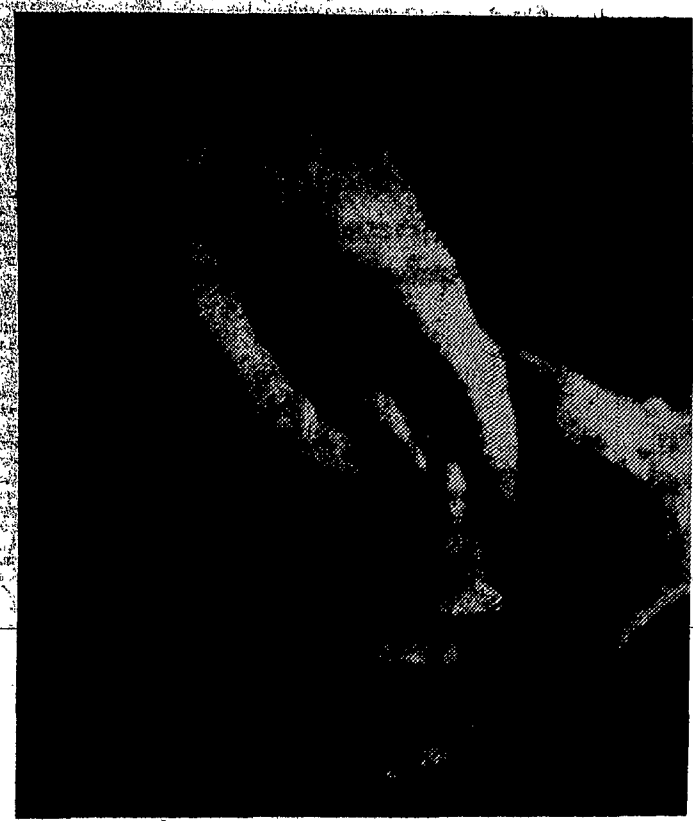


Will Council Fulfill Hopes For Unity?



"... the healing voice of Christian charity." — Edmund Burke

Devotions For Lent

Almsgiving is listed by the Church as a highly recommended Lenten practice.

Fasting and self-denial are supposed to provide us with the means to help our less fortunate fellowmen.

In our twentieth century system of well organized charity agencies, person-to-person help tends to take on the aspect of a "dime for a panhandler."

Apart from the fact, too frequently forgotten, that panhandlers were included when our Lord said, "As long as you did it for one of these, the least of my brethren, you did it for me," there are other people in need of our kindness — and maybe just to babysit the children of a young couple so they can enjoy an evening out by themselves or to visit an elderly, lonesome neighbor.

Almsgiving can be modernized but it ought not to be omitted.

Caribbean Cauldron Boils

Church-State relations in the Dominican Republic boiled in a cauldron of confusion this week.

The Caribbean nation which divides an island with Haiti just east of Cuba calls its dictator, Generalissimo Rafael Trujillo, "Benefactor of the Catholic Church."

Flatly denouncing the dictator's claims to the title, Boston-born Redemptorist Bishop Thomas Reilly spoke out against the strongman's tactics of expelling priests as part of a program of "intimidation and persecution."

His charges followed by a week similar accusations made by Spanish born Bishop Francisco Panal who blamed Trujillo, present for the sermon, for the current nationwide campaign waged by the tyrant's press and radio against the Church.

Bishop Panal termed the harassment "sacrilegious and impious."

Sparking the bishops' statements was the expulsion of Father Roger Roselle for a sermon in which he asked for freedom for the Church to act without interference from government. Another priest, Father Alejandro Bello was the victim of a secret police beating later dismissed by government officials as "a regrettable mistake."

The Trujillo regime this week flooded American newspaper editors (including the Courier Journal) with booklets listing the dictator's contributions to the Church.

He is shown mugging the camera as he receives thanks from clergy he has helped.

Trujillo has ruled the Dominican Republic for 30 years. Clergy who have spoken out against widespread poverty and political persecution have been branded as foreigners, communists, and then expelled.

Following the statements by Bishops Reilly and Panal, the nation's press and radio called for expulsion of all foreign born prelates — in effect the two who dared oppose the dictator. The nation's other three bishops are native-born.

Bishop Reilly told his cathedral congregation, "Never forget that you were not called to serve Christ in a spirit of cowardice. In these dark days, be worthy disciples of the brave Christ."

By DR. CLAUD D. NELSON

(This is a preliminary article by a special Religious News Service correspondent who is going to Rome shortly to report on the Second Vatican Council from the viewpoint of Protestant leaders, as preparations advance for the historic event. In this article, he summarizes the views of both Protestant and Catholic observers on the nature, purpose and possible results of the Council, particularly in regard to Christian unity.)

Will the Second Vatican Council sustain the evident hopes and dramatic efforts of Pope John XXIII to forward the cause of Christian unity?

That question gives tone and direction to a large majority of the responses to an inquiry which this reporter addressed to a hundred friends, Protestant and Catholic, as to what they desire or expect from this Council, the 21st in the long series beginning with Nicaea in the fourth century, as Catholic historians read the record.

From 70 or more replies received — by letter and telephone and from face to face conversations — three things stand out as worthy of note in the phrasing of the question above.

First, this is not a continuation of the First Vatican Council of 1870. Second, it is not now called "ecumenical" in the publicity being given to it. The Council is, of course, officially a General or Ecumenical Council. But use of the word "ecumenical" might be regarded by Non-Catholics as presumptuous, since it means universal and since only Catholics will deliberate in the forthcoming assembly.

Thirdly, the term "unity" has replaced "union." This is to be noted especially in the title of the Secretariat for Christian Unity headed by Augustin Cardinal Bea, for liaison with Non-Catholics. This body is distinct from the preparatory commissions set up for the Council. It is intended to give out information and will certainly be the channel through which many inquiries will flow. Will it continue after the Council has adjourned? "Union" in its title might be considered too optimistic if it implied concessions to non-Roman churches, too exclusive if it did not.

Of fifty-six replies from Protestants and Anglicans, six were noncommittal, either professing incompetence or confining their expression of interest to the promised reports from Rome. Thirty-seven either have some moderate hopes of specific advances, or consider the very calling of the Council in the terms used by Pope John as ground for hope of some advance toward Christian unity.

Half of the Non-Catholic replies include the hope that the Council's actions or atmosphere will encourage dialogue and increased cooperation on practical problems between Catholics and other Christians.

A dozen of the Protestant responses show definite interest in the relations between Rome and Eastern Orthodox Churches as they may be affected by the Council. Another dozen indicate indirectly that the Orthodox are included in their concern for a search for unity that will envisage both the "schismatics" of the 1054 A.D. and the "heretic" children of the Reformation of the 16th century.

Other responses show concern, in one form or another, for religious liberty. Some would like to see specific actions to relax restrictions on

Protestant worship and ministry in countries where the government maintains such restrictions in the supposed interest of the Catholic Church. Some are hopeful that serious, responsible discussion of religious liberty with leaders of Protestant communions will be encouraged, or that new declarations on the Church-State relations will make traditional policy in this field less restrictive — as Pope Pius XII began to do.

The place of the Bible in the Council's agenda is of interest to a number of responders. Versions or translations acceptable to all Christians would be welcomed. Even more, Protestants would welcome indications that the Bible takes precedence over tradition — but they are not optimistic when it comes to such matters as papal infallibility and the theological and liturgical status of the Virgin Mary.

These two causes of division are cited several times as insurmountable barriers that the Council is not likely to remove. It remains true however that many would consider them a less formidable barrier to unity than to union.

If, therefore, the shift of emphasis which a few think they detect in recent years from "separated brethren" to "separated brethren" should be continued or encouraged by the Council, it would encourage those Non-Catholics whose proximate hope, rather than the organic reunion of the churches, is their coming together in an inclusive ecumenical council (perhaps informal at an early and tentative stage).

Fewer inquiries were sent to Catholics, most of them editors of religious journals. About the same proportion of replies came back. Here again desires outrun expectations. One editor would be happy if "the Council would condemn in explicit terms all forms of racism as a denial of the universality of redemption and all forms of discrimination as affronts to human dignity"; likewise "that civil rights should not be conditioned by confessional allegiance" since human rights derive from natural law.

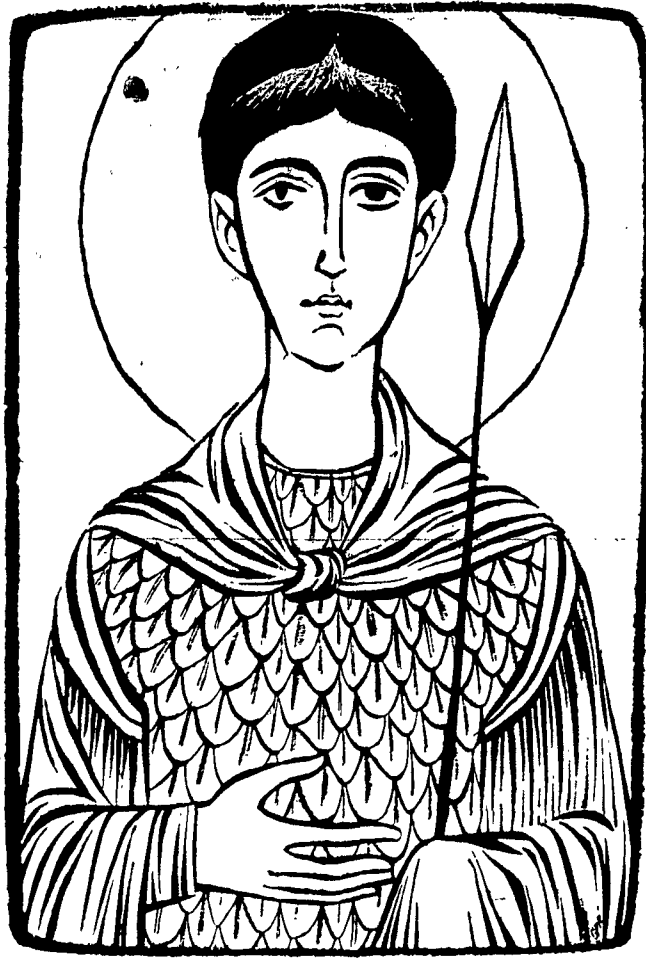
Most Catholic replies emphasize that this Council will busy itself in large measure with internal or "housekeeping" affairs. There is no such crisis as absorbed the energies of most of the preceding Councils.

As internal affairs are listed, such problems as these: Reform of the liturgy, including permission to use the vernacular generally; and authority of bishops in relation to the Pope and to members of orders — are the bishops' representatives of the Apostles or delegates of the Holy Father?

Also such questions as: Why must many marriage matters be referred to Rome? Will some decentralizing steps be taken? And how can Biblical scholarship be further encouraged without giving rise to indiscipline or heresy, or scandalizing the faithful?

There is meanwhile widespread desire for increasing recognition of the laity, and Cardinal Bea has invited laymen to let their desires be known to the Council.

Christian unity is not neglected. A priest says, "All believers should work together joyfully and in mutual respect, in a growing spirit of unity." A layman makes a more specifically Roman Catholic comment: Reinforced by internal reform and "adjustments to contemporary circumstances... the Church will become, in virtue of what She is, the most com-



Saints of Unity

Saint Demetrius, Martyr, was probably a deacon martyred at Sirmium in Dalmatia, but the center of devotion to him was at Salonika. Legends later made Demetrius a Pro-consul and a great warrior. Saint, in which capacity he is highly venerated all over the East. He is named in the preparation of the Byzantine Liturgy. His Feastday is October 8.

protestant argument and persuasive invitation to unity."

Up-to-dateness is desirable, responders indicate, not only for reasons such as those indicated above, but because this Council meets no longer with eyes fixed almost exclusively on Europe, since it is faced with world-wide problems such as Communism and racism, both positive and negative; with world-wide missions and growing churches under native leadership; and with a strong church in the United States — plus the aggressive scientism and secularism and materialism everywhere visible.

It is pointed out that, since the 1870 Council was held to have suffered from inadequate preparation, particular and elaborate provision is being made for documented consideration of every important suggestion made or question raised for this Council.

While some apprehension is manifested — especially by Catholic laymen — lest the Council prove unable to maintain the present climate, or make any significant advance toward unity, one of them observes that there are some trends that even a Council can't permanently reverse.

The liberalism associated with the name of Leo XIII on social and political issues is recalled by some.

SEVERAL CATHOLIC replies indicate more hope of progress in the relations between Rome and the Eastern Orthodox Churches than in

Padre's Ouch!

Monkayo — A Filipino baptismal custom, calling for sponsors to make certain the child cries when the salt is placed on his tongue, was reversed here recently — much to the chagrin of the pastor.

As Maryknoll Father Justin B. Kennedy, of West Shokan, N.Y., sprinkled salt on the tongue of a lusty three-year-old, his fingers hesitated just long enough for the youngster to take a vigorous bite.

When the padre let out a loud yelp, the child responded with a pious chuckle.

Reapings at Random

A Visit to the UN, Center of Hope for Peace

By GERARD E. SHERRY
Editor, Central California Register

During my trip last week to the East from California I paid my usual visit to the United Nations headquarters in New York City. You can find so much to occupy one's mind there, that there is never sufficient time to inspect the place or to see the people you want.

The UN Building is surrounded by both luxury apartments and slum dwellings. It looks as if it might have been deliberately planned that way in order to pinpoint problems which affect not only the United States, but the whole world — the rich and the poor, the have and the have-not nations, an advanced civilization and a civilization which has not yet matured.

The UN Building is of utilitarian design and function. It looks luxurious, but a close examination finds it really very simple and dignified. It is here that all the yearnings of the people of the world for peace and happiness languish under the uneasy mantle of cold war debate and propaganda. Despite the crowd of tourists treading their way through the maze of corridors and assembly rooms, a rather prophetic air of peace embraces the whole interior.

Most of us have come to know the United

Nations only through the medium of the sharp debate which pervades the halls of the General Assembly and the Security Council. However, the UN Building is a hive of activity the whole year around. The various subdivisions of the organizations are constantly at work promoting world peace and well-being.

Of course, this is the most misunderstood part of the United Nations role. Many people get the impression that once the annual General Assembly meeting is over, work of the UN is placed in suspended animation until the next year. But this is not so.

One of the most important of the subdivisions is the United Nations Education, Scientific and Cultural Organization (UNESCO). It is also one of the most controversial.

The reason is rather simple: the philosophy expounded by some of UNESCO's officials is at variance with our democratic way of life. This has brought the charge by some Americans that UNESCO is under the influence of communists or extreme leftists.

Frankly, this particular charge doesn't hold water. No one can deny that some communists work for UNESCO. They try to impose their philosophy in various areas of the UN group's work. There are also many Americans, Britons, Frenchmen, South Americans and West Europeans doing the same thing in the same group. What we have to under-

stand is that UNESCO is not an arm of the American Government, but an arm of the United Nations.

Our country is a member of the UN but we don't own it or run it. The world being divided the way it is, each national ideology is expressed and propagated by the various nationals who work for the UN.

Another controversial subdivision is the United Nations Children's Fund (UNICEF) which assists children of war-devastated countries and helps to raise the general level of child health. Since the Korean War, the children's fund has shifted the general emphasis of its work from emergency relief to aid for continuing child-care programs.

UNICEF has been accused of being communist-inspired. However, it is no more under the domination of communists than is the General Assembly, the Security Council, or UNESCO. The care of children is above ideologies.

So to relate we still have bigoted Americans, Catholics among them, whose anti-communism is so crassly materialistic that they would despise needy children of elementary education simply because the persons administering it may not have their political outlook.

No one doubts that communists are trying

the tone of some of the replies.

It is clear that excessive optimism has not characterized these responses. It may well be true, however, that Protestants in general need the warning expressed in one letter against expecting more than the Council "will be able to fulfill." On the other hand "some indifference" is reported.

Will the considerable number of new and non-Italian cardinals contribute to progress in the direction desired by Pope John?

Will there be any action with regard to birth control? To censorship?

Pope John XXIII announced at the beginning that his first objective was to work for the "purification" of the Church. What might that not mean, by "letting the fire of Christ's moral judgment purge our concepts," personal, a parish, church, national and international in bearing? "It could also mean measuring the theology of the Church by the Holy Scriptures, and charting the course of Christian thinking and philosophy by Christ's revelation of God the Creator ever creating" — this from a Protestant Episcopal layman.

From a Quaker professor: Christ stands behind the lattices (see the Songs of Solomon), even behind those "highly defensible lattices" set up by the churches in seeking to interpret Christ to the world. "Quakers have found in their own internal divisions that they could often get at this best by doing common tasks together and that slowly in these situations the walls went down and the lattices were removed and they discovered their common discipleship under Christ." May it be so of the Council: "We have been deeply moved by Pope John's call."

A Presbyterian layman: "My hope for the Council is... that it will create an atmosphere throughout the world favorable to conversations between Catholics and Protestants." Catholics would "take the cue" everywhere... "The Spirit is moving among us. All the Council has to do is to recognize whether the Spirit is leading us. That is the first essential step."

CYO League's 10th Birthday

The basketball tournament which involves thousands of youngsters of the Diocese this weekend is a remarkable success story which had humble beginnings ten years ago.

The program was started in 1951 to give high school boys who didn't qualify for their varsity teams to play basketball in a parish league instead.

Six teams formed the league then. Today there are 25 teams of high schoolers, 21 of elementary school pupils — with an average of 15 on a team plus one or two coaches and other officials like timekeeper, scorekeeper. Many teams also have a 10 member squad of cheerleaders.

MORE THAN TWELVE hundred youngsters are organized in three areas of the Diocese — Rochester, Central and Southern Leagues. Key men in the program are Howard Meath, diocesan director of the Catholic Youth Organization, James Hurley, Patrick Cagnoli and Rocco Malvaso with priest chaplains Rev. Eugene McFarland, Rev. Walter Cushing, Rev. Anthony Valente and Rev. Michael Hogan.

A complete litany of all the names that have brought the program to its present peak would have to include Mom and Dad, little brother and sister, teachers, parish priests and the enthusiastic spectators who have helped the CYO put on this November to March basketball competition for lads ranging from small fry to senior high school artists of the sport.

to infiltrate the children's fund and other UN groups. But they have not succeeded. They never will succeed if the people of the free democracies can always keep the cold war in its proper perspective.

There is one final point on the children's fund for those who fear its political philosophy: the Holy See has always supported the fund since its inception. First, our late Pope Pius XII and now our own good Pope John XXIII have contributed on an annual basis to the children's fund. If there was anything really wrong with it we could reasonably expect the Holy Father to say so.

One other point should be added: Pope John, when he was Papal Nuncio in Paris, was the official Vatican observer at meetings of UNESCO. Both Pope Pius XII and Pope John XXIII are on the record in support of the basic aims of the United Nations. Naturally, neither Pontiff has gone so far as to say it is the complete ideal. But the Holy See always promises constructive cooperation. If only we would get all Catholics to view the UN in the same light.

We've left a lot out in relation to the United Nations. Our advice to the traveller to New York is to make the UN Building a "must" during any visit. There's such an awful lot to see — and awful lot to understand.

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Blind, TB, Paraleg

Inchon — Three of the top lay leaders in Maryknoll's Korean missions have something that their 340 fellow catechists don't have — a severe physical handicap.

Missioners depending on the disabled catechists — a blindman, a paraplegic war veteran and a crippled tubercular — claim that the three handicapped men consistently chalk up monthly convert rates far above the numerical average for the entire mission.

"Though weak in the flesh, these lay leaders are exceptionally strong in spirit," says Father Leo A. Decman, M.M., of Joliet, Ill. "Since they have suffered themselves, it is easier for them to have compassion for others, and tolerate the weaknesses of others."