Donna Myern hears her tupe recorded talk given at Sunday's Cenacle Retreat Gulld breakfast meeting. The young Grail vorker urged women to take a more active role in Church's apostolate. With her are Cenacle nuns Mother Rogers and Nother Smillyam and Jean Flamsjam and Rossline Nesser of the Guild.

Editors Find Understanding

By MANFRED WENZEL

Bonn - (NC) - When a ontroversial story on Catholic matters reaches a German Protestant editor, he is likely o pick up the phone and get an authoritative Catholic view on the matter.

This was not the case four years ago. Then, an editor of Protestant periodical was nore likely to blaze away at "Catholic power" whenever he had the chance. The editor might sight his quarry in a routing pastoral letter, or even in a national dedication.

TODAY'S HAPPY cooperaion between Catholic and Protestant editors is a by-product of b 1956 General Synod of the German Protestant Church at Hanover. Catholic and Protestant journalists covering that meeting held their own private synod to discuss major religious issues and controversies in the

Out of this informal get-togeiher grew a preparatory committee of five Protestant and five Catholic journalists, including the editors in chief of the Catholic and Protestant news services in Germany, This committee has organized rivalries among missioners of

full-scale meetings of Protes-tant and Catholic journalists at least once a year.

Site of these meetings afternates between Catholic and Protestant institutions. The first meeting was held in March, 1957, at the Protestant academy in the village of Loccum, in Lower Saxony, The following December a second meeting was held, at a Catholic institution near Dortmund.

The first subject on the agenda is always theological, or at least lies on the fringe of theology. The forthcoming ecumenical Council of the Catholic Church was the principal topic at last year's meeting held at the lith-century Benedictine monastery of Maria Laach.

At this year's meeting, held Inst month at the Protestant meademy at Arnoldshain in' the Taunus Mountains, the journalists discussed "the struggle of the churches against communism.

The second part of the three-day meeting, is reserved for discussion of controversial points such as mixed marriage, concordat problems and different Yaiths, Each subject is introduced and explained by two experts, one Catholic and one Protestant. These experts make clear their views on the problem and the position of church authorities. discussion follows.

Attendance is not limited to Journalisis working on Catholic or Professant periodicals. Many journalists from the secular press attend the meetings.

From the beginning, these meetings have had the approval of the Catholic Bishops of Germany. A representative of the hierarchy is present at each opening session. Arch bishop Lorenz Jaeger of Paderborn, who is the representa-tive of the German Bishops in nterdenominational matters. s generally asked to address e opening session.

The Protestant churches are always represented by at least one outstanding churchman, such as Dr. Martin Niemoeller.

It is incontestable that the atmosphere surrounding interdenominational questions in the German press has grawn both clearer and more friendly, Much of the credit

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tion between guidance and

dictation, as do the officials

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sentative of the American peo-

ple, he is a completely free

lic acts by his personal judg-ment as to the best interests

f his country.

igent, guided in all his pub-

"The American Catholic

embraces the American sys-

tem of government in its en-

tirety. He has contributed

greatly to its origin, its de-velopment and its delexise.

"He sees no conflict be-

and the American Constitu-

tion. He contends that the in-

fluence which his religion has

harmony with, and not in con-

flict with, the American tradi-

"He loves his country and

its Constitution with depth

and devotion. When he offers

himself for public office, he

offers himself as a defender

as one who prefers it to any

other on earth."

erican sys

n shaping his attitude is in-

Iween the Catholic Church

institution called the "fire hrigade," which was set up by the loint meetings of Catholic and Protestant journalists.

This is how the brigade works Let us suppose that the editor of a Catholic paper receives a news item dealing with Protestantism and does not understand it fully. He has two telephone numbers. each of an outstanding expert Classroom on Protestantism who is willing to assist him.

By making one call or two, he may learn that the news constitutes a radical change of policy, in the Protestant church, or that it is relatively unimportant, Knowing this, he can write his story more confidently and more profession-

The same conditions hold true in matters affecting the Catholic Church, Two Catholic experts are on constant call to explain the position the Catholic Church and to put the news in historical and theological perspective.

Since this system went into effect there has been no resuch as that surrounding the flight control.

COURLER-JOURNAL Friday, June 10, 1960

dedication of the German na-1954. Many Protestant periodicals branded this act of Cardinal Frings of Cologne, as a "further example" of the "imperiousness" of the Catholic

Such examples of misunderstanding could be multiplied but they all precede that first meeting of Catholic and Pro-

in Clouds

testant journalists.

Cleveland - (NC)-About 30 high school teachers from this diocese will take to the air this summer to make next fall's science and mathematics classes come alive for their students.

The Air Science Indoctrination Program, sponsored by the Cleveland diocesan school board, will consist of flights within a 75-mile radius of Cleveland. It will be a practical application of science and mathematics to seconsuling. currence of misunderstanding serial navigation, and sirport

A Time To Be Responsible

Three Catholic spokesmen this week — from ed by this personal judgment. Rochester to the west coast Spokane—igreed our times as to the best interests of his meed an alert, active laity.

In Rochester for a Pentecost Sunday Cenacle Retreat Guild Mass. Donna Myers told 200 women they typical U.S. Catholic does not must be "witnesses like the apostles" root only by the simple method of "good example" but by "everything we think, or do, or say" so a confused world can find "Christ and His truth in us."

Cardinal Cushing of Boston, speaking at Spokine's Gonzaga University graduation, said the modern world does not look to the Church for guidance so the Church Cathelie issue in American "must go to it." The prelate stated, "This apostolate politics" in a commencement address at Trinity College, a must be, at most points, the job of laymen.".

Also this week, Father John O'Brien, noted expert on convertwork, attributed this past year's 146,000 adult convert figure to the increased interest of lay people in making the faith better known.

All three speakers echoed a long standing plea the Popes of this century inviting the Catholic laity to a more active role in Church work.

Actually, enormous strides have been taken in this dred years when the Church was advancing on so many and State." fronts as today. We are living in an era comparable to the expansion of the Church in apostolac times and in relationship between religion the age of the evangelization of Europe.

We can only surmise how far we would go if we dition of separation of Church could rouse the forty million Catholics in this country, and State," he declared. to a concerted crusade not just to defend the bastion of our rights but to build the kingdom of God for souls. In this we can be sure sincere Christians of other allegiances would be glad to work in parallel programs to make our mation better in its moral life, richer in the spiritual heritage we owe succeeding generations.

The stirrings of what might someday be can be seen in many lay groups already active in the Rochester area—these include the Legion of Mary with its strictly spiritual program of aid to soils, the Sodality for he Church the privileged with its iwo-fold emphasis on individual development position accorded it in some and apostolic action, the Christian Family Movement with its goal to strengthen family life according to Christian principles, the Confraternity of Christian Doctrine which roofs its program in knowled ge of the faith. the Knights of Columbus especially as it continues its informative ads on matters of religion in the major secular magaines of the country, and scores of other organizations geared to make the layman effective in the Church's work for souls.

There is a further need for lay section and that is beyond the confines of Catholic organizations.

The Christian concept of life needs to be brought into the world of business, entertainment, communications. labor. medicine, education, law, irato these fields the clergy are, in most cases, unable to go. Intelligent. responsible Catholic lay people are, therefore, the bridge to bring the Church's wisdom into these aspects of present day living.

Inasmuch as the spiritual needs which arise in these areas are so delicate, an organization's efforts to solve them might do more harm than good. That is why individual Catholic lay people must face their responsibility and with courage, conviction and prudence aid in bringing to these problems a Christian solution which, as experience shows, is invariably a reasonable and workable solution.

Catholics 'Free' In Public Office

Burlimgton - (NC) - Sen. Thomas J. Dodd of Connecticut mid here that the U.S. Catholic office holder is "a completely free agent," guidcountry."

He also declared that the seek a "privileged position" for his Church, any- more than Non-Catholics do for

SENATOR DODD made his comments while discussing what he called "the current Catholic women's school.

The Connecticut legislator smad he did not "presume" to speak for all Catholic office bolders. He said, however, that his own experience as an elected official who is a Catholic has caused him "to formulate my own estimate of the stitudes and the responmamilities of Amsorican Catho-

Is his stillude toward the and politics, the Catholic embraces the American tra-

"He is thankful that in this country those of his faith and of other faiths are spared that persecutions they have suffered in the past and continue to suller today in other lands. ared he opposes the persecution of religious minorities amywhere? Sen. Dodd said.

"A Cathelle sloes not seek completes, just an his Non-Catholic neighbors do not seek for their churches the perivieged position they ener in ether lands"

The Senator described Armericara Catholics as "grateful" that the Church in this country is "not encumbered with the political entangle-ments and temporal prob-

lerns" it faces elsewhere. He said the U.S. Catholic does not seek "public support for the activities of his re-

However, 'he may seek a rightful share in those public services and benefits which. according to the Supreme Court, do not involve a violation of ... separation of Church and State," he said.

Sen. Dodd said Catholics regard the Catholic clergy and hierarchy with "respect,

reverence, and gratitude," But they also know "the distinction between guidance and dictation, as do the officials of his Church," he declared.

"In his capacity as an elected representative of the American people, the Catholic is a completely free agent, guided in all his public acts by his personal judgment as to the best interests of his country," Sen, Dodd said.

Excerpts from Sen. Dodd's address follow:

"I do not presume to speak for the American Catholic in public life, but my experience in that position and the challenge which is presently being made to Catholics to justify their public role has led me to formulate my on estimate of the attitudes and the responsibilities of American Catholics on the question of Church and State.

"In the realm of faith and morals, the representative American Catholic embraces by a free act of his free will, without reservation, without exception, without apolegy. "In the realm of the poli-tical relationship between re-

ligion and politics, the American Catholic embraces the American tradition of separation of Church and State. "He is thankful that in this

country those of his faith and of other faiths are spared the persecution they have suffered in the past and continue to maffer today in other lands, and he opposes the persecu-tions of religious minorities anywhere.

"He does not seek for his Church the privileged position accorded it in some countries, just as his Non-Catholic neighbors do not seek for their churches the privileged position they enjoy in other

"He is thankful that the growth of our constitutional system has abolished the practice which permitted various religious faiths in the American States to occupy the preferred status of established religious, at the time our Constitution was adopted.

"The representative Amerlean (atholic does not seek to make his religious code of personal conduct binding upon all by making it the law of the land.

priests and bishops who make up the hierarchy of his Church is one of respect, reverence and gratitude. He re-

"His attitude toward the



SENATOR DODD American tradition

gards them as protagonists in the great drama of spiritual univation. He looks to them for instruction in matters of temporal matters up which moral questions impinge.

Daily Mass Calendar

Priesis of the Rochester Diocese whose names are listed below died on the date indicated. Your prayers are requested for them.

Sunday, June 12 — Hely Trialty (white), Gloris, 2nd prayer of 1st Sunday after Preface, 1935 — Rey, Patrick Neville, 1936 — Rey, John Kelly, 1954 — Rev. Daniel Sullivara.

thony of Padux (white), Gloria, Creed. Tuesday, June 14 - St. Basil

Monday, June 13 - St. As-

(white), Glorie, Creed. 1956 --- Rev. George Dowd. Wednesday, June 15 --- Mass.

of 1st Sunday after Pente-cost (green) or Mass of Martyra (red). VR. Thursday, June 16 - Corpus Christi (white), Gloria, Se-

quence, Creed, Common Friday, June 17 - Mass of 1st Sunday after Pentecost

Saturday, June 18 - SL Ephraem (white), Gloria, 2nd prayer of St. Mark and St. Marcellianus, Creed.

CIRIDONTHOUGHOUNICIDONALIMATINALIMATINALIMATINALIMATE . A retired couple had gone south for the winter, and the husband was taking his wife ~ on her first fishing expedi-

> "How are you doing, Dear?" he inquired after a while;

> "Not very well, John." the replied. "Can you give me another cork? This one keeps

Courter Journal

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MOST REV. JAMES E. KEARNEY, D.D., Precident.

Manther of the Andio-Buren of Carculations, and the Catholic Press Association. Emberies to National Catholic Williams Comference. News Service, Religious News Service.

Published every Friday by the Roches-AUBURN OFFICE - 42 Grant Ava. the conclusion is summaring.

Sacred Heart Year

by REV. LOUIS J. HORMAN

rervor

souls shall quickly mount to high perfection." These two promises can be grouped together because their subject matter is degrees of closeness to God, in other

words, holiness. In the Book of the Apocalypse Our Divine Lord speaks ly is a tepid love. perhaps the harshest words recorded as coming from him: "I would that thou wert hot or cold, but because thou art lukewarm, I will begin to you't thee out of my mouth." What is the great evil in being lukewarm? What our Lord means by a lukewarm person is one who has had every opportunity to know God and love him but only

shrugs it off sid goes his own HE PROFESSES Christianity, he goes through the mo-tions. At times he may even down underneath, however there is an unwillingness to be generous, to go all the way. It is a half-hearted Christianity, almost never capable of carrying one through any

Such Christians most of us are, because "the spirit indeed is willing but the flesh

crisis.

We walk in perpetual danger of a serious femptation. not in the ordinary sense that all temptations are dangerous, but in the sense that if we are exposed to a serious one we will most certainly fall. Inevitably human beings will follow what they love. When love of God is weak and halfhearted then the stronger love of self will take over.

Undoubtedly lukewarmness is the scourge of the Christian world and of the Church, Those who are cold are simply not reckoned as true Christians. But those who are lukewarm seem to be representatives of Christianity and people very easily draw the conclusion, "Well, if that's conclusion, the Catholic Church, it sure

"If it can't make its adherents any holier than that it's hard to see how it could

doesn't have much to offer,

(green). VR. 1938 --- Rev. BLMIRA OFFICE 317 Rebinson hids. It is like a man who out-

"Lukewarm souls shall become fervent. Fervent

he sees little or nothing wrong in his conduct toward her, it might be love but it certain-When Christ came to us, he

said, "Thou shalt love the Lord thy God with thy whole heart and thy whole soul, and thy whole mind, and thy whole strength." To be true it cannot be half way, In advising the husband re-

ferred to above in his domestic alfairs we might take this approach. First of all, learn to appreciate your wife. Don't take her good qualities for granted. Recall them, think of them, appreciate then. The goodness you knew in her when you were courting her could not have just vanished. You have simply forgotten.

Then learn to be unselfish. Learn empathy. Try to see things the way she does, understand her situation and her point of view. Finally, start giving and not counting the costs. Love will be reagain and beautiful, your greatest source of happiness.

What can be said about. human love can be said in an eminent way about the love, of God. Love is dynamic, a living thing, it is either growing or deteriorating. Like paddling a cames against the current.

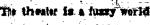
Once you stop or slow down you begin to drift back. Even "to keep the canoe in the same placé you must work hard. So love is.

Being devoted to the Sacred Heart of Jesus is nothing more than "working at love." You try to know Christ, to understand his thoughts and his ideals. You fight your own will until it becomes exactly conformed to his. And as your grow in this love your heart is set on fire and lukewarmness vanishes. And like the indifferent husband you discover that you had something very beautiful close at hand MAIN OFFICE IN Scient Maker & it's hard to see how it could very desutiful close at hand size, measure 4, N. Y. be Christ's Church." Though and were about to lose it because of your indifference,

What we have said about the lukewarm applies equally Entered as second class matter in the wardly professes to love his to those who are already ferrent Office at Rachaeter, N. I., as wife but then proceeds to hour vent. The only difference is married matter is that the latter are farther upselful, as fills; Countries 16.18; Tream a bit cruel. And worst of all the real meaning of all things. vent. The only difference in

Reapings At Random

Fuzzy World -- Mr. Crummles' Phenomenon



It can produce joy and sorrow, laughter and lears, tension and relaxation-all with the witch of a mage light. It's an artificial world populated by real people, who mostly hve to give pleasure.

One smly regrets that in this day and age of the people. There was a time when going is not a play was a great adventure; a monthly er mutual visitation which gave prestige to the famuly and added giory to the performers.

Today we are out of touch with the theater world, probably because its makeup is so confusing It used to be just the theater. Now there is the legitimate and the Illegitimate; the good plays and the bad plays. These judg-mestly it seems, have nothing to do with the performers or their performances.

Is addition, plays are judged by whether they lave a spealled "message" or not.

Miny many have become mediums of propgands, both political and social. And if the mesuge follows a particular reviewer's line them it's a good play and the performers are magnificent. If the party line isn't followed them its a bid play and the poor actors are famined for their grees neglect of true art.

presario, Mr. Vincent Crummles, leaping across the pages of Dickens' memorable "Nicholas. Nickleby." There is also that delightful little horror, ten year old Miss Ninetta Crummles, known to her public as "The Infant Phenome-

Crummles and company were true pioneers the theater his lost its meaning for the bulk of the early (legitimate?) theater. They set out to entertain. The only "message" Crummles wanted to get across was:

"My daughter-my daughter, the idol of every place we go into, sir. We have had complimentary letters about this girl, sit, from the billity and gentry of almost every town in England . . . the talent of this child is not to be imagined. She must be seen, sir see to be ever so faintly appreciated . . .

The buildings that housed Crummles' type of company were not impressive. There was no outside marques with blinking neon lights: no carnetted fovers: no ruilded fores. Indeed. there was only the pit, the stalls and the gallery, all looking course, cold, gloomy and

These primitive conditions however did not dampen the arder of the performers or their patrons. It was not for art's sake, despite The Infant Phenointenes. The players lived a con-munity Mp. There were me matins and leads,

but there was mulual sympathy and understanding—each player sharing in the joys and sorrows of the other. When there was sorrow, it was kept in the community and was never allowed to still the laughter of the stage.

Oh, surely, there was sorrow, but it was only to portray the lines of some polynami drama. There was, in effect, a real creed of showmanship. The simple folk lapped it up in great measure. There was no question of excapism, it was rather genuing entertainment.

box office, but not to the extent that the stars could become tempermental. One day it would mean beef steak and Yorkshire pudding, the next watery soup and stale bread. Whatever the menu, however, the players performed, conscious of Shakespeare's lines:

The Crummies of the day worried about the

"All the world's a stage, and all the men and women merely players. They have their exits and their entrances; and one man in his time plays many parts, his acts being seven

These comments are offered after a visit to the Strawhat Theatre in Owings Mills, Maryland. Mr. Crummles was brought to mind be-cause the Strawbat Theatre is no Broidway luxury house. It is a simple utilitation theater building, breating Summer Stock and entiring first class players to its stage.

Like all Summer Stock theaters the Straw-hat is the home of budding young actors and actresses who abounded in the presentation I saw. That's where thoughts of "The Infant Phenomenon' come in. Some appeared as young as Miss Ninetts. I can almost hear their Darents say:

"Our daughter—our daughter, the idol of every place we go into, sir . . .

Maybe ordinary folk should take a new look at the theater and see if it cannot provide some of the good entertainment which we sorely need these days. We get little of it on the radio, even less on TV. For many of our youngsters the corner drug store, with its screaming juke hox and shelves of pornography, seem to be the some of their entertain-

It appears to me that the Strawhat Theatre and the hundreds of other similar summer stock houses throughout the country are per-forming a real service to the community.

It's up to the community to take advantage of it in order that youngsters, especially, should have their perspectives broadened in relation to entertainment. We all might then better appreciate what the world owes to the Vincent Cranimies of today.

- GERAND E SPECIE

