The widely circulated color picture magazines and television are pouring priests into American homes at a rate Catholic publications could never hope to attain.

Some clergy are revived from long-ago movies or battles but far more stirring are the very-much-alive pastors - particularly Pope John himself.

His energy and obvious sincerity have captured hearts around the world.

Climax of the intensive reporting was Telstar's dramatic transmission of the opening of the ecumenical Council in Rome for viewers across America.

All of which raises some interesting questions—

What makes a clergyman? Can one pre-determine his necessary personality characteristics? Is there a slide-rule or barometer which can, with reasonable accuracy, weed out at seminary or pre-seminary age candidates "not fitted" psychologically for the work of the church in this modern age?

These questions — and others — are likely to be asked again as a result of a newly-published book enalyzing the growing field of psychological testing. Religious News Service reviews the book.

The Brain Watchers by Martin L. Gross (Random House, \$4.95) seems destined to stir controversy and, perhaps, some re-evaluations of the testing-for-jobs trend now mushrooming in America. For Mr. Gross, in one section of his book, includes fledgling ministers and priests among those "50 million Americans" whose careers may well be altered by their scores on any of a wide variety of psychological testing programs.

Mr. Gross, early in the 304-page volume, lampoons the testing trend by quoting this statement by Crawford H. Greenwalt, president of the Du Pont chemical empire. Said Mr. Greenwalt:

"The other day I took one of the standard psychological testing sheets used so widely now in personhel work and applied it to a rare and highly individualistic American — Benjamin Franklin. Based on what we know of Franklin's character, I could only conclude that he would have had bad luck winning a place for himself today if he were judged on these standards."

"We don't often bother checking references or past work experience," the author quotes a "tester" operating on New York's Park Avenue. "We learn more about a man from his personality tests."

Mr. Gross goes on to charge that ... "in few houses of Mammon is brain watching as devoutly worshipped as in the schools of God." He says—in a claim that may well be protested by seminary directors—that seminaries, Protestant and Roman Catholic, place too heavy acredence in the assessment of would be ministers and priests through psychological testing.

"The theological schools," he says, "are deepest a psychological testing, in the business of shaping our joined froces in what newsfuture ministry with dull psychological tools. A survey of 53 Profestant seminaries by the National Council of Churches shows that 37, or 70 per cent of them, use personality tests in selecting applicants for the min-

Greater use of psychological testing programs for pre-ministerial students was urged in late 1961 by an associate secretary of the United Lutheran Church in America. According to the Rev. J. Victor Benson, it would change for the better the present image of the church which he characterized as "deteriorated, lacerated and eroded.'

In his book on testing, Mr. Gross remarks that "even the Catholic Church is yielding to the tester's blandishments," noting that St. Joseph's Seminary and Cathedral College (minor seminary) of the New York archdiocese were "watching" to see if personality tests at the two schools would prove of value.

A year ago, Catholic psychologists and educators were warned to observe caution in the use of psychological testing to screen candidates for the priesthood and religious life. According to Bishop Francis F. Reh of Charleston, S.C. (then a monsignor and rector of St. Joseph's Seminary), the Vatican had given considerable attention for nearly 30 years to the possible use of the newer psychological techniques in selecting and guiding applicants for religious vocations.

He noted that a monitum of the Holy Office made it clear that "no priesthood candidate can be required" to undergo psychoanalysis, nor can prior psychoanalytic direction be absolutely required for the reception of Holy Orders.'

Bishop Reh recalled the admonation of Pope Pius XII at the Fifth International Congress on Psychotherapy and Clinical Psychology: "Supernatural means must always take first place. However, the science of education and psychology should not be forgotten. It is permitted to call in the aid of psychologists in scrutinizing the fitness of applicants for religious life."

"Canon law," said Bishop Reh, "sets definite limits to the extent of psychological probes, particularly as regards the use which may be made of information so

In 1960, two Maryknoll priests told seminary administrators that psychological testing and counseling could help bring out the best in prospective priests. Tests, they said, showed that the average seminarian is more socially retiring than the average college student. "Seminary training should aim at developing social ease in those whose life will be devoted to work among other men."

In his book, Mr. Gross observes that "despite Protestantism's heavy flirtation with testing," not everyone agrees that personality tests can help "in the search for dedication to God.'

Nevertheless, the churches continue in a variety of ways to determine the best material for the ministry. In an era of domestic and international turmoil, when the nation's mental health is of as much concern as its physical well-being, much is asked and much more is required of the modern clergyman. If he is emotionally or psychologically ill-equipped for his calling, he may affect adversely the religious lives of hundreds in

Clergymen do "crack up," as Dr. Herbster of the United Church of Christ has pointed out. "Mediocrity" in the ministry is dangerous to the church, as Mr. Benson suggests. And, as stressed by the late Pope Plus XII. "Supernatural means must always take first place" in assessing a seminarian, but "it is permitted to call in the aid of psychologists in accrutinazing the fitness of applicants for religious life."

UN Digs in Again to Build Peace, Justice for World

United Nations - (NC) -Over one-thard of the items on the crowded agenda before the 17th session of the United Nations General Assembly which opened on September 18 are of special interest to students of papal teachings on international order and social justice.

Continuing Soviet attempts to paralyze the UN and undermine its structure highlight the organization's current crisis. The attempts stand out especially when viewed against the bacground of Pope Pius XII's concern for the ordering of the world community under law, which was reflected in numerous encyli-

Two political items are basic to the lutture effectiveness the UN, not only as a keeper of peace, but also as a step in the development of the rule of law in international affairs.

The first of these is the election of a secretary general. U Thant of Burma is now filling out the unexpired term (to end in May, 1963) of Dag Hamrmarskjold, killed on the eve of last year's assembly meeting while on a peace-making mission in the

The Soviet Union is reportedly about to renew its "troiproposal to replace the office of secretary general with a three-man directorate, representing the communist, Western and "neutral" countries. This arrangement would virtually freeze all possibility of UN action and in practice extend the Soviet veto to the whole gamut of UN activity.

To date the proposal has had no support except for the communist bloc. The Soviet Union is patient, however, and has continued to press this idea in the specialized agencies as well as the UN

U Thant has announced that his decision to be a candidate for secretary general for the next six-year term depends on three factors: prospects of an early settlement of the Congo question, that is the problem of Katanga's break with the central government in Leopoldville; prospects for the financial stability of the organization; and his own possibilities for bridging the gap between the "two giants."

He is reported unwilling to submit his candidacy unless he is assured of an affirmative vote by the Soviet bloc. His own personal philosophy, he has said, favors a strong UN with executive power as opposed to a mere forum, which is what the Soviet would prefer.

THE SECOND crucial item is the question of the financial responsibility of member states for the UN's peacekeeping operations, such as the UN force acting as a buffer between Israel and the Arab states in the Gaza strip and the UN force in the Con-

Various nations, as well as the Soviet bloc, have for one reason or another either refused or failed to pay assessments for one or both of these operations. In reply to a request of the last General Assembly, the International Court of Justice, by a nineto-five vote, gave its opinion that members are financially responsible for these operations within the meaning of the UN charter. If the assembly accepts this decision, members failing to pay their assessment may be deprived

of their vote. Disarmament, the banning of nuclear tests—the subjects of many eloquent pleas in the addresses of Pius XII - and the regulation of the use of outer space for peaceful purposes will again be discussed despite the chronic deadlock imposed by Soviet resistance to any and all proposals except its own.

Discussion of the representation of China has again been proposed by the Soviet Union and included on the agenda after a stormy session of the UN's general committee. which also accepted the US proposal for a discussion of the Hungarian question.

Students of the social encyclical of Pope John XXIII. Mater et Magistra, will find the economic and social items of particular interest. These range from land reform and industrial development to the question of population growth and economic development.

The latter item, held over from last year, is linked to a draft resolution introduced by Denmark, Ghana, Greece, Pakistan, Sweden and Tunisia. In addition to several suggestions for promoting population study and research, the resolution would permit UN technical assistance in population control to be given to countries requesting it. (The technical assistance burget is separate from the regular UN budget and is derived from voluntary conrtibutions made at a special pledging session in October).

Refugee problems retain their high importance on the agenda. In addition to a report on UN programs for Palestine is also concerned, the assembly will decide whether or not to continue the office of the High Commissioner for Refugees. In the event it does continue it, it will elect the members of the executive committee of the high commissioner's program. The Holy See has been a member of this committee since the beginning of the high commissioner's mandate.

Human rights matters claim high priority on the agenda of the assembly's third committee. Continuing its eightyear consideration of the Draft Covenants on Human Rights, it will examine proposed articles on the right of asylum and the rights of the child. It will also have before it a draft declaration on freedom of information.

It must complete its consideration, begun last year, of a draft convention on consent marriage and the registration of marriages. International Catholic organizations in consultative status with the UN Economic and Social Council items and participated in power. their consideration in the varlous subsidiary commissions

of the council.

Among them have been the World Union of Catholic Women's Organizations; the International Union of the Catholic Press; the International Catholic Migration Commission, of which the U.S. affiliate' is Catholic Relief Services-National Catholic Welfare Conference, and Pax Romana, international organization of Catholic students and professionals.

The so-called "colonial" to marriage, minimum age of items will, as usual, generate the most heat and emotion. At present faur separate UN bodies are concerned with promoting the independence of territories still under the have followed all of these administration of European

Portugal is the chief scape goat, chiefly because of its refusal to accept UN competence in the matter and its policies in Angola in west ...

Recommendations on eight African territories will be considered by the assembly. A small group of Afro-Asian delegates occasionally voice criticism during the debates of the attitude of Christian missionaries toward independence and the racial suestion, as well as their predominance in the field of education.

THE CATHOLIC OUTIET OFFICIAL REWSPAPER OF THE ROCKESTER DIOCESE

Vol. 74 No. 3

Friday, Oct. 19, 1962

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

MAIN OFFICE 35 Scio St. - BAker 5-6210 - Rochester 4. N. Y. ELMIRA OFFICE 317 Robinson Bidg., Lake St.-RE 2-5688 or RE 2-1/23 AUBURN OFFICE 76 Capitel -- AL 2-4183

Second class postage paid at Rochester, N. Y. As required under the Act of Congress of March 3, 1879. Single copy 10c; 1 year subscription in U. S., \$4.50

Canada \$5.00; Foreign Countries \$6.25



Conflict in the Council?

By FATHER

ROBERT GRAHAM, S.J.

Vatican City - (RNS) -The week-end pause following the opening of the Second Vatican Council found participants and journalists pondering th ree significant developments on the previous

These were the meaty opening address by Pope John' XXIII, the dramatic arrival of two delegate-observers from the Moscow Patriarchate of the Russian Orthodox Church and the Courseil's brief first, working session at which French and German cardinals men chose to consider the opening maneuver in a conflict of influences.

All three events, each in its own way and degree, made a notable impression on the initial stage of the Vatican Coun-

What Pope John told the Fathers of the Council reflected no doubt hais own personal ideas of what the Council is or ought to be, but his words also revealed the present state of mind of the chief organizers of the Council's preparatory work.

In his talk the Pope agreed that the Couracil's first duty is to preserve the integrity of the deposit of faith, but he made it clear he expects the Council to look upon its work from the pastoral rather than from primarily a theological standpoint. This does not of course exclude significant decisions of high doctrinal import during the

course of the Council. The Pope's and the Church's concern today is not about doctrine itself so much as for its correct understanding and its due impact on the faithful. The irenic character that has consistently marked his present pontificate was evident in his disparaging of anathemas and condemnations as means of action, and also by his statement that the Church today prefers to defend its doctrines by demonstrating their validity rather than by mere condemnation of error.

Pope John's remarks on church unity, while warm and generous, probably disappointed most Non-Catholic ecumenicists. In his somewhat lengthy section on church unity, he presented unity as consisting essentially in the return of separated Christians to the bosom of the Catholic Church.

istic to expect a different stand at this stage of the Council and of interconfessional relations. The Pope's general tone, however, definitely put the Council on guard against any decision likely to damage the cause of unity among mankind today.

The appearance of the two Russian Orthodox delegateobservers, representing what the official Vatican announcement termed "the Patriarchal Church of Moscow," was made all the more dramatic by the gradual, even the hourly, unfolding of the story all the way from Moscow to the doors

of the Vatican. Augustin Cardinal Bea, head of the Vatican Secretariat for Promoting Christian Unity, has stated he was offically notifed that the Russian Orthodox Obeservers were coming to Rome by a telegram dated Oct. 11-the day the Council opened.

The sending of the observers surprised everyone outside the Secretarist and perhaps even some in the Secretariat. Especially surprised must have been Ecumenical Patriarch Athenagoras of Istanbul, supreme leader of Eastern Orthodoxy, who a day or two before had informed the Vatican that while his prayers were with the Coun-

cil no Greek Orthodox observers would be sent

Later Patriarch Athenagoras indicated he felt he had been let down by the Moscow Patriarchate's unilateral action. His complaint, published in the press, carried a faint hint, to put it mildly, of a charge of lack of candor on the part of Moscow.

More outspoken was the angry comment of Archbishop Chrysostom of Athens, head of the Orthodox Church in Greece, who said Moscow's decision was a body blow to Orthodox unity. He said he could not explain the action as being dictated for political reasons by the Kremlin.

This explanation was promptly rejected by the Moscow Patriarchate, but the Russian Orthodox Church is today represented in Rome for whatever reasons and history will not forget it regardless of future developments.

The Vatican representative who went to Moscow late in September to sound out Patriarch Alexei, head of the Russian Church, was, according to reports, warmly and deferentially received.

Pessimistic eyes, however, are not lacking in Rome which view the Moscow act as a mixed blessing. Some fear that the sending of the observers is part of a maneuver to desroy at one stroke both Istanbul and Rome.

Having humiliated Patrlarch Athenagoras whose influence, it has been suggested, the Moscow Patriarchate hopes to supplant in the middle East, Moscow will shortly also humiliate Pope John by finding some pretext for withdrawing in feigned indignation from the Vatican Council. The threat of withdrawl was already hinted, say these pessimists, by the two Moscow observers themselves who while in Paris, en route to Vatican City - (RNS) - Pope John XXIII is shown as he greeted delegateobservers of the Russian Orthodox Church to the Second Vatican Council. He shakes hands with Archimandrite Vladimir Kotlyarov while Archpriest Vitaly Borovoy looks on at center. The Russian clergymen were among 39 representatives of non-Roman Churches attending the Council as discussions began. The Holy Synod of the Russian Church announced it would send observers to Vatican City on the very eve of the Council's opening, contrary to other Orthodox churches.

The short business meeting of the Council consisted in a request by Achille Cardinal Lienart, Archbishop of Lille, for the postponement of action on the composition of various Council commissions. Persons suggested for these posts, he is reported to have said, were unknown to many

Rome, said they would remain

at the Council "until they

are recalled by their superi-

of the bishops. Cardinal Lienart, who said he was speaking in the name of all the French bishops, was seconded by Joseph Cardinal Frings, Archbishop of Cologne. The German cardinal also said he was supported by Bernard Jan Cardinal Alfrink. Archbishop of Utrecht, Franziskus Cardinal Koenig, Archbishop of Vienna, as well as by his fellow German Prince of the Church, Julius Cardinal Doepfner, Archbishop of

Cardinal Lienart's proposal was adopted without a challenge, but journalists saw in this brief episode a beginning of an attempt by bishops of northern Europe to prevent the Council from becoming a rubber stamp for the decisions of a few dominant Roman personalities.

Journalists have always engaged in the search for "conflicts" and "blocs," and the game is at its height at the start of congresses when there is little else to speculate on any social operation including an Ecumenical Council.

There are inevitably the traditionalists versus the reformers. The traditionalists usually are found in ranks of bureaucrats who feel it their duty to protect the organization from what they regard. not always without reason, as unrealistic and impractical demands of enthusiasts.

Reformers, on the other hand, fear that professional formations of specialists and functionaries stand in the way of needed changes.

One thing acknowledged here is that the northern European bishops are undoubtedly slated to play a most dynamic role in the Council because of their position at the crucial frontline of modern church crisis, as well as because of their depth of the theological experinece

Reapings At Random

Bias of Extremists Cramps Christian Charity

By GERARD E. SHERRY

Editor, Central California Register

One of the greatest problems we face in this country is prejudice in all its manifestations. Ignorance of a situation: reacting to a situation that does not exist. In commerce, in labor and in management, in housing and in politics, the bigots are constantly at work undermining the strength of the American ideal. Sad to relate, the very definition of bigotry indicates obstinate religious views, and these have seeped even into the religious press and into religious organizations. Many injustices are perpetrated under the guise of religion and piety.

One has only got to examine the religious press of today to understand what I am talking about. The anti-Catholic utterances of some Protestant publications give one a sense of frustration rather than anger. One would like to accept the sincerity of the misinformed in their appraisal of the Catholic position, be it in relation to the Church-State feud, education, or politics. But we are dealing, we presume, with educated persons. One wonders whether the misniformation passed around is wittingly or unwittingly spread. Some publications seem to add malice to their anti-Catholic utterances. Others seem constantly and simcerely bewildered by the stance of the Church.

Alas, our own Catholic Press cannot escape the accusing finger. Some of us act not only in a prejudiced or blased manner ceptive art on our co-religionists.

We must also admit we have some "practical" Catholics (I am referring to Common Association of Union, New Jersey) who openly avow a policy of anti-Semitism and racialism. There are also many so-called pamphlets published by some groups of Catholics which under the guise of religion. Their thesis is, triotic guises. clearly opposed to Church teaching. So, too, some of our Catholic weekly newspapers practice this prejudice bordering on bigotry. Some of these papers refuse to accept the admonition of the late lamented Plus XII who encouraged the Catholic Press to foster, outside of faith and morals, a diversity of opinion as long as such opinions

The Catholic Press does "take a stand." It has always been slanted — that is, towards God and away from the doctrines of the humanists and secularists. It's a perfectly justifiable stand or slant.

However, when it's a question of Catholic publishers or Catholic editors deliberately depriving their readers of permissable views simply because they personally disagree with them, then I say this is prejudice bordering

One could give many examples of Cath-

against others, but we also practice this de- and laymen on no other grounds than that of personal bias. It is symptomatic of a nation-

Here, we are not referring to the activi-Sense published by the Christian Education ties of our major church groups and political parties in presenting their views and programs to the public. We are concerned, rather, with the extremist groups which exert pressures are pure and unadulterated epistles of hate in every field of activity under various pa-

> These religious and secular 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 ex-

It seems they are unable or unwilling to were sincere and conform in the norms of distinguish accidentals from essentials; they appear unwilling to adapt accidentals 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 man-

It was an unwillingness to adapt acci-dentals in order to preserve the essentials that created a crisis in the Church in the First Century. But it was the Council of Jerusaless. olic papers omitting utterances of Bishops in which Peter related the vision of the Cen-

turion, Corenlius, 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 catholic ism. 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 himtory. They are not interested in the prudential judgments 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 that currents of the present as well as the currents rents of the past. The Church is open to will the currents of the present, which are not opposed to Divine Law. The Church is not only 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 Illaerty in disputed interpretations of the law.