

On Guard!  
By Rev. Patrick J. Flynn

The proposal to unite the Presbyterian Church in the U. S. A. and the Protestant Episcopal Church has been a thorny question for many years but early this month a tentative plan was drafted for merging both groups into a new unified Protestant Church. This interesting proposal is the result of a long series of joint meetings between the Commission on Approaches to Unity of the Protestant Episcopal Church and the Department of Church Cooperation and Union of the Presbyterian body.

An editorial writer in last Sunday's Rochester Democrat and Chronicle hails this proposed merger as a "Blueprint for Unity." He sees no difficulty in the fact that there are serious doctrinal differences between the Episcopalians and the Presbyterians. Brushing aside all problems of doctrinal unity and unity of worship, the D & C editorialist optimistically predicts that there is no longer any doubt of the eventual union of the Episcopalians and the Presbyterians.

After reading some of the proposed merger we can't say that we share the optimism of D & C editorial writer.

In the opinion of the church officials of both denominations the most important part of the proposed merger is the formula providing complete mutual recognition of ministry and an extension of authority so that ministers of both groups can preach in the united church. This is where we, as an outside observer, see trouble ahead for the promoters of the merger. The Episcopal Church has bishops, priests and deacons in its organization. To complicate matters, the Episcopal Church is divided into the Low or Broad Church group which is rationalistic, and the High Church group. This High Church or so-called "pro-Catholic" group professes identity with the Roman Catholic Church in everything, except of course recognition of the Roman Pontiff. Even in their form of worship High churchmen in the Episcopal body imitate the Roman Catholic Mass and are professedly convinced that they are true priests and bishops. Presbyterians, on the other hand reject the Catholic doctrine of a divine priesthood and avoid the use of the words bishop and priest. The pulpit instead of the altar is the main feature of the Presbyterian service.

As a solution of this very knotty problem the plan for union suggests a service of mutual recognition and extension of authority. In this ceremony, the Presbyterian moderator and his attending Presbyterian ministers will lay their hands on the Episcopal bishop and his attending Episcopal priests. Likewise, the Episcopal bishop and his priests will lay their hands upon the Presbyterian ministers. When a minister is installed in a church it is further explained the congregation may expect a promise that the minister will administer the doctrine and worship in accordance with the forms to which the congregation has been accustomed.

This proposed formula for uniting the ministries of the Episcopalians and the Presbyterian groups has already brought cries of dismay from High Church Episcopalians. Commenting on the proposed merger, The Living Church, an Episcopal weekly, states that "it would be a unification marked by the surrender of the Catholic heritage of this Church (Episcopal) and the acknowledged supremacy of the Protestant tradition." A minority protest which will be presented at the next convention of the Episcopal Church further predicts that, should the merger take place, the Protestant Episcopal Church would simply become "a new kind of Presbyterian Church."

In his enthusiasm for unity at any price, it would seem that the D & C editorialist overlooked some important facts. We wonder, for example, about the feelings of the Episcopal minister who truly believes that he is a divinely ordained priest when he is asked to bow his head for the imposition of hands by a Presbyterian minister? What will the Presbyterian minister think when he is asked to bow his head for the imposition of hands by an Episcopal bishop? (Shades of Calvin and Knox! Ah! the suggestion that a minister of the proposed united Church must adapt his teaching to the tradition of his congregation certainly calls for a flexibility of conscience that is most unusual. How would a convinced Presbyterian make out if called upon to serve a High Church congregation?)

We can't see how Episcopalians and Presbyterians could be supported at the same time within a so-called united church any more than we can imagine how the D & C editorialist could support rival political candidates on the same editorial sheet.

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**Music in the Air as Nuns Study**



Pictured with Dr. Howard W. Hanson, director of Rochester's Eastman School of Music, are five of the twenty-two nuns taking summer courses at the school. Standing from left to right are: Sister Mary Antonia, C.S.J., St. Louis; Sister Mary Adeline, S.N., St. Louis; Sister Mary Thelma, R.N.M., Epworth, N. J.; and Sister Mary Dorine, O.S.F., Milwaukee. Seated at the piano is Sister Marie Claire, O.S.B.

**22 Nuns Take Music Courses at Eastman**

Twenty-two nuns from various parts of the nation are summer students at Rochester's Eastman School of Music. Eight of the music teachers are members of Rochester Diocese orders, seven from the city and one from Canandaigua. A veteran of the group is Sister John Joseph, a Sister of St. Joseph from St. Louis, Mo., who will complete her thesis for a doctorate of music this summer. Sister has been studying at the Eastman School since 1940.

Her companion from St. Louis, Sister Mary Antonia, C.S.J., is working towards her Master's Degree in Music. Sister Antonia teaches choral, piano and theory at St. Joseph's Academy and Fontbonne College in St. Louis. From St. Louis also comes Sister M. Cecilia, of the School Sisters of Notre Dame, who is doing piano and theory work at the Rochester School.

New Mexico Represented Duluth, Minn., is represented at the Eastman School by two sisters of the Order of St. Benedict, Sister Mary Martina and Sister Mary Marie. Sister Martina, a teacher at St. Scholastica High School in Duluth, is composing a symphonic poem for orchestra. Formerly a teacher at St. Timothy's grammar school in Duluth, Sister Marie is taking piano and flute.

Studying voice in Rochester is Sister Anna Rita of the Congregation of the Sisters of St. Joseph from Binghamton, N. Y. Coming to this city at the way from Santa Fe, N. M., Sister Helen Julius of the Sisters of Loretto, is taking voice and violin classes.

Her companion is Sister Mary Adeline from St. Louis, Mo. A teacher at Webster College, St. Louis, Sister Adeline is doing graduate work in music literature, piano and counterpoint. Two other summer students, Sister Mary Annice and Sister Mary Dorine, both members of the Order of St. Francis, are from Milwaukee, Wis. Sister Dorine, who teaches piano at Eagle River, Wis., is taking theory and song and speech. Sister Annice is doing graduate theory work.

From the nearby Buffalo Diocese comes Sister Mary Gerald of the Congregation of the Sisters of St. Joseph who teaches at Gien Falls, N. Y. She is studying piano.

Sister Mary Theoda of the School Sisters of Notre Dame of Belleville, Ill., is working for a bachelor degree in music.

Other students from outside the diocese are Sister Mary Sheila, piano teacher at Georgian Court College, Lakewood, N. J., and Sister Marie Claire, who teaches piano and theory at St. Scholastica's Academy, Sharon, Pa.

Orders within the diocese are represented at the Eastman School by Sister Agnes Louise, Sister Thomas Marie, Sister Madeline Austin, Sister Rose Theresa, Sister George Vincent and Sister Marie Stephan, Sisters of St. Joseph, and Sister Mary Alexius of the Sisters of Mercy. Sister Thomas Marie is from Canandaigua.

**A Protestant Answer To Protestant Critics**

Expressing deep concern over recent public controversies generated by criticism directed against the Catholic Church by certain Protestant leaders, Dr. Everett B. Clatchy, president of the National Conference of Christians and Jews has clarified five widely-disputed points about Catholics for his fellow Protestants. They are:

1. **CATHOLICS AND CIVIL LIBERTIES:** Nothing more than the record of the Roman Catholics in the United States is needed to testify to the stand of American Catholics on civil liberties for Protestants, Jews and Catholics alike. Catholic support of the American Bill of Rights matches that of the Protestants from the time of Lord Baltimore.
2. **CATHOLICS AND PATRIOTISM:** Catholics are a Church, to the church and to the Pope as its head. Catholics give spiritual loyalty to the United States Government American Catholics give complete national allegiance.
3. **CATHOLICS AND DEMOCRACY:** As demonstrated by Catholics in the United States Army, Navy, and Marines who were 30% of our fighting forces, the acceptance of an individual creed in the realm of faith and morals permits complete participation in political democracy.
4. **CATHOLICS AND POLITICAL INTERFERENCE:** Every person who believes in the fatherhood of God and the brotherhood of man takes his part in politics inasmuch as morality and conscience must have political expression. A Protestant official in Washington rebukes the Protestants and the Catholics alike in about the same proportion as their population numbers.
5. **M. M. TAYLOR AT THE VATICAN:** This need not alarm Protestants. The Roman Catholic Church has historically developed official relations with state governments. Through these sources and through the lay and clergy leaders in every land, the Vatican gathers valuable information which during the war Mr. Taylor has been able to relay to President Roosevelt and President Truman.

**Warsaw Charges On Pogrom Draw Vatican Denial**

Rome — (RNS) — Charges by Premier Edward Osobka-Morawski of Poland that top-ranking Roman Catholic leaders were partly responsible for the July 4 pogrom at Kielce, in which forty-one Jews and four Poles were killed, because they refused to sign an appeal against anti-Semitism were denied by Observatore Romano, official Vatican newspaper.

Asserting that Premier Osobka-Morawski's accusations "do not reflect the truth," Observatore declared "there is no doubt that these pogroms and the rest of the Polish tragedy are ready to condemn the regime in power." It said, however, that in calling on members of the Polish hierarchy to condemn anti-Semitism, government authorities "are demanding something that would be a total betrayal of the Polish people."

It said that the Polish government is seeking to bring a blanket charge of anti-Semitism against all who stand for religious freedom, democracy and the rule of law. Observatore said that the Polish government is seeking to bring a blanket charge of anti-Semitism against all who stand for religious freedom, democracy and the rule of law. Observatore said that the Polish government is seeking to bring a blanket charge of anti-Semitism against all who stand for religious freedom, democracy and the rule of law.

**Polish Primate Accuses Regime**

Warsaw — (RNS) — The Polish Catholic hierarchy is condemning the government for its failure to bring a blanket charge of anti-Semitism against all who stand for religious freedom, democracy and the rule of law. Observatore said that the Polish government is seeking to bring a blanket charge of anti-Semitism against all who stand for religious freedom, democracy and the rule of law.

**Vatican Plans 1950 Holy Year**

Rome — (RNS) — The Vatican has announced plans for a Holy Year in 1950 during which the Holy See will grant extraordinary plenary indulgence to pilgrims who visit Rome to venerate the tombs of the Apostles and the See of St. Peter.

**Church Ruins Entombs 1,000**

New York — (NC) — Amidst the devastation of one of Poland's historical churches, a large white cross marks the place where 1,000 Poles, including four priests and 55 nuns, lost their lives in the war. The Inter-Catholic Press Agency here reports.

**Widen Released Time Plan at Champaign**

Champaign, Ill. — (RNS) — Released time religious education classes for public school students here, which already have survived one court test, will be extended to include third grade pupils during the next school year. Superintendent of Schools E. H. Mellon announced.

**Bishop Walsh Says Requiem for Mother**

Savannah, Ga. — (CNC) — Bishop Emmet M. Walsh, of Charleston, S. C., offered the funeral Mass in the Cathedral of St. John the Baptist here for his mother, Mrs. William Tamm Walsh, who died at the age of 83 after a long illness. Mrs. Walsh was the mother of 10 children. She was born in New York on August 7, 1861, and moved to Beaufort, S. C., with her parents in 1864. She was married there in 1876 to the late Thomas T. Walsh, and for more than 50 years made her home here. Bishop Walsh is a nephew of St. Bernard's Rectory, Rochester, N. Y.

**Hails Selskies Aids Jeunets to Ethiopia**

Washington, D. C. — (CNC) — Four Canadian youth will leave for Ethiopia to help in the primary school program. The Canadian Youth Council has named the four youth as follows: Miss Margaret Macdonald, Miss Mary Macdonald, Miss Mary Macdonald, and Miss Mary Macdonald.

**Tito Exiles Salesians; Parishioners Beaten**

Geneva, Switzerland — (NC) — A detailed eye-witness report of an incident in Yugoslavia involving deportation of a religious community and a church profanation gives an indication of the animosity in that country of Partisan-led sections of the populace toward the Catholic Church and of the ferociousness of Yugoslav Catholics in the face of threats, personal harassment and actual physical beatings.

The report tells how Catholics responded with spontaneous loyalty to the ousting of a group of Salesian Religious from the village of Marjin Dvor, and accompanied their flight in chanting, praying, singing in the town of Daruvar, where all were set upon by an anti-Catholic mob within the walls of the town church.

The account begins with the approach of a committee on March 30 with the summary notice that the members of the Salesian religious community must clear out of the building within two hours.

**Pro-Fascist Outcries**

The people of the neighborhood, learning of the action, went to the local authorities to protest, but were not given any satisfaction. The next day, Sunday, as the Catholics of the vicinity gathered to attend Mass at the Institute, a cordon of militia was stationed around the building and the people were told whoever attempted to break through the cordon would be shot. A large crowd, nevertheless, ignored threats and went past the militiamen into the church.

All protests of the people and the Religious being in vain, the Salesians packed their belongings and, on Monday, April 1, left the Institute. Their departure was transformed into a spontaneous religious demonstration, as several thousand Catholics gathered to accompany them to the neighboring parish church of Daruvar, to which the expelled Salesians transferred a venerated image of Christ.

As the procession neared Daruvar, a number of alien persons were noticed approaching and joining the throng. These persons attempted with repeated shouts and exclamations to interrupt the hymns and prayers of the Salesians. They were also joined by other Salesians in the procession.

**Cross-Carrying Pilgrims Near 'Calvary'**

Paris — (RNS) — Across the flat unshaded plain of Beauce north of Chartres a band of thirty English pilgrims are marching in the hot sun on their way to Vezelay to join pilgrims from thirteen other nations taking part in an international Crusade for Peace.

Since July 1, they have walked an average of fifteen miles a day carrying an 86-pound cross. The English pilgrims are headed by young Dominican priest, Father Simon Blake, of Blackfriars, Oxford. They were chosen from a hundred volunteers who answered an ad in the Catholic press and are scheduled to reach Vezelay on July 21 when a Way of the Cross will be set up on the site where St. Bernard preached his crusade 800 years ago.

Among the pilgrims is a demobilized soldier, who is studying for the priesthood; a 60-year-old saloon-keeper from Blackburn; a journalist; an elderly accountant who first walked from North England to London to join the crusaders; and a 65-year-old Glasgow steel worker, who is using the first vacation in his life for the 250-mile walk to Vezelay which began at Dieppe.

Welcomed at Dieppe The party left England on a cross channel steamer from Newhaven. The cross they carried was lashed to the front of the boat while members of the party recited the rosary. Passengers on the boat were surprised to see Dieppe beflagged and thousands of persons lining the quays to greet the British crusaders. Amid scenes of enthusiasm, the party was escorted to the local church where the cross was planted and scores of townspeople came to kiss it.

At a midnight Mass, over a thousand faithful received Communion and at dawn nearly 2,000 persons accompanied the pilgrims for ten miles along the road, in every town and village the crusaders traversed, and were greeted by crowds anxious to join them in prayers for peace.

In every village they bring the cross into the church singing in French, "Vive Jesus." "Vive la Croix." Father Blake on occasions has preached at other times seven times a day in French.