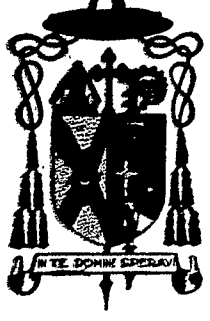


Christ in His Poor Pleads for Help

My dear People:

For twelve years I have asked you at Thanksgiving time to share your usable clothing with the needy of the world. And for twelve years you have responded most generously to the pleas of Our Lord's poor and needy. Since the first Thanksgiving Clothing Collection in 1949, you have donated nearly 1,500 tons of clothing and shoes.



This is indeed an excellent record of your charity, and I am deeply grateful to you. The urgent need continues, however, and Christ in His poor still pleads with us for help.

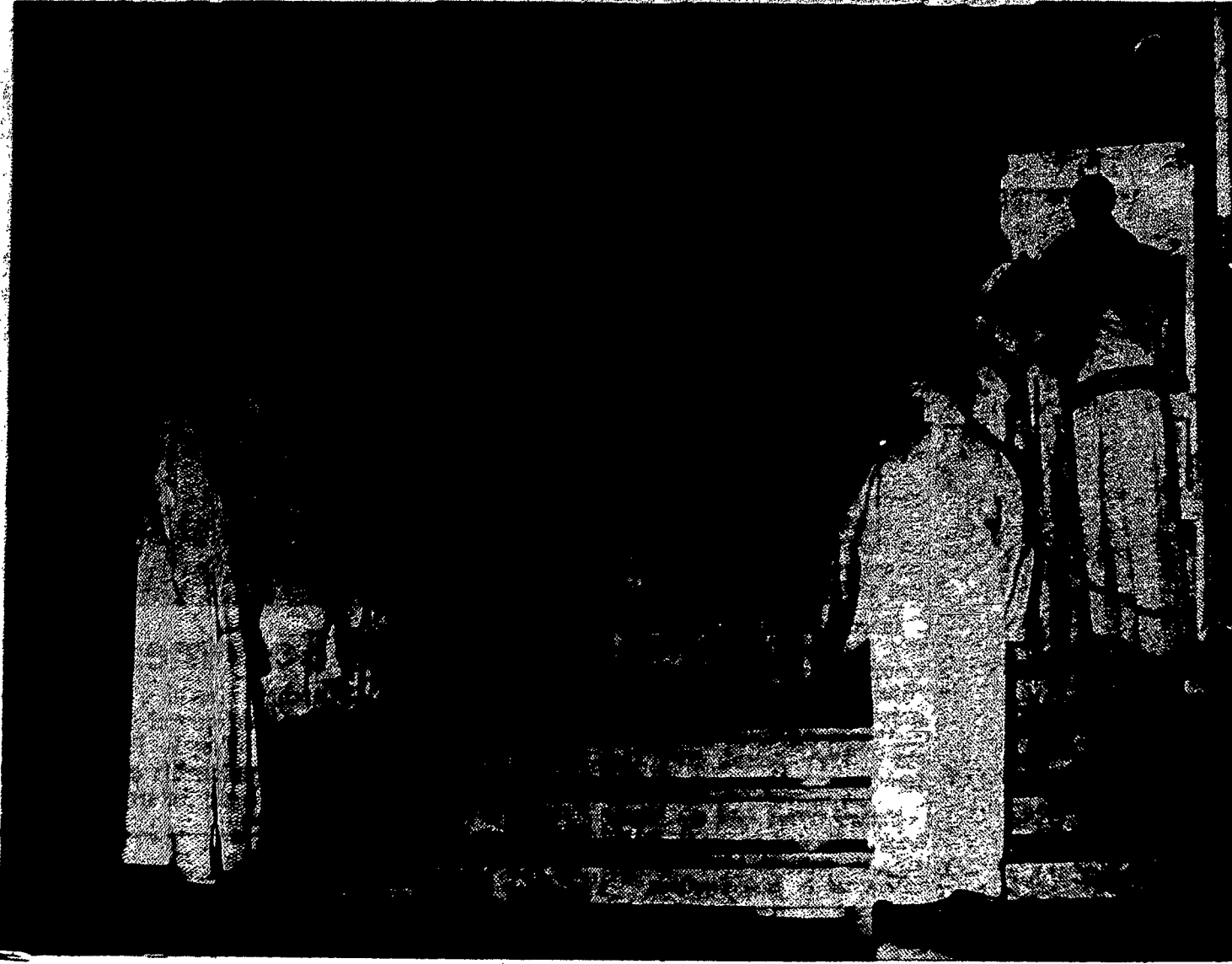
May I ask, then, that again this year you take your gift of usable clothing to your own parish collection center at the time and place designated by your pastor. Your gift will make your Thanksgiving Day that much happier, and your Thanksgiving prayers will be that much more sincere.

With a blessing, I am

Your devoted Shepherd in Christ,

+ *James A. Kearney*

Bishop of Rochester



Rites of Orthodox date from earliest centuries of Christian faith.

Three Steps Toward Unity

Christians splintered into nearly 300 denominations are a poor inducement for the rest of the world to take Christian claims seriously.

This week three steps were made to heal the wounds of divided Christendom.

One step was made in Washington where Archbishop Karl Alter spoke at a Mass attended by the nation's Catholic bishops. His sermon was an appeal to all Christians to avoid the pitfall of seeking unity through a "negotiated agreement." True religious unity cannot be a mere "belief through compromise," he said, but "must be a unity of faith, of worship and of discipline."

He admitted mountains of obstacles block the road to unity but voiced his confidence that "in God's good time the goal will be realized."

The second step towards unity will be the World Council of (Protestant and Orthodox) Churches' meeting which opens tomorrow in New Delhi, India. Five priests, appointed by the Vatican, will represent the Catholic Church at a Council meeting for the first time.

One reason for their presence at the meeting is Catholic conviction that Council members have "matured" in their ecumenical thinking. Father Roger Matzerath in a special NCWC News Service report from New Delhi explains the changed attitude as follows:

In the formative stages of the council many liberal tendencies were apparent. At meetings such as the Life and Work Conference meeting at Stockholm in 1925 and the Faith and Order Conference held at Lausanne, Switzerland, in 1927, the thought of the delegates was expressed in the slogan, "Service unites, but doctrine divides."

All wanted unity among the Christian churches but they felt that it could and should be brought about by simply overlooking differences in doctrine. Such a short-cut, patch-work view of Christian unity betrayed a basic lack of understanding of the nature of what they were seeking.

In the course of time, however, many responsible leaders in the Protestant ecumenical movement through serious study and constant dialogue have come to see more clearly a sounder basis of Christian unity.

The World Council of Churches arose from a fusion of the old "Faith and Order" and "Life and Work" movements. When the council was formally established in 1948, it defined itself as a "fellowship of churches which accept our Lord Jesus Christ as God and Saviour."

At the present time there is general agreement with Dr. W. A. Visser't Hooft, secretary general of the World Council, who has declared: "We can only affirm in word and in deed... that the only unity we are concerned with is unity in obedience to truth. Unity sought because we are called by the one Shepherd to form one flock."

The Vatican's Holy Office, usually reserved and cautious in its declarations, said in 1950 that the attempts of those separated from the Holy See who are striving to bring about Christian unity give "holy joy" to Catholics.

No hint is given here that the Catholic Church wished to participate in these attempts. The Catholic Church claims it has the unity others are looking for. Yet the Holy Office saw the action of God's grace behind such strivings and urged that prayer be offered for the people who are making these efforts.

The increasing friendly tone in Catholic-Protestant-Orthodox relations is also due in no small part to the demand of the times. All Christians clearly see the threat of atheistic communism. In the past the deepest bonds of friendship were forged, for example, in Germany through the common experience of Hitler's persecution and the devastation of World War II.

The third step toward unity was taken "at the summit" by Pope John himself. He by-passed centuries old taboos to welcome Bishop Arthur Lichtenberger, presiding prelate of the U.S. Protestant Episcopal Church.

The prelate stopped in Rome on his way to the New Delhi meeting. His visit to the Vatican is the first of its kind in history.

The meeting of the two was described as a "courtesy visit" with "no doctrinal implications on either side" but it certainly clears away old isolationist attitudes.

These three steps — in Washington, New Delhi and Rome — indicate Christians are restless in their divided condition, keenly aware that many churches fail to fulfill the desire of Christ for one church. For those of us on the lower rungs of the ecclesiastical ladder, the present duty is to seek a deeper knowledge of the faith given us by the Saviour and reflect His will in our lives — "By this shall all men know that you are My disciples if you have love for one another."

Churches' Role In America

Persuade, Don't Pressure

New York — (RNS) — Organized religion in America has the responsibility to act as a moral critic of society, but it should seek to influence society by persuasion and not by coercion, economic pressure, or political threat.

This was a primary conclusion of an 80-page "statement of principles" published here in booklet form by the Center for the Study of Democratic Institutions, an outgrowth of a Fund for the Republic program to study the basic issues of conflict in American society.

Prepared by noted Protestant, Catholic and Jewish laymen and clergy, with eminent theologians listed as consultants, the pamphlet also makes these points:

1. That the authors would not object to teaching "about" religion in the upper grades of public-supported high schools and colleges;

2. That some state statutes are "tainted" with a church-forced moralism "that corrupts the law"; and

3. That church leaders and churchgoers should guard against "overemphasis" on sectarian interests in judging candidates and political programs.

Entitled "Religion and American Society," the document is the final report of eight members of a special study group set up by the Center in May, 1957. It summarizes the conclusions of their four-year study of the role of religious institutions in American life.

Chairman of the study group was John Ogley, former executive editor of "Commonwealth," national Catholic weekly, edited by laymen. Consultants to the project included Dr. Reinhold Niebuhr and Father John Courtney Murray, S.J., noted Protestant and Catholic theologians and authors.

While emphasizing the dependence of free society upon religious belief, the group

acknowledges a failure to reach agreement on the meaning of the First Amendment provision prohibiting the establishment of a state-supported religion. The authors thus conceded that their lack of agreement reflected the American public's conflicting interpretations of the amendment.

"There is no agreement in society at large... about the precise meaning of the First Amendment, whether it was intended primarily to set up a 'wall of separation' between Church and State or whether it is basically an article of civic peace framed in the interests of guaranteeing religious liberty for all," the report observed.

Controversy over public versus parochial school education, the report commented, "has been intensified of late because so many Roman Catholic spokesmen (but not only Roman Catholics) have maintained that parochial schools have a right in justice" to public, and particularly federal assistance.

"No one signing this statement would endorse the assertion that the Catholic school system simply resulted from an ambitious clergy's 'general strategy' to obtain political power," the signers declared, adding:

"We recognize that this is how a sizable, not unimportant

body of American opinion sees the parochial school question, the military metaphors in which the case is frequently made reflect such a view."

"Persuasion is the proper form of action for American groups that would transform society, common, direct or indirect, or the suppression of ideas is properly held anathema," the writers maintained.

"Admittedly," they added, "persuasion is a long, painful process and not always successful... but the religious group that respects the canons of civic prudence will not take... shortcuts to success."

The authors said there are both moral and pragmatic reasons why the shortcuts should be avoided. "For one thing," they declared, "they are rarely effective over the long haul. A nation converted against its will remains unconverted still."

In a discussion of morality and the law, the document notes that the anti-birth control laws in Massachusetts and Connecticut, once a "symbol of Protestant Puritan dominance in New England," have become "a symbol of Catholic political power in these states."

These statutes, "like America's experiment with pro-

hibition, are tainted with the moralism that corrupts the law," the report said.

The document also cautioned church leaders and communicants against an "over-emphasis on sectarian interests."

"When an American acts as a citizen, whether as officeholder or simple voter, his obligation is to the whole society and not just the section of it that shares his own faith," it asserted, going on to admonish religious leaders and endure platform of candidates for public office "and not just their stand on issues of sectarian concern..."

Copies of the booklet are available without charge.

Daily Mass Calendar

Sunday, Nov. 19 — Twentieth Sunday after Pentecost (green), Gloria, Creed, Trinity Preface.

Monday, Nov. 20 — St. Felix of Valois (white), Gloria.

Tuesday, Nov. 21 — Presentation of Our Lady (white), Gloria, Preface of the Blessed Virgin Mary, 1891 — Rev. William Hughes.

Wednesday, Nov. 22 — St. Cecilia, martyr (red), Gloria.

Thursday, Nov. 23 — St. Clement, martyr (red), Gloria, 2nd prayer of St. Felicitas.

Friday, Nov. 24 — St. John of the Cross (white), Gloria, 2nd prayer of St. Chrysogonus.

Saturday, Nov. 25 — St. Catherine, martyr (red), Gloria, 1915 — Rev. Martin Henricks, 1946 — Rev. Edward Meagher.

Priests listed above died on the date indicated. Please pray for them.

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Reapings at Random

Closed Minds Characterize Extremist Groups

By GERARD E. SHERRY
Editor, Central California Register

One of the greatest dangers facing the country is the mushrooming of political pressure groups. Here, we are not referring to the activities of our major political parties in presenting their views and programs to the public. We are concerned, rather, with the extremist groups of the Right and Left, which exert pressures in every field of activity under various patriotic guises.

Never before in history has there been a more urgent need for unity within the country and within the Church. Yet, it must be stated frankly that the seeds of disunity are being sown with abandon. Men's loyalty to their country, and to their Church, is being challenged on the false grounds that the common enemy can be defeated in only one way.

In the State of California, the right of dissent, even when the dissent is in conformity with Catholic principles, is being challenged by political groups which claim to be the only genuine spokesmen for God and country. Recently your Reeper, along with another Catholic writer was called "too liberal" to address a gathering of San Diego Catholics. The "patriotic" right wing succeeded in having their series canceled.

These pressure groups have closed minds; they refuse to tolerate any argument, contrary to their way of thinking; and, as a

consequence, they are very sensitive when their own stands are examined.

It seems they are unable or unwilling to distinguish accidentals from essentials; they appear unwilling to adapt accidents in order to preserve the essentials. It is a kind of social law that has accounted for the eventual collapse of such seemingly prosperous eras as that which existed during the Persian Empire, the Greek golden age, and the Roman civilization. In every age this danger existed. It has not only harmed the unity of the Church, it has threatened the unity of mankind.

It was an unwillingness to adapt accidentals in order to preserve the essentials that created a crisis in the Church in the First Century. But it was the Council of Jerusalem, in which Peter related the vision of the Centurion, Cornelius, and in which Paul told of the wonders worked by the Holy Spirit among the Gentiles, which finally persuaded the ecclesiastical leaders to break away from the externals of Judaism and emphasize the truly universal nature of the Church.

It is interesting to observe that this present crisis of pressure groups is one that repeats the first decisive one in our Church history — the crisis of universality of catholicity.

The charity of Christ is wide enough to embrace the whole of the modern world, but

is the charity of Christians wide enough? Is our charity universal? It is quite pertinent to ask this question today because there are some within the Church who are not free from bias; who refuse to learn the lessons of history. They are not interested in the prudential judgment of others; they have fixed minds and fixed programs. More important, although they profess to speak with the Church, they do not always think with it.

Our universal charity must embrace the currents of the present as well as the currents of the past. The Church is open to all the currents of the present, which are not opposed to Divine Law. The Church is also willing to speak all languages, it also listens to them. The Church is able to listen to all people who talk and act within the framework of essential Christian dogma. We can take our cue from St. Paul who wanted liberty in all things. We can also take refuge in the code of Canon Law that favors always (and commands all to favor) the side of liberty in disputed interpretations of the law.

Catholics of today are possessed of a sense of history that no other age before ever possessed. Our bishops, theologians, and intellectuals are more aware of the mistakes of the past than ever before, and are more aware of the direction in which movement is urgently needed.

The degree of world crisis demands national unity. No one group has the secret to patriotism; there are various way of de-

Orthodox End Isolationism

(The author of the following article is a member of the Jesuits' New York province who served as N.C.W.C. News Service correspondent at the Pan-Orthodox Conference, held at Rhodes from September 24 to October 1.)

By FATHER JOHN F. LONG, S.J.

The need for a united Christian front against the forces of materialism and unbelief exerted a real influence at the Pan-Orthodox Conference on the island of Rhodes.

The question of unity kept coming up in public speeches, in press interviews and in private conversations. The presence of observers, official and unofficial, from virtually every major group in Christendom gave this question a new immediacy for the Orthodox.

The conference did not answer the question. That was not its purpose. But it did devote a great deal of time and energy to preparing for the discussions which will take place in the pre-synod projected for some time within the next four years.

One indication of this was the fact that two of the six commissions set up to handle the work of the conference were devoted entirely to the question of relations with other Christians.

The relations of the Orthodox Churches to those groups which resulted from the schisms of the fifth and sixth centuries are very special ones.

To a great extent, they live in the same areas of the world. They shared centuries of Moslem oppression. With the exception of Ethiopia and South India, many Orthodox find themselves living as minority groups alongside of the ancient Nestorian and Monophysite communities, mostly in countries where Arab — and Moslem — nationalism is a growing force. The need, and the desire, to overcome ancient national and religious animosities is becoming increasingly strong.

Some steps have already been taken in the various countries of the Near East to bring about greater collaboration. The Rhodes conference asked that these programs of visits, exchanges of professors and students and theological contacts be strengthened and put on a more permanent basis.

Two other proposals were made by the conference. It asks that the pre-synod establish means of regular collaboration with the ancient Eastern Churches in the various ecumenical meetings held around the world. These churches are "catholic" in many of the basic elements of their faith, worship and traditions. Joined in close relationship with the Orthodox, they would be able to make the testimony to ancient traditions of Christianity more forceful in such meetings as the General Assembly of the World Council of Churches.

Secondly, there was an express desire for closer cooperation on the practical level. In the field of Christian education, relations with

governments and the solution of social problems would give the Christian communities of the Near East a strength they badly need.

The final proposal of the conference — that there be a serious study of the history, faith, worship and ecclesiastical administration of these churches — looks forward to their organic unity with Orthodoxy. There seemed to be general agreement that the theological problems can be settled without too much difficulty. However, the results of centuries of animosity on the cultural and national level remain.

At a time when the Orthodox themselves are seeking a greater uniformity in worship and in church administration, it may be difficult to enter into full communion with churches possessing other rites and different types of organization.

One of the Eastern prelates attending the conference voiced the hope that his Church would be able to participate in the coming pre-synod as a full-fledged member. The many problems of a practical and psychological nature appear too great for his wish to be realized by then. But the Pan-Orthodox Conference of Rhodes took a definite step forward towards its ultimate fulfillment.

Over the years there has been a definite increase in friendly relations between Orthodox and Protestants. The conference noted this and asked that the pre-synod develop these relations even further along lines that have already been established.

If not much was said officially about relations with individual Protestant groups, a great deal of thought has been given to the ecumenical movement itself. Individual Orthodox Churches have participated in the movement since its very beginning. During all this time, though, there has been a division within Orthodoxy on the attitude to be taken towards the movement.

The Patriarchate of Constantinople has had many friendly contacts with the ecumenical movement and maintains an official representative at the headquarters of the World Council of Churches in Geneva. The Church of Greece, once enthusiastic, has become more reticent. It allows lay theologians to take active part in meetings but frowns on clerical participation.

On the other hand, the Russian Patriarchate which, in 1948, solemnly condemned the World Council of Churches has now swung around to another position. It has petitioned to join that group and will most certainly be admitted at the general assembly in New Delhi at the end of November. The Polish Orthodox Church is expected to do likewise.

With the Protestant section of Christendom there was no talk of any organic union as there was with the ancient Eastern churches. The differences between Orthodoxy and Protestantism are too great. But the conference was convinced that there is a great field for fruitful cooperation between the two groups and it asked the pre-synod to strengthen and develop such relations.

feating the enemy. Let those who wish to make their contribution solely through political action do so. But let them not look for evil where it isn't present. Let them accept the good faith of those who want to do it differently. Let's put less of the stress on evil, in all its manifestations, and put more on the propagation of good.

Let us preach that patriotism is something more than anti-Communism. Let us emphasize the fundamental, robust virtues of our forefathers. Let the flag mean something more than rabble-rousing; let its inspiration be a recalling to the real concerns of the Founding Fathers. Let the charity of American Catholics be the means by which we all rise above the extremes of the current political scene. Let the universality of our Catholic doctrine unify us as a group and as a nation.

While we should hold firmly to our sincere viewpoints, let us advance them in due charity. In our political action let us refrain from giving it a Catholic label when we know that it is not; in our political action let us use the Church only as a means of directing our thinking through Christ-like channels of justice and charity. And in demanding justice for ourselves, let us never forget that those with whom we differ have an equal right to justice. Outside of faith and morals, there are a variety of prudential judgments permitted within the Church. What must never be forgotten is that there can be no differences on the fundamentals of Christian doctrine.