

Unity Hazard Faces Council

Bishop Casey's article from Rome on page one of this issue of the Courier gives us an on-the-spot view of the historic Vatican Council.

The day-to-day sessions since the Council's opening in mid-October have centered on two subjects — liturgy and now Scripture. An estimated near seventy more topics are still to be discussed but will probably not face such long discussion as the first two topics.

The liturgy topic took up fifteen days of discussion — with a major share of the different opinions focused on the question whether local languages should replace Latin at Mass and in the other rites of the Church.

Suggestions made during the discussions are yet to be voted on by the bishops but the "preface" to the proposed liturgy revisions which calls for a "vital and informative" way of worship passed the Council almost unanimously — less than 50 opposed out of more than 2200 voting.

The current topic, Scripture, has raised the question whether the Council should affirm "Tradition" is equal to Scripture as a basis for Church doctrine.

"Tradition" according to long-standing Catholic teaching is that part of God's revelation which is not written in Scripture. It includes truths taught by Christ and the apostles and preserved through the centuries by the Church.

Protestants and, to an increasing extent, the Orthodox regard the Bible as the sole source of Christian revelation and have charged the Catholic view on Tradition lessens the value of Scripture.

In recent years, however, some Protestant scholars have admitted "unlimited" reliance on the Bible is far from sufficient — the very elementary decision whether a book should be in the Bible, for example, depends on extra-biblical evidence.

Some of the bishops at the Council said new emphasis at this time on Catholic belief in Tradition's authority would only freeze this new Protestant trend in its infancy and cripple present efforts toward greater collaboration.

Vatican Radio commented on the current Scripture discussions at the Council in a special weekend broadcast.

The Vatican station stated that the Fathers agreed on the fundamental truths contained in the proposed draft for Council approval, but some expressed reservations on the timeliness of examining in the Council questions which are still being debated among different theological schools.

In the course of some of the speeches attempts were made to clarify differing points of view, the Vatican Radio said. On the one hand there was emphasis on the need for clearly expounding Catholic truth at a time when it was threatened by many errors. The fruits of the Council, it was said, must be fruits of sanctity for the clergy and the laity and fruits of truth for all who honor the name of Christian.

But on the other hand, the station reported, it was urged that emphasis should be given in the project to the aims of the Council in regard to the separated brethren. This called for expounding Catholic doctrine "in clarity, clarity, simplicity and gentleness," taking care not to offend other Churches.

Brought under discussion, the station said, was the ecumenical movement which in recent years has placed the dialogue with the separated brethren — Eastern Orthodox as well as Protestants — on a new basis. They, like Catholics, it was noted, accept Christ, but do not agree on the way of following Christ, and thus disunion results.

Vatican Radio said the point was made that in order to achieve relations which may be better than in the past and which could indicate a way toward union, each side must make a clear exposition of its own doctrine in a calm, objective and clear manner, while taking care to respect the positions of others.

This, it was pointed out, is the spirit in which the Secretariat for Promoting Christian Unity has chosen to function so that there might be no retrogression in the ecumenical movement.



DISCALCED CARMELITE FRIARS

St. John of the Cross

In The Vineyard

The Discalced (Barefooted) Carmelites (O.C.D.)... owe their origin to St. Teresa of Avila and St. John of the Cross. These two saints were instruments of God in restoring the austere observances of the primitive Rule of Carmel in Spain, in the last half of the 16th century. The life of the Discalced Carmelites emphasizes prayer and penance. The Rule enjoins silence, solitude, prayer, abstinence from meat all year around, and a fast, somewhat less rigorous than the Church fast, from September 14th until Easter, ten days accepted. According to the primitive Rule a Carmelite's true home is his monastic cell, a room with furnishings of the simplest kind. In the spirit of poverty, in the Carmelite routine there are five hours of mental prayer each day, one in the morning and one in the evening.

Lutheran at Council Seeks Merger of Churches

Vatican City — (NC) — A Lutheran minister has praised the "heartily welcome" extended to Non-Catholic observers at the ecumenical Council and the opportunities for cooperation given to them.

Pastor Max Lackmann of Soest, Germany, founder of a group seeking reunion of the Evangelical Lutheran Church and the Catholic Church, spoke during an interview broadcast by Vatican Radio.

The Lutheran clergyman said he has been impressed with the freedom with which council Fathers express their opinions.

But he also stated that participation in the council by Christians throughout the world is not as broad as it should be. He said that Protestants greatly regret the absence of Greek Orthodox observers and urged that continued efforts should be made to have them come.

Nevertheless, he continued, "Protestant and Catholic Christians should sing a Te Deum (hymn of thanksgiving) daily that this council under this Pope and these bishops was made possible."

He said he hopes the council will do the following:

- Give more importance to sermons during Mass and provide for greater lay participation in the liturgy of the Mass.
- Permit the use of vernacular languages for the whole Mass.
- Give more freedom to regional bishops' conferences in regard to liturgy reform and problems raised by mixed marriages.
- Give more responsibility of the Catholic Church in the laymen in parish and diocesan affairs.

Pastor Lackmann also discussed the League for Evangelical-Catholic Reunion which he founded. Members are active, he said, in the U.S., Germany, Switzerland, Austria, Sweden and Denmark.

He also said that "we hope for a courageous cooperation World Council of Churches and in Non-Catholic ecumenical endeavors."

Long concerned with the question of religious unity, Pastor Lackmann won wide attention in 1956 with his book, "Cry for Help for the Church from the Church."

In that work he called on the Evangelical Church to

reexamine "its dogmatic foundations, comparing them with the word of God, with its own doctrinal tradition and with the Christian testimony of the truth borne by the Roman Catholic and Orthodox Churches."

In 1958, he and four other Evangelical pastors published a work called "The Catholic Reformation," which drew international attention. In it the pastors dealt with reforms which they considered necessary for all Christian religions.

Pastor Lackmann wrote in part that "the Church of Rome is a symbol set up by God Himself for the truly Catholic worldwide church."

By that time Pastor Lackmann and his collaborators had become known by the German name Die Sammlung (The Gathering). Under this title they became one of the most talked about religious unity movements in Europe.

In 1959, Pastor Lackmann was removed from his post as

How Can A Girl Find Out If A Boy Really Likes Her?

By FATHER JOHN L. THOMAS, S.J.
Sociology Professor St. Louis University

If you go out on a date and if the boy tells a friend of yours he thinks you're nice but you act like you are doing him a favor by going out with him, how can you keep from giving him that impression? How can a girl tell what a boy likes or dislikes about her?

Both of your questions stem from the same source, Betty. You are not sufficiently sure of yourself as you begin to encounter social situations in which you are specially anxious to be accepted. This is a typical trait of early dating experience in particular.

Although boys and girls try to appear carefree and nonchalant when they start going out together, deep down within themselves most feel more than a little nervous and insecure.

AN ANALYSIS of recent research findings in this regard shows that feeling inadequate or ill-at-ease in the dating situation is a common experience for both men and women. In expressing how they felt and the way they believed that others must feel, the many college and high school students interviewed used such phrases as: "self-conscious and shy," "isn't calm or at ease," "acts nervous and rattled," and so on.

Knowing that most young men and women experience a similar lack of security and self-assurance as they acquire new friends and move into the highly competitive process of dating may help you to take a more balanced view of your own situation, Betty. It is normal to want to make a good impression on a date, and this desire naturally leads you to inquire what a boy likes or dislikes about you, but there is also serious danger that in your anxiety to please and be accepted you will not only cease to be your true self but will be more permissive and conforming than you should.

FOR EXAMPLE, you are presently disturbed because this boy feels that you were somewhat proud or condescending in dealing with him, and you want to know how you can avoid giving him such an impression. Now his judgment may be correct, that is, you may unknowingly and unintentionally really have acted in this manner, yet if you were not over-anxious to please, your first reaction when such an accusation was made would be to try to find out if it had a sound basis in fact.

Then he asked that each family in the parish be represented once each week at weekday Mass. "If you do this," he said, "I'll guarantee that you'll have five converts within a year."

The parishioners set up a Weekday Mass Committee with Mrs. Martin G. Dalla Pozza as chairman. In the past year an average of four persons attended Mass at Sacred Heart church every weekday.

Early in November the parish's fifth convert of the year was received into the Church.



In other words, his judgment may be correct, but it may also be based on the fact that you did not allow him to have his own way on the date. Owing to an exaggerated view of their own importance or a false conception of what types of intimacy are permissible on a date, some young men accuse girls of trying to be "high hat" or proud merely because they refuse to accede to all their requests.

Clearly it would be a serious mistake, prompted by a morally unhealthy anxiety to please, if girls were to be concerned about appearing proud under such circumstances.

HOW CAN you tell what a boy likes or dislikes about you? Well, Betty, I assume your question has a practical intent, that is, if you knew the answer, you would stress the traits that he likes and eliminate what he dislikes. I feel that this is the wrong approach, for again you run into the danger of not being yourself, of trying too hard to please or conform to what you think the other expects of you. This does not mean that you should not work hard to correct your faults, but your guiding criterion should be your Christian ideals of womanhood, not the questionable opinion of others.

However, it may be useful to answer your question if it is placed in a broader context; namely, to ask what are the things young people like in their dealings with each

other. Studies show that for the most part they want poise and self-confidence rather than shyness and lack of ease; consideration and courtesy instead of selfishness and egotism; reserve and respect in place of shallow, thrill-seeking intimacy; honesty and sincerity as opposed to acting or superficial flattery; refinement rather than vulgarity; and a sense of humor and light-hearted cheerfulness in place of ill temper or self-centered touchiness.

In other words, young people look for the qualities of friendliness, kindness, and companionship in their partners. Now if we add maturity and trained intelligence, these are the qualities that stand high on every preference scale in marriage, so that the desired qualities in a good date and a good mate tend to be similar.

This indicates some change from the past when, particularly on the school campus, dating appears to have been a competitive, prestige-laden practice used primarily to secure social rating.

These observations all add up to one conclusion, Betty, strive to live up to your highest ideals as a Christian woman and you need not be unduly concerned about the impression you make on a date. Thoughtful young men and women today are coming to agree that good human beings not only make good dates but good husbands and wives.

Prayer Spans Berlin Wall

Berlin — (NC) — The Red wall dividing the city of Berlin also cuts through the heart of several Catholic parishes, forcing parishioners to resort to a bridge of prayer to maintain their unity.

Parish borders in Berlin used to be invisible lines along individual, peaceful-looking streets. But the present border lines are visible and grim: concrete walls topped by barbed wire or jagged pieces of broken glass—and behind them an unbroken line of armed sentries.

The communal life of downtown Berlin parishes has been hard hit since the communists erected the "wall" in August, 1961, which divides the city into the eastern (Soviet) and western sectors.

St. Michael's, one of the oldest parishes in Berlin, observed its centennial last year, but 7,000 of its parishioners were unable to pray in the church because it is located in East Berlin and they live in West Berlin.

Also located in the eastern sector of the city are the parish house, kindergarten and sisters' convent. Thus while the pastor and curates are able to serve some 800 of their parishioners living in East Berlin they are cut off from the bulk of their flock.

St. Sebastian's church, located in northern Berlin, is another example of how gravely the sealing-off measures can affect the living organism of a parish. Seven thousand of the parishioners live in West Berlin and 2,000 in the eastern zone.

Many of the church wardens, choir members, altar boys and members of parish societies live in the Soviet sector. The woman who has served as parish secretary for 25 years lives immediately behind the sector border, in a house

whose first-floor windows have been walled up.

At St. Mary's parish, in Reinickendorf, West Berlin, some 1,000 Catholics from East Berlin are cut off from their rightful church. But here, as in all other border parishes, the two halves of the bisected community are united by acoustic as well as spiritual ties.

The new bells of St. Mary's carry their inviting call far into the East sector. The church bells also announce the passing away of a parish member, including those who now must be buried "over on the other side."

For some time now parishioners in the East and West have prayed the Rosary simultaneously. And once a week, at the same hour, parish youths assemble in the separate sectors to celebrate an hour of worship.

'Be Frank'
Detroit — (RNS) — Inter-religious dialogue should get down to essentials and avoid continued generalizations, a Jesuit scholar told Wayne State University students here at their annual Campus Conference on Religion.

Father Walter J. Ong, S.J., professor of English at St. Louis University, said "it would not hurt to get down to particular cases, the careful and informed analysis of complex concrete cases."

The priest, one of several speakers at the conference, said he believes frankness and courage are needed in the interreligious dialogue "for in doing so we will propose areas of disagreement as

Reapings At Random

When Everybody Thinks Alike, Nobody is Thinking

By GERARD E. SHERRY
Editor, Central California Register

The storm over the ABC-TV network's special program, "Political Obituary" of Richard M. Nixon, is typical of what we can expect in the present political climate.

ABC commentator Howard K. Smith, a veteran and objective newsman, is being pilloried by the political Right for permitting Alger Hiss to take part in the program. Very little note is being made of the fact that pro-Nixon sentiment got more than an even break in Mr. Smith's presentation.

The most tragic part of the controversy is the pressure put on both the ABC network and its news staff. Only the other day the Schick Safety Razor Company tried to cancel a million dollar advertising contract with ABC because the main executive of the razor company objected to the Smith presentation. In addition, an insurance company cancelled its sponsorship of a news program on ABC over the same controversy. And what is it all about?

Mr. Smith's program included an interview with Alger Hiss, who was convicted of perjury as a result of evidence presented by a Congressional investigating committee. Mr. Nixon participated in the committee's work. Naturally, Hiss's comments were not very laudatory, but I have heard others use far stronger and more vitriolic language. The Hiss appearance did not last very long and was counter-balanced by comments from friends of Mr. Nixon.

What is forgotten is that Hiss was not only convicted, but also served his sentence. In other words, the law was satisfied. I know of no reason why he should not be permitted reinstatement in our society. I know of no reason why he shouldn't still protect his innocence, even though most of us don't believe him.

From the moment the ABC network announced it would put on the Nixon show, it received a vast number of telegrams protesting it. Significantly many protests were made before any of the protestors had seen the program or could make a judgment. It was an organized act — the type of thing we are

seeing more and more of these days; the type of tactic that's most undemocratic.

I think part of the problem is that we still have too many among us who are afraid of the dissenting view. In the case of the ABC program, they are saying that Alger Hiss has no right to talk in public or to criticize anyone. The fact that Hiss's adverse comments were more than balanced by pro-Nixon comments does not enter into their judgment.

Unfortunately, this type of political pressure on newspapers and radio and television networks is becoming more pronounced. Entertainers as well as politicians and news commentators feel the pinch.

A perfect example is the well-known TV personality Steve Allen. It's no secret that his Westinghouse-sponsored late night show is not bought by some stations solely on the grounds that Mr. Allen is a so called liberal. He also has strong views in relation to nuclear warfare, social welfare, and education. He doesn't hide behind a bush. He is, there-

fore, penalized because he stands up for what he believes.

The sad thing is that Steve Allen's views are no more leftist or Communist than many of the self-styled anti-Communist crusaders. They are merely different and, I believe, he is far more sincere than many of his detractors.

Here then is a major problem we are now facing as a democratic community: should a noisy minority empty newspapers and the air waves of anything but their own views? Must people be pilloried and maligned simply because they don't want to be conformists; or because their objectivity leads them to present both sides of political or other problems?

We should give serious thought to this situation. I think we should resist such obviously political pressures.

I don't agree with Alger Hiss. I do, however, defend Mr. Smith's right to include Hiss in the TV program which has been violently attacked. Conformity of ideas leads to annul. It's like the old saying: when everyone thinks alike, nobody can think at all.

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