at the same time total contributon of our limited efficiency, the best disposition to summon the divine efficiency. It demands the state of longing and of supplication which is called prayer.

"Prayer opens the doors of our hearts to the action of God in us," the Pope explained. "And if we Catholics and believers are convinced of this supernatural way of doing things in our lives, this way established by Christ, we will be convinced that prayer is a fundamental activity, a necessary and normal attitude for the correct and holy development of our present existence and for the attainment of our destiny."

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The purpose and the thrust of the Declaration on Religious viewgoint was largely European. The African Archbishop Zoa of Cameroon is said to have remarked: "While you are wonon June 28 about the issue. The dering which days of the month Pope spoke of "two propositions the wife can be given the Pill, in my part of the world the regarding faith: let no one be auestion would be which wife impedied, let no one be forced' ("nemo impediatur, nemo cogait is to be given to!" tur").

In speaking of Religious Freedom the document obviously does not imply that man is independent of God, of His law, of His revelation. Such was the claim of the anarchic "outlaw conscience" condemned by the Church in the 19th century. What is asserted - and on the basis of the dignity of the human person — is that man may not be coerced by civil authority in the matter of religious belief or its public professon and propagation.

New York - (NC) - Bishop Ernest J. Primeau of Manchester, N.H., will be questioned about the Second Vatican Council by a panel of journalists on the "Lamp Unto My Feet" program on the CBS television network, Sunday, Sept. 12, at 10 a.m

The broadcast will take place on the eve of his departure for the Council, which opens in Rome on Sept. 14.

George Crothers, program host will be joined in questioning the prelate by CBS news correspondent Richard C. Hottelett; John Cogley, religious news writer for the New York Times; Jesuit Father Daniel Campion, contributing editor of America magazine, and Wayne H. Cowan, managing editor of Christianity and Crisis maga-

zine:

## **Council Topic**

## for TV Panel

the sacred and the profane in such a way that the former is not contaminated but communicated and the latter is not dis-torted but sanctified."

The process of relating the sacred to the profane was complicated by the social and philosophical revolutions of the last

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The schema on the Lay Apostolate has been before the Council at two previous Sessions and has been heavily criticized for its overly-clerical orientation and its preoccupation with European forms of Catholic Action. The new version has benefited considerably from the detailed explanation of the place of the laity which occupled an entire chapter in the Constitution on the Church.

Like the Lay Apostolate schema, that on Revelation has been before two Sessions of the Council and may well have received an affirmative vote of general acceptance in the stormy vote on November 20, 1962 when the original text failed of being rejected out of hand by less than a two-thirds vote. The present version, radically revised with the assistance of the Secretariat for Promoting Christian Unity, leaves open the question whether all revelation is contained somehow in scripture, thus filing away for further theological investigation a controversy which Pope John observed has been under way for 400 years and could well continue for 400 vears more.

According to Osservatore Romano, five schemata wait merely a definitive vote on their final form since they have been discussed and have received provisional approval. But if the editorial changes made during the intersession have been extensive may not the claim be made, citing the precedent of the handling of the Religious Freedom schema in the closing days of last year's sessions, that what is at hand is a substantially new text which must be discussed anew?

The colorful cerei attended by judges, ] representatives of c is being directed b Court Justice Daniel general chairman o yers' Red Mass Comi

Lawy

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**BISHOP KEARNI** liver the sermon.

The Bishop cele First Red Mass in ! in 1945. At that cer Bishop said it was to dedicate their (members of the bar) to the service obtain divine bles: their practice and I

Besides judges an there will be memb Rochester Chamber merce, American Le ester Police Burea County Sheriff's and Rochester Fire the Mass.

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Public Officers' C headed by Hon. Fra chairman; Hon. Fr.



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## Schema 13 to Refine Catholic View of Socialism

### By GARY MacEOIN

Rome-It is certainly no part of the intention of the Valican Council to give ammunition to General de Gaulle or the many other voluble critics of United States world policy. It is, nevertheless, reasonably certain that it will do just that within the next few weeks.

The Council's secretary general (Archbishop Felici) has notified the Fathers that the statement on religious freedom will head the agenda, as promised last year, and that Schema 13 (the Church in the modern world) will follow. The draft of Schema 13 already discussed contained a statement on private property which modifies significantly what has been for some centuries the common view among Catholics. If retained, as is anticipated, it will certainly be used as a stick with which to beat the State Department.

The statement in Pope Leo XXIII's great encyclical."Rersun Novarum", that

private property is a divinely decreed right has since been repeated so often as to appear indisputable. It seems, however. that this is a misunderstanding of the teaching of St. Thomas Aquinas. In common with other Church Fathers, he said that God gave the goods of the earth to all men, and that the proper use of these goods called for their division among men.

Only the first element, the right of men in general to use material things, is a "divine right." The draft of Schema 13 now makes this clear. "Since God constituted the earth's goods as the common inheritance of the whole human race but left the method of their distribution to the wisdom of the people," it reads, "the forms and institutions by which appropriation, production and distribution are put into effect may vary to a great extent ... Those forms and institutions must constantly be adapted prudently and boldly to new conditions."

The change of emphasis is significant, and it is a matter of practical concern to the bishops of many countries who are

, faced with the concrete needs of povertystricken people or with the fact of an economic system other than capitalism. Both these groups were handicapped by a misinterpretation of Catholic tradition which underestimated the rights of the poor and gave too much weight to those of private property.

Within this framework it is possible to understand better the enthusiastic approval recently expressed on behalf of the bishops of Kenya by the Archbishop of Nairobi for the social program formulated by the government of Kenya. This program bases itself on what it calls African Socialism, a concept widely favored among the new African nations which seeks to modernize the traditional African sense of family sharing of resources. While rejecting the Marxist class war, it envisages a broad government control of the main forms of production as needed to modernize the economy.

One point at which conflict can arise with the declared principles of United States world policy is on the question

of compensation when means of production are nationalized. A dilemma has already frequently presented fiself not only in Africa but in Latin America and elsewhere in the underdeveloped world. Expropriation of privately-owned lands or other property is judged necessary in the national interest, but funds do not exist for the full and prompt identification of the owners.

What must give in such a situation? The United States has insisted that the program of social reform must be slowed to the rhythm of availability of cash. Not so, reply the governments of the poor nations with every-mounting, insistence. That way lies a vicious circle which would hold us forever in our misery.

This is the context in which the Council Fathers are asked to clarify Catholic, social teaching. The anxiety of the bishops of the underdeveloped world to show their solidarity with the aspirations of the emerging nations will encourage them to retain and possibly even to strengthen the text already presented.

Text and Symbol, 14th Sunday after Pentecost 

