

THE CHURCH HERE AND THERE

ERECTION OF THE NEW PARISH OF DOLORES

His Excellency, Most Rev. Emilio A. Cinense, D.D., Bishop of San Fernando issued a decree last February 10 erecting the new parish of Dolores.

The boundaries of this new parish are defined by the following barrios whose inhabitants will henceforth constitute the parishioners of the new parish of Dolores:

From the parish of San Fernando are detached the barrios of Dolores, Dolores Homesite, Looban and Macabale. From the parish of San Agustin is detached the barrio of Del Carmen.

The same decree includes the detachment of barrio Maimpis from the parish of Calulut and its subsequent annexation to the parish of San Agustin.

NEW SECRETARY OF STATE AND PREFECT OF THE CONGREGATION OF CLERGY

In the Consistory of April 30th, 1969, the Holy Father personally announced the resignation of His Eminence Amleto Giovanni Cicognani from the office of Secretary of State.

In accepting his renunciation, the Holy Father announced at the same time the appointment of His Eminence Cardinal Giovanni Villot (France) as Secretary of State and Prefect of the Council for the Public Affairs of the Church. He took up his duties May 5th.

Together with the above-mentioned offices, the Holy Father has entrusted to Cardinal Villot the following duties:

- President of the Administration of the Patrimony of the Apostolic See;
- President of the Pontifical Commission for the State of Vatican City.

His Holiness also announced the appointment of His Eminence John Joseph Wright as Prefect of the Sacred Congregation for the Clergy.

THEOLOGICAL COMMISSION SET UP

VATICAN CITY — The long-awaited Central Theological Commission of the Church has been named, almost a year and a half after the Church's first Synod of Bishops called for its creation.

Membership of the commission, by statute, may not exceed 30.

Some of the world's most celebrated theologians have been named: Fathers Henri de Lubac, S.J., of France; Karl Rahner, S.J., of Germany; Yves Congar, O.P., of France; Josef Ratzinger and Hans Urs von Balthasar of Germany. All these are most active in the field of dogma.

Another celebrated member is Father Bernard Lonergan, a Canadian Jesuit who has devoted years to the study of ideogenesis — the philosophical enquiry into the way ideas come into being.

Among the Scripture scholars is Father Barnabas Ahern, an American Passionist who helped draft the Second Vatican Council's documents on revelation, religious liberty and ecumenism.

In the field of liturgy there is Father Cipriano Vagaggini, an Italian Benedictine, and in the field of moral theology Father Stanislaus Olejnik, a Polish specialist on marriage.

Many of the members are active in ecumenical affairs. Several are consultants of the Vatican Secretariat for Promoting Christian Unity and some are members of the Faith and Order Commission of the World Council of Churches.

Among the commission's prominent ecumenists is Father Walter Burghardt, an American Jesuit.

Among its 30 members are representatives of various currents of theological thought, as the Synod of Bishops had envisioned. Most are dogmatic theologians, but there is a substantial representation of Scripture scholars and some from the fields of moral theology and the liturgy.

Cardinal Seper is president of the commission by virtue of his past as prefect of the Doctrinal Congregation. The Doctrinal Congregation also proposes candidates for membership to the Pope, who does the actual appointing.

This appears to resolve the long-standing question of the commission's position in relation to the Doctrinal Congregation by placing the commission firmly within the ambit of that congregation. When the commission was proposed in the Bishops' Synod, some of the opposition to it was grounded on the presumption that its function — and therefore its competency and its juridical authority — would overlap that of the Doctrinal Congregation.

Other participants in the synod saw it as a buffer between less conventional theologians and the predominantly conservative Doctrinal Congregation, which had tended to judge theological research according to standards set by classical schools of theology.

ECUMENICAL INSTITUTE FOR ADVANCED THEOLOGICAL
STUDIES AT JERUSALEM*The Program of Studies for 1970-72*

The general theme is *Mysterium Salutis*. A narrower range for the first two years is indicated by the topic "Diversity and Unity in The Christian Understandings of Salvation." This topic will serve not so much as a single theme to be developed systematically but as an index to a cluster of problems which may be explored from as many angles as the interests and abilities of the resident scholars permit. The first year's work (1970-71) may well focus upon the relation between the ceaseless changes in Christian ideas of salvation and their unchanging substance or structure. The focus of the second year (1971-72) may fall upon the relations between the human need for salvation today and the Christian message. Although the focus of attention may shift from one year to the next, it is intended that during both years the team of scholars should seek to relate Christian convictions regarding salvation to the outlook of non-Christian religions and of modern forms of atheism. They should also bring to bear upon this common task the resources of many academic disciplines — historical, theological, sociological, etc.

Although each resident scholar will be granted a high degree of independence in the selection and pursuit of his own research objectives, collaboration will be developed in at least the following ways:

- 1) Each year's work will be inaugurated by a meeting of the Academic Council in Jerusalem. Its members will participate in extended discussion of a theme relevant to that year's objective for the Institute. For example, in 1970 a symposium is being prepared to deal with the soteriological significance of the Holy City in selected Christian epochs and traditions. Some members of the Council will stay in Jerusalem for a more extended period to carry on their own research.
- 2) From time to time visiting lecturers will be invited to spend short periods at the Institute to contribute to the consideration of the general theme. For example, in 1970-71 it is recommended that three or four specialists should be invited to lecture on ideas of salvation embodied in non-Christian religions, both ancient and modern.
- 3) Each scholar will be expected to carry on research that is related to the specific theme of a particular year (e.g. one scholar in 1970-71 proposes to concentrate on the understanding of salvation in the Gospel of John), although great independence will be given in the selection of research problems and methodologies.
- 4) During the year the entire company of resident scholars will gather once a week for a seminar session which will draw upon research in progress and seek to increase the degree of fruitful collaboration.

The precise agenda for this seminar will naturally be determined by the scholars in residence and their various lines of research. It is now possible only to mention some of the possibilities. Early in the year 1970-71 several sessions might be devoted to continue the symposium on the soteriological significance of the Holy City. Biblical scholars might describe distinctive understandings of salvation on the part of selected canonical writings, followed by similar reports dealing with various patristic documents. These appraisals of biblical and Christian perspectives could be compared with those of other religions in the ancient world. Textual critics might wish to trace the influence of diverse cultural situations on the text-traditions of biblical manuscripts. Specialists in liturgical history might examine the developing notions of salvation which found expression in baptismal and Eucharistic liturgies. Visiting lecturers, both Christian and non-Christian, might provoke fruitful comparisons with Muslim or Buddhist soteriologies. The experience of the contemporary Christian mission should not be ignored, but nationals from various countries may analyze the impact of specific concepts of salvation upon different segments of society. Undoubtedly during this first year of operation many lessons will be learned concerning the best ways of achieving collaboration among the resident scholars.

As the work of the second year (1971-72) will focus more sharply on the correlation between contemporary human needs and the Christian message, other types of collaboration will probably be adopted for the weekly seminar. The annual sessions of the Academic Council might deal with the reactions to the Gospel on the part of university students in different parts of the world. Some resident scholars may choose to select as research projects the structure of modern forms of atheism. Visiting lecturers might deal with this same problematic. A special one-week conference might be arranged to deal, under expert guidance, with the understandings of salvation embodied in the work of selected novelists, dramatists and poets. In dialogue sessions, a biblical or patristic scholar might cooperate with an apologetic theologian, one presenting an ancient pattern of thought, the other suggesting the difficulties of expounding that same message today. The scholars in charge of guiding the seminars will seek to avoid both an inflexible pre-arranged agenda and unstructured casual conversations. They assure each resident fellow of his right to share in decisions concerning the forms of collaboration which will be most effective for the Institute as a whole.

NEW CARDINAL SAYS HERESY WIDESPREAD, URGES CHURCH TO CONDEMN IT

ROME — French theologian Jean Cardinal Danielou suggests that heresy abounds in the Roman Catholic world today and says it is the Church's job to pinpoint it and condemn it.

The sly Jesuit theologian was one of 33 prelates elevated to the purple by Pope Paul VI in the April 28 consistory. He made the comment on heresy in an interview with the theological review *Concilium*.

Danielou, once considered a fairly progressive theologian but moderate or somewhat conservative by today's standard, declared in the interview. "It is impossible that the Church be reduced to nothing less than a madhouse of subjective opinions. The Church is responsible before Christ for the authenticity of the deposit of faith, and when heretical opinions on the divinity of Christ, on the resurrection of the dead and on eternal life are uttered, when opinions are expressed contrary to the Christian faith, I believe that the Church is rigorously obliged to condemn them. This does not mean to reprimand or limit someone's research. It means to exercise what is required by the Church's responsibility," he added.

Cardinal Danielou stopped short of naming the penalty of excommunication, frequently used by the Vatican to punish heretics of other periods. But he seemed to hint a revival of this penalty. "It happens," he said "that many Christians might be scandalized if, when the faith is twisted in this manner, the Church did not take a stand."

Cardinal Danielous added that he didn't have much faith in the magazine that interviewed him because *Concilium*, from its very foundation has always refused to cooperate, and for this its orientation seems shaky to me."

On *Concilium's* board of directors is theologian Edward Schillebeeckx, who teaches in Holland and is co-author of the controversial Dutch catechism. Father Schillebeeckx's writings were recently the subject of special Vatican investigation. Some prelates in Rome have alleged that some of his positions are heretical.