

Milestone Toward Good Will

(By Religious News Service)

Due to open late this year, the long-awaited Second Vatican Council is expected to be a giant milestone in this new era of growing Roman Catholic-Protestant goodwill.

In contrast to the bitter explosions of doctrinal controversy which greeted the last Ecumenical Council in 1869-70, the new Council is assured of the cordial interest not only of the Eastern Orthodox Churches, but of many major Protestant bodies whose leaders have welcomed it as a major impetus toward Christian unity.

Among the most eloquent signs of the increasingly cordial Protestant-Catholic relations which have developed, particularly during the pontificate of Pope John XXIII, are the appeals being made to Protestants by their own leaders to unite in prayer for the success of the Second Vatican Council.

One of the latest appeals was made by Dr. James E. Wagner, retiring president of the Evangelical and Reformed Church in this country, who said the Ecumenical Council will be "the big Christian event" of 1962, just as the Third Assembly of the World Council of Churches was the major religious event of 1961.

Recalling that Catholics had prayed for the New Delhi assembly, he said: "If we neglect to hold up our prayers, we shall not only be something less than Christian, we shall really be un-Christian."

A similar appeal to Anglicans made last year by Dr. Geoffrey Francis Fisher, former Archbishop of Canterbury, whose visit to the Pope in December, 1960, was hailed as one of the most historic and significant religious events of modern times.

In his final presidential address to the Convocation of Canterbury, he said Anglicans should pray especially that the Ecumenical Council "may be used by God . . . to increase the unity of spirit among all Churches."

Dr. Wagner, who spoke at a luncheon of the United Church Women of the Greater Philadelphia Council of Churches, made special mention of the Catholic-Protestant "dialogue" of the past several years. He called it a "good omen of a genuine effort to assuage the bitter antagonisms which in other days have existed between those two great segments of the followers of Christ."

"Many of us," he added, "believe that the present Pope is sincerely concerned for better understanding between all branches of Christendom. We should understand his spirit and intent by a remembrance of him in our prayers as he prepares for the Ecumenical Council."

That Protestant leaders, by and large, have welcomed the Second Vatican Council, especially as a potentially valuable stimulus to the movement for Christian unity and understanding is not as surprising as it may seem. Even before the inspiration came to Pope John to summon the Council, Protestant churchmen — notably in Italy and France — had suggested that the time was ripe for such an event.

In a recent interview, a leading Protestant student of the ecumenical movement — Dr. Claud D. Nelson, special consultant on interreligious relations to the National Conference of Christians and Jews — was asked if he thought the Council would live up to the Pope's hopes for forwarding the cause of Christian unity. He replied: "Whatever the formal actions of the Council, the cause of unity has been greatly advanced by the manner in

which the Pope has manifested his interest in Christian unity at the time he summoned the Council. The terms in which he announced his hopes and his purposes in calling the Council give ample scope for any progress and advance toward unity such as the most ecumenically-minded Catholics might envision."

One gauge of Protestant interest in the Ecumenical Council is the book being prepared by the Lutheran World Federation's Department of Theology in Geneva, Switzerland, which will set forth Lutheran viewpoints on the Council. The book will be edited by Dr. K. E. Skygaard, professor of systematic theology at the University of Copenhagen, Denmark and contributors will include leading German and American Lutheran scholars.

Meanwhile, according to Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity set up in connection with the Ecumenical Council, Protestant interest in the Council has been revealed in numerous discussions taking place between Catholics and non-Catholics in many countries.

Cardinal Bea said that, in addition, "many hopes and conjectures" are placed in the Protestant community on "the qualities and personality of Pope John," as testified by statements made by "authoritative exponents of the Protestant world." Among those he mentioned were Dr. Arthur Michael Ramsey, the present Archbishop of Canterbury; Dr. Hanns Lilje of Hannover, head of the United Lutheran Church of Germany; and Protestant Episcopal Bishop Austin Pardue of Pittsburgh, Pa., who wrote a pastoral letter dealing with the Pope.

All in all, the cardinal noted, the present attitude of Protestant circles toward the Second Vatican Council is "quite different" from the angry refusal the Protestants gave when they scornfully rejected what they termed a sort of invitation sent them on the occasion of the last Ecumenical Council.

That "all needless hostilities between Catholics and Protestants are melting away

today — and thus enhancing the importance and significance of the Ecumenical Council — was the optimistic message sounded last week by a distinguished Jesuit specialist in ecumenical affairs.

Speaking in Alexandria, Va., at a joint Catholic-Protestant observance of a "Week of Prayer for Christian Unity" paralleling the traditional Catholic observance of the Chair of Unity Octave (Jan. 18-25), Father Gustave Weigel, professor of ecclesiology at Woodstock (Md.) College, said he foresaw no immediate chances for Catholic-Protestant reunion.

But, he stressed, "we all have to live in the hope that He Who wanted one Church will make one Church." In this connection he hailed as the "most significant religious event since the Reformation" the movement toward union taking place in the "separated Churches."

Speaking in Paris, Cardinal Bea declared that the Second Vatican Council will not only place the reunion of separated Christians high on its agenda, but may pave the way to an eventual assembly of Christian bodies under Catholic auspices to discuss unity.

Although ruling out any question of a compromise on Catholic doctrine, the cardinal said that in the area of dogma, much remains to be done. There are, he explained, misunderstandings to be cleared up which are often just a matter of terminology, while some doctrines need to be explored more thoroughly.

Earlier, at a Chair of Unity Octave observance in Washington, D.C., Father George Tavares, A.A., of St. Mary's College, Pittsburgh, addressed a special word of caution to Catholics against approaching the problem of Christian unity in a spirit of pride or complacency.

Declaring that "it is a frequent temptation to those who feel secure in the truth to question the motivations, the purposes, the sincerity of others who do not share the same faith," he suggested that "Luther would never have been led to oppose

Biblical faith if the Catholic theology of his time had not been steeped in nominalism, and the piety of his period in neo-pelagianism." Nor, he added, would "the Reformer of Germany have placed the Scriptures and traditions in opposition to each other had the schools of theology given its full share to Biblical thought."

Another speaker at the same observance was Jesuit Father Walter M. Abbott, an associate editor of America, national Catholic weekly, who said that the Bible "is, or should be, a bond" between Catholics and Protestants in search for Christian unity.

However, he complained, some Catholics, "priests and theologians among them . . . keep bypassing the Bible in order to stand on dogmatic propositions that Protestants may take or leave."

"Apparently," he said, "they do not realize that in this way they effectively bypass the Holy Spirit and His work, for it is preeminently in and through the Bible that Protestants listen for the voice and direction of the Holy Spirit. As with Catholics, so with Protestants, the Holy Spirit acts, gently or forcibly, as the case may be, through the reading of the Scriptures."

Words Mightier Than Weapons

By REV. ALBERT SHAMON

This is the second of three articles on widespread current "peace" programs and organizations. Father Shamon, pastor of St. Patrick's Church, Victor, in this article, says "right thinking" is an essential ingredient for true peace hopes to be realized.

"Gentlemen may cry, Peace, Peace — but there is no peace. The war is actually begun." In the days of Patrick Henry the war was one with powder and shot, but today the war is an ideological one — a massive and sustained propaganda war upon the minds of people.

Revolutions always go through two phases: first a bloodless, then a bloody phase. The bloodless phase consists in the sowing and selling of ideas. The ideas are sold in pieces — never in one big package. You buy one little idea today, another little idea tomorrow. Someone else buys a third idea, and so on, until everybody gets the idea.

Having ideas, of course, is not wrong. The trouble is that the ideas generally sown today attack the existing state of democratic society, making it seem so revolting that actually a revolt eventually takes place, blood is shed, and a new state is spawned.

The first unveiling of this propaganda technique was evidenced in the lamentable and tragic deliverance of China into the hands of the Reds.

The latest unraveling of this same technique was witnessed in the tragedy of Cuba. For weeks, for months, to the press and papers the Cuban revolution was a people's revolution; the bearded revolutionary was a Don Quixote, followed by Errol Flynn as by another Sancha Panza. And what was being built in Cuba was, of course, a socialist economy, having nothing at all to do with Marxism.

We bought the ideas, one by one. Then came the blood-letting; then the revelation! Still, we have not learned. There are new worlds to conquer: Africa, Latin America and Southeast Asia, and the United States. And so there are new ideas to be sown like dragon's teeth.

To conquer Africa, the tam-tam of propaganda is drumming in with almost irresistible persistence the idea that colonialism is an unmitigated evil and that liberation or independence — anywhere, for anybody, in any circumstance — is right and just.

For freedom's sake, it is not enough to mouth, endorse, or champion ideas, even though they be seemingly sublime ones. Man's first concern should always be about the truth of an idea. The truth makes free.

Consider, for instance, the terms "liberation" and "independence." Is independence an unmitigated blessing, a desideratum here and now for every nation under the sun?

One of the worst things that happened to the Prodigal Son was to have his independence. The child who runs away from home gets his independence; but, more often than not, soon loses it and is fed with the husks of swine.

Independence coming before nationality exists or before a people has had even the least glimmerings of self-government can lead only to chaos and butchery.

Secondly, is non-intervention an ancient principle of the Law of Nations? This doctrine, which emerged only in the nineteenth century, was resurrected in the bitterness that followed the Hungarian uprising of 1956. The

Ideas are not so destructive as nuclear bombs, but like the winds and the seas which can hollow out the hardest rock, ideas have the power to erode society. To combat the bloodless phase of the world revolution, there is no simple method except perhaps eternal vigilance based upon profound perception — perception that can see when evil lurks behind such fair facades as those of "independence," "non-intervention," and "disarmament for peace."

When Mattathias heard this, he said to his followers, "If we shall all do as our brethren have done, and not fight against the heathens for our lives, and our justifications, they will now quickly root us out of the earth" (1 Mac. 2:40).

And so they fought; and they fought when necessary, even on the Sabbath; and God blessed them; and their struggle against tyranny has become one of the brightest chapters in the history of Israel.

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Strong Catholic editorials offering positive opinions on problems faced by every citizen have often resulted in a deeper understanding of the mission of the Church. They have also spurred on Catholics to an awareness of their essential role in society.



Naples — (RNS) — This is a general view of the 8th National Congress of the Christian Democratic Party of Italy meeting at Naples' San Carlo Opera House.

Italy Opens To The Left

By REV. HENRY ATWELL

Italy made its long expected "left turn" this week — opening political doors for Socialists to hold key Cabinet positions and shape national policy according to a left-wing pattern.

Premier Amintore Fanfani and 2000 delegates to the convention of the Christian Democratic Party voted the "opening to the left" in order to keep what slim (51 per cent) control of the country they had.

The shift to the left inches Italy closer to outright Communism despite years of Vatican pressure and American funds to the contrary.

Last year Communists polled 27 per cent of the popular vote in Rome's municipal elections — the city of the pope is more than a quarter dedicated to Kremlin doctrine.

How can a country 99 per cent Catholic do this?

Admittedly a two weeks' trip as a tourist is hardly an adequate opportunity to find the full answer but two episodes on a tour in May of last year might help us to understand the paradox.

We went out to Anzio with Monsignor Paul Ciccio, former pastor of St. Anthony's Church, Rochester, and now back in his native Rome. On the return trip we stopped in Nettuno for lunch and ate at one of the charming sidewalk restaurants which dot every city and village of Italy. While we ate, scores of youngsters — obviously on their lunch hour too — flocked into a building opposite us on the piazza. Most of the girls wore uniforms quite like many parochial school pupils here. Next to the doorway when they flooded in was a sign marked with a red hammer and sickle, the Communist symbol.

Monsignor Ciccio called one of the youngsters — "What is that you're going to?" "A recreation center," was the reply. "Who runs it?" "A Communist." "Where do you go to school?" "Sacred Heart." "Who teaches you?" "The Sisters."

For the whole noon hour at least a hundred children were in and out of around that recreation center and then a bell a block away rang out and they scampered back to classes.

What will be their attitude on Communism in another few years — will they think of a Berlin wall or Tibet or tanks in Budapest? They'll probably remember their childhood when "the Communists were good to us like the nuns."

And this has already been going on for a good twenty-five years in every crossroads hamlet and sprawling city in Italy where the Communist Party is the best organized and counts the biggest membership in any country outside the Iron Country.

The next episode occurred in Milan. We visited a young newspaper editor who was a "teenage diplomat" to Rochester during his senior high school year. He and his wife lived in a still-under-construction apartment building — so new the phone wasn't listed yet.

Milan was once dominated by its famous, marble, all white duomo or cathedral. Now the slender spires must compete with modern skyscrapers — including factories, offices and apartments like the one we visited.

Milan is the center of one of the most spectacular industrial booms in the free world and the city's workers are the best paid in Italy — yet here too the Communists have an organization operating in high gear.

Who joins the Party there?

Maybe the fellow we heard about from our newspaper friend. He told us this story — Southern Italy is still desperately poor. The lure of wealth in the north pulls thousands of unskilled rustic workers from the south. Away from families and confronted with the ruthless competition of industrial life, the bewildered workers look about for friendship and guidance.

One such worker was actually asleep in the apartment's cellar while we talked about this. He came north to get a job, saved only enough of his salary for food, sent the rest back each week to his family and sleeps on rags in the buildings he works on.

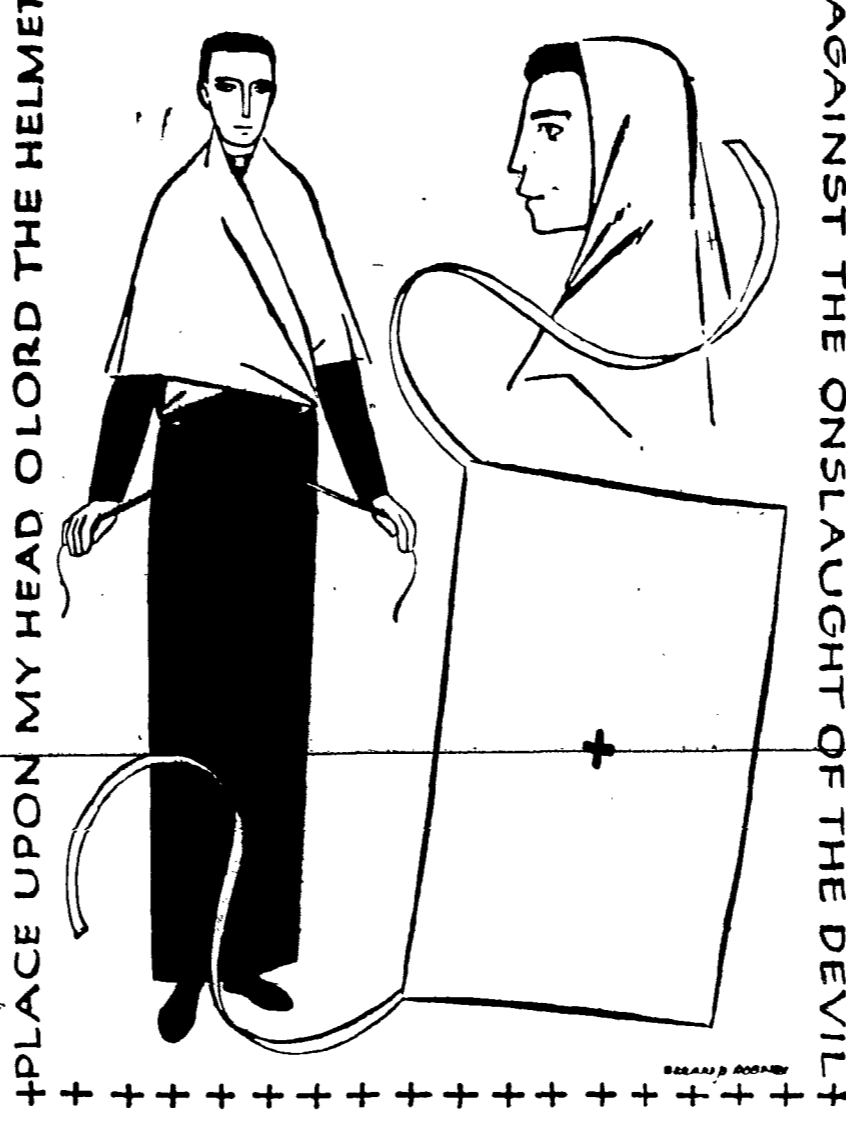
The Communists have recreation centers for men like this and zealous staff members to find the fellow a low price room to replace his cellar and rags existence and, what he craves most, attention and friendship in the city where he knows nobody.

Do you have any doubt about which way his vote will go at election time?

Italy's Communism — even like its Catholicism — has its own special characteristics. Its gains do not necessarily mean Italians want Kremlin control. They want what most people want — a better life than poverty.

There is, therefore, hope that Italy's growing economic strength will meet the demands of these people — but the question now is whether the demands will be met soon enough.

OF SALVATION SO THAT I MAY BATTLE AGAINST THE ONSLAUGHT OF THE DEVIL



This week the Courier Journal begins a series of drawings which illustrate the vestments worn by the priest when he says Mass. Shown above, with the prayer he says while putting it on, is the amice, a piece of linen about the size of a small shawl. When vesting, the priest touches it to his head — drops it over his shoulders — tucks it around his neck — ties it around his waist. Formerly it was a covering for the head out-of-doors. Indoors it was lowered over shoulders. Some think it may also have been used as a scarf.

Reapings at Random

Different Opinions Voiced by Catholic Papers

By GERARD E. SHERRY

Editor, Central California Register
No people in the world can boast of as large and as diverse a religious press as can the people in the United States. There are publications for every member of the family and for every specialized interest. The American Catholic Press is composed of some 143 newspapers and 473 magazines.

Some people seem to forget this diversity in specialization and interest when they complain about what is called the "many voices" of the Catholic Press. Yet, true to its Catholic heritage, our press has the right, outside of faith or morals, to such diversity of opinion.

Within the Catholic Press there are liberal voices; there are conservative voices; but none are necessarily wrong or harmful to readers. This is the one thing that makes the Catholic Press stand out in the communications media — the fact that Catholic editors have, in general, much more liberty than the secular editor. Not the liberty to be imprudent, or to be anti for the sake of being anti, but the liberty to express a Catholic view which is in conformity with Catholic thinking. In other words, the Catholic editor does not speak for the Church, but he is at

least expected to think with it.

Some people are horrified at the strong stands taken by Catholic editors on the various social and political subjects of the day. They equally express dismay at the thought of one Catholic newspaper disagreeing with another. It appears some people have the idea that our newspapers and magazines should say the same thing about everything.

It is assumed that we do just that in relation to the doctrine of the Church. But there are many matters on which there can be a variety of prudential judgments. And, given the fact that prudence is exercised, these judgments are certainly permissible. After all, if we all were forced to think alike, then I suggest that nobody would be thinking at all.

Naturally, we Catholic editor make mistakes. We at times become imprudent because we let our emotions get the better of our minds. When this happens we normally regret it. We have a responsibility to readers to take care that we exercise charity in our presentation even if we have a strong firm conviction to express. I believe most editors in this country exercise the necessary restraint.

All this is brought to mind because it is

Catholic Press Month. Furthermore, I have been trying to exercise restraint over an article which appeared in our Catholic Press house organ, the Catholic Journalist. It appears one of my fellow-editors wants diocesan newspapers to drop the function of opinion and concentrate on news.

It appears that his whole concept of the Catholic Press is that of an overgrown parish magazine which will cover various diocesan activities, with some reports on the Pope and other Catholic happenings thrown in for good measure. My fellow editor is dead-set against editorials or opinions on such things as the racial problem.

I can see his point. He comes from the South and his state has not yet recognized that there are no second class citizens in America. Of course the diocese involved expresses the Church's doctrine in this matter, but it is difficult to promote in a state atmosphere which denies elementary right to Negroes.

I suspect the editor in question advocates no opinions in Catholic newspapers simply because it would then let him off the hook and make life easier. But then, an editor's job is not an easy one at any time. If readers are

not disagreeing over editorial opinions then they are disagreeing with the editor on his choice of the top story on the women's page, or the fact that he didn't mention Mr. or Mrs. So and so who were on the planning committee of some parish party.

You can never satisfy all your readers so an editor's task is to strike a happy medium if he can. There are some people who take the Catholic newspaper solely because of its strong editorial content. Others bypass editorials and opinion columns and concentrate on the news.

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