

*** WASHINGTON (NC) -- The National Coalition of American Nuns has asked President Gerald Ford to pardon a 49-year-old nurse facing a four-year prison term for destroying draft records in a 1969 antiwar protest. The nurse is Jane Kennedy of Chicago, whose appeal was recently turned down by the Supreme Court.

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WORLD

*** ROME (NC) -- Pope Paul VI, in an apostolic exhortation to "the episcopate, clergy and faithful of the entire world on reconciliation within the Church" urged them to seize the Holy Year's spirit of reconciliation and heal the "spirit of faction" dividing the Church. He decried the "ferments of infidelity to the Holy Spirit existing here and there in the Church today and unfortunately attempting to undermine her from within."

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PEOPLE

*** JACKSON, Miss. (NC) -- James Bonney has resigned as editor of Mississippi Today, Natchez-Jackson diocesan newspaper, to become associated with a typesetting and printing company in Jackson. Janna Avalon, associate editor, has been named acting editor. She has won citations from the Mississippi Press Women for her work. Under Bonney, Bishop Joseph Brunini of Natchez-Jackson said, the paper has won more than 70 state regional and national awards in four years.

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re 11th meeting Dec 9-10, 1974

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(Editor's: The following story, with text, UPDATES and replaces 6-12/12, NEW YORK -- Catholic, Orthodox theologians...)

CATHOLIC-ORTHODOX AGREEMENT RELEASED (960)

*** NEW YORK (NC) -- About 20 Catholic and Orthodox theologians issued an "Agreed Statement on the Church" following a two-day meeting at the Greek Orthodox archdiocesan center here.

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Our two traditions (in understanding the Church) are not easily harmonized," the group said. "Yet we believe that the Spirit is ever active to show us the way by which we can live together as one and many."

The theologians of the American Orthodox-Roman Catholic Consultation agreed that the local church or eucharistic community is "is at once independent in its corporate existence: a church, and at the same time interdependent in relation to other churches."

Quite early in Christian history, they said, the local church's independence was curtailed "in the disciplinary and constitutional spheres" when priests became leaders of the local churches and bishops became territorial leaders.

As territories were divided among bishops, they said, there was still a "fundamental equality of all local churches" but there also developed a "dependence of bishops on the 'first' bishop (archbishop, metropolitan, patriarch)."

It is in explaining "the meaning of this hierarchy of churches" that Catholics and Orthodox differ, the theologians said.

"The Catholic Church recognizes that the position of Peter in the college of the apostles finds visible expression in the Bishop of Rome," they said, "who exercises those prerogatives defined by I Vatican Council within the whole church of Christ in virtue of this primacy. The Orthodox Church finds this teaching at variance with its understanding of primacy within the whole church."

(The First Vatican Council declared in 1870 that the Pope exercises "full," "supreme," "immediate" and "ordinary" jurisdiction over the whole Church "by divine right.")

"The Orthodox," the theologians said, "believe that a necessary primacy in the church depends on the consent of the church and is, at present, exercised by the patriarch of Constantinople."

The meeting here was the 10th since the Orthodox-Roman Catholic Consultation was established in the United States in 1966. The consultation is jointly sponsored by the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs (BCEIA) and the Standing Conference of Canonical Orthodox Bishops in America (SCCOBA). Cochairmen of the

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group are Greek Orthodox Archbishop Iakovos of North and South America and Archbishop William Baum of Washington, D.C., BCEIA chairman.

***The conclusions of the consultation are not official statements of the theologians' respective churches, but study documents presented to the churches for their consideration and possible approval.

***The following is the text of the "Agreed Statement on the Church":

***1. Christianity is distinguished by its faith in the Blessed Trinity. In the light of this revelation Christianity must interpret the world and every aspect of it. This revelation has obvious implications for the interpretation of the nature of the church.

***2. The church is the communion of believers living in Jesus Christ and the Spirit with the Father. It has its origin and prototype in the Trinity in which there is both distinction of persons and unity based on love, not subordination.

***3. Since the church in history is constituted by the Spirit as the body of Christ, the continuity of the church with its origin results from the active presence of the Spirit. This continuity is expressed in and by historical forms (such as Scripture and sacraments), which give visibility to the continuing presence of the Spirit, but it does not result merely from a historical process.

***4. Sharing in Christ and the Spirit, the local church is at once independent in its corporate existence: a church, and at the same time interdependent in relation to other churches.

***The independent existence of the local church is expressed best in its eucharistic celebration. The sacramental celebration of the Lord's presence in the midst of His people through the working of the Spirit both proclaims the most profound realization of the church and realizes what it proclaims in the measure that the community opens itself to the Spirit.

***5. The independence of the local eucharistic communities, in the disciplinary and constitutional spheres, was curtailed in the early church as soon as priests became leaders of the local churches. The dependence of local churches on the territorial bishop found its counterpart in the dependence of bishops on the "first"

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bishop (archbishop, metropolitan, patriarch), as territories were divided among bishops.

***The interplay of independence and communality on the local, territorial and patriarchal levels mirrors the church's prototype: the Trinity, which the church can only approach.

***6. The fundamental equality of all local churches is based on their historical and pneumatological continuity with the church of the apostles. However a real hierarchy of churches was recognized in response to the demands of the mission of the church. Still this did not and cannot exclude the fundamental equality of all churches.

***7. The Catholic and Orthodox Churches explain differently the meaning of this hierarchy of churches. The Catholic Church recognize that the position of Peter in the college of the apostles finds visible expression in the Bishop of Rome, who exercises those prerogatives defined by I Vatican Council within the whole church of Christ in virtue of this primacy. The Orthodox Church finds this teaching at variance with its understanding of primacy within the whole church. It appears to destroy the tension between independence and collegiality. For interdependence, a basic condition for collegiality, appears to be removed as a consequence of the jurisdictional and teaching role attributed to the patriarch of the West by I Vatican Council. The Orthodox believe that a necessary primacy in the church depends on the consent of the church and is, at present, exercised by the patriarch of Constantinople.

***8. Our two traditions are not easily harmonized. Yet we believe that the Spirit is ever active to show us the way by which we can live together as one and many. We have the hope that we will be open to his promptings wherever they may lead: "For only so will harmony reign, in order that God through the Lord in the Holy Spirit may be glorified, the Father and the Son and the Holy Spirit."

(Apostolic Canons, Cn. 34)

***December 10, 1974 New York

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