



How Far Is Canterbury From Rome?

Hopes, Hazards On Road To Unity

By Father Henry Atwell

A 400 year gap divides two members of the Christian family — the Roman Catholic Church and the Anglican Church.

Today in Rome the Anglican Primate meets the Catholic Pope.

Can these two men heal the breach?

Three Rochester clergymen of the American Anglican faith — Protestant Episcopal — told the Courier Journal in special interviews what they think are the hopes and hazards on the road to unity.

All three agree ultimate unity with Rome is a religious necessity but they cannot at this time predict "what kind of unity God is leading us into."

They also state their conviction that they are "with-in the one Catholic Church, established by Christ" and consider themselves, along with Roman Catholics, as true Catholics also.

The three interviewed are Rev. Arthur E. Cowdery, rector of St. Thomas Church, Winton Road, and canon (vicar general) of the Rochester Episcopal Diocese, Rev. Donald A. Stivers, rector of All Saints Church, Winona Blvd., and Rev. Franklin K. Robinson, Episcopal chaplain at the University of Rochester and at Strong Memorial Hospital.

CANON COWDERY views the recently established Vatican Secretariat for Unity as "a brand new idea" on the part of Rome officials. The Secretariat is an agency of the Ecumenical Council to be held in Rome in 1962 called by Pope John to work toward religious unity. The Secretariat is a liaison committee for contacts with other denominational leaders.

Canon Cowdery said Christianity's present divided condition "disappoints our strength and makes us ineffective in

the face of rapidly expanding pagan populations and the growing Communist menace."

He said all Christians need to be "alert, alive and awake" to existing opportunities to work together toward mutually agreed goals and to develop a "better knowledge and deeper trust" of members of the varying denominations.

He also considers the present trend of Protestant groups to "a more positive Christian faith and ritual way of worship" as evidence of the "Holy Spirit's guiding these people toward a unity shattered centuries ago."

Father Robinson, the University chaplain, said students are showing an increased interest in the theological positions of the different churches. He said they are "concerned and interested" in the "way Rome goes" and would like "more freedom to exchange views with Roman Catholics."

All three of the clergymen interviewed voiced a similar lament at the "lack of communication" between Roman Catholics and other religious groups.

Father Robinson said his student-parishioners consider an Episcopal-Orthodox union more likely than an Episcopal-Vatican bond. "The Orthodox are more open to dialogue," he said.

He admitted the present once-a-week church school program is a poor substitute for a school system which integrates faith with other subjects, such as is done in the Catholic parochial school system.

In the civic sphere, divided Christianity makes little impact, Father Stivers said, because "rather than bring up the touchy subject of religion, too many people leave it at the door" when they meet as neighbors to solve a local problem.

"Many of these problems—housing, race relations, desecration of the literature—cannot be solved adequately unless the religious factor is considered," he said. "Our divisions compel us to come up with inadequate solutions."

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Disagreements remain but there is a conviction that "convention" can build solidarity even if not unity with Roman Catholics.

How did the break between Rome and the Anglican Church begin?

Catholics point to King Henry VIII as the chief culprit. Because the Vatican refused to grant him a divorce, he forced the English Parliament in 1534 to proclaim him the "supreme head" of the Church in England. He shortly repudiated, however, attempts to introduce Protestant doctrine into the English Church. Under the boy king, Edward VI, a definite Protestantism was given to the Church.

Many protestant day schools were founded in England to keep the Church's influence from being lost to the nation's faith.

dox organizational structure is more like our own," he said, "with more self-determination within each religious community."

He also stated the students are generally "unhappy" over the division in Christianity and "wish something could be done about it."

FATHER STIVERS, as a parish clergyman, finds the divisions of Christianity cut deeply into family life—education and civic programs.

"We definitely try to discourage mixed marriages," he said, "because in these situations religion usually gets shunted to a secondary position and sometimes get shunted right out entirely."

He considers it "morally irresponsible" for an Episcopalian to make the promises required by the Catholic Church to rear children as Roman Catholics.

"I don't blame your Church for requiring it," he said. "I blame our own people who involve themselves in the situation where it is required."

One of the major dilemmas facing Episcopal parents, he said, is the increasing secularism of public school education — an inevitable by-product of the divided religious allegiances of this nation's citizens.

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University of Rochester chaplain, Rev. Franklin Robinson, conducts religious devotions daily in Strong Memorial Hospital chapel.



All Saints Episcopal Church pastor, Rev. Donald Stivers, gives Communion at Sunday service.

survived in isolated families and parishes and this "continuous Catholicism" survives in their Church today, they say.

Pope Leo XIII in 1896 in a now famous decision admitted the sincere religious faith of Anglicans of this era but bluntly rejected their claim to any historic link with the pre-Reformation Catholic Church in England. He declared the claim, still held, that Anglican clergymen are truly ordained priests.

The modern Anglican family of churches is described as a "religious commonwealth" which limits independent national denominations through a symbolically unity under England's Archbishop of Canterbury, and by a unity of worship as specified in the Book of Common Prayer, adapted for use in different countries and for people of different cultures.

Roman Catholics, of course, remain convinced there can be but one true Church and that its creed and sacramental rites are to be decided by only one supreme authority, the pope and infallible authority given to St. Peter and continued unbroken in the Roman pontiffs.

To dissolve the problem of divided Christendom, however, does not solve it. There is a clear need, as Pope John has indicated, of overcoming Catholic complacency to meet the challenges facing all Christian groups in this modern world.

To heal the rifts of Christianity, initiative and vision linked to faith without compromise are ingredients needed in any program working toward unity.

Christians have an added consolation in their efforts. They are convinced they do not work alone nor with mere human ingenuity. They believe their Saviour will bless those who seek to fulfill His will "that they may be one."

Religion's Role In Politics

Washington — (NC) — A Catholic theologian asserted here that the religious dogma of man as the image of God has fostered the political philosophy of "human rights."

Father John Courtney Murray, S.J., told a Nov. 21 symposium on religion and human rights. "Religion has taught man that he is the image of God. This doctrine of man as the image of God was deposited as a leaven in society, and has been crystallized into the doctrine of the rights of man."

THE JESUIT professor of theology at Woodstock College was joined in the symposium by Dean Linton Pope of Yale University Divinity School, Will Herberg, graduate professor of Jewish Studies at Drew University in Madison, N.J., was also scheduled to speak but a sudden illness prevented his journey to Washington.

The symposium was part of Georgetown University's 15th annual Religion in Law Week.

He said that the concept of the rights of man "is a political concept" and that the history of its origin and development "is not particularly mysterious."

Father Murray said he supported the concept of the

rights of man "as in the Greek concept of the city, the Roman concept of 'lex' as a limited instrument in the service of society," and finally "in the Germanic distinction between the just ruler and the tyrant, who is no ruler at all and who may be rejected."

He said the opposing parts of the paradox could be reconciled.

"Religion is primarily about God," he stated. "But it is also about man. Man has a 'sacredness' because he has been visited by God. Also, religion has taught man about himself."

At this point the theologian made his assertion that the religious doctrine of man as the image of God acted as a leaven in society to pervade the political doctrine of the rights of man.

Father Murray continued: "Insofar as religion has anything to say about rights, it

does so through a political philosophy."

He said the concept of human rights "filters" down from religion through political philosophy into politics.

"The state can be considered as a legal system, a power organization, a welfare element, and is a natural, elemental force, he said, but religion remains the state that the will destiny of man is not his political destiny."

"Few Americans," Thorman states, "would object to that basic censorship which expresses the consensus of our citizens. But many Americans would draw the line about any other kind of censorship. If tight censorship is not the answer, then we must look for a positive program to raise community standards."

When police arrested a store owner who displayed objectionable magazines, Thorman reports, CDB followed through by obtaining voluntary help of a psychiatrist and two psychologists as expert witnesses for the prosecution. The result, he adds, was a 17 page decision by the presiding judge saying the material was "beyond any reasonable doubt obscene." The defendant was found guilty as charged.

"But there is another important phase to the problem, arising from that type of literature which may fall short of what is legally punishable and may still defy the moral standards of a notable number in the community," The Sign article says.

Bishop Kearney's Appointments

- DECEMBER
- Friday — Sheraton Hotel — Address, First Friday Luncheon — 12:15 p.m.
 - Saturday — Convent — I.F.C.A. Mass — 8:30 a.m.
 - Tuesday — Morristown, N.J. — Golden Jubilee, Palladium Sisters — 11:00 a.m.
 - Thursday — St. Bernard's Seminary — Solemn Pontifical Mass — 9:30 a.m.
 - Sacred Heart Academy — Marian Devotions — 4:00 p.m.
 - Monday — Nazareth College — Low Mass — 4:15 p.m.
 - Tuesday — St. Andrew's Seminary — Low Mass — 8:30 a.m.
 - Friday — St. Ann's Home — Low Mass — 9 a.m.
 - Saturday — St. Mary's Hospital — Low Mass and visitation of patients — 8:30 a.m.

Bishop Casey's Appointments

- DECEMBER
- Sunday — St. Francis Xavier — Confirmation — 1:30 p.m.
 - St. Andrew — Confirmation — 3:00 p.m.
 - Our Lady of Perpetual Help — Confirmation — 4:30 p.m.
 - Monday — Sacred Heart Hall — Boy Scout Court of Honor — 7:00 p.m.
 - Immaculate Conception Hall — High School Campaign Meeting — 8:00 p.m.
 - Thursday — St. Bernard's Seminary — Solemn Pontifical Mass — Patronal Feast — 9 a.m.
 - Monday — Sacred Heart Hall — Rosary Guild Christmas Party — 8:15 p.m.
 - Thursday — Sacred Heart Hall — Men's Club Christmas Dinner — 8:30 p.m.
 - Sunday — Sacred Heart Hall — Legion of Mary Christmas Party — 6:00 p.m.
 - Sunday — Sacred Heart Cathedral — Solemn Pontifical Mass — 12 Midnight.
 - Saturday — Sacred Heart Cathedral — Pontifical Low Mass of Thanksgiving, Sermon — 7:45 p.m.

Citizens Disagree On Censor Need

Union City, N.J. — Censorship is no answer to the problem of raising community standards of tastes and decency in publications, Donald J. Thorman, a Catholic lay leader, declares in the December issue of The Sign, national Catholic magazine, published here.

Thorman, a member of the National Advisory Board of the Family Life Bureau, N.C.W.C., writes of the need of a positive program to combat the growing number of obscene and amoral books and magazines appearing on the shelves of America's newsstands.

"What is needed," he says, "is a positive program to encourage the reading of decent literature, to raise community standards of tastes and decency, so that the sleazy, cheap and vulgar publications will fall by the wayside for lack of an audience."

In Cincinnati, for example, Thorman says, "CDB first awakened people to the fact that almost any local newsstand carried moral poison in the form of paper backs and magazines. Through the efforts of a group of ladies in the community, some 75,000 signatures of women were obtained in a city-wide 'Moral March on Obscenity.'"

When police arrested a store owner who displayed objectionable magazines, Thorman reports, CDB followed through by obtaining voluntary help of a psychiatrist and two psychologists as expert witnesses for the prosecution. The result, he adds, was a 17 page decision by the presiding judge saying the material was "beyond any reasonable doubt obscene." The defendant was found guilty as charged.

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