



Eyebank Success Story

Cleveland — (RNS) — Nearly blind two months ago, Sister Mary Vida demonstrates that she can now thread a needle without glasses. The nun, a member of the Holy Humility of Mary order, had her sight restored through the aid of the Cleveland Central Eyebank. The eye that saved her vision was willed to the eyebank by a man who died recently in Akron, Ohio. The cornea transplant in her left eye will enable Sister Mary Vida to return to her teaching duties at St. Cecilia School in January. She has been a teacher for 48 years.

Council Probes for Unity

(Continued from Page 1)

to Cardinal Massala's statement, these crusaders for union claim different rituals and traditions by their mere multiplicity constitute the best sign of true catholicity. They state that "getting to know you" will erase the chasm of nine centuries of separation.

A third trend in action for unity is also discernible in Catholic circles, set in motion to a great extent by the words and actions of Pope John himself.

His own many years experience as a Vatican diplomat in eastern Europe brought him into personal contact with the numerous Orthodox clerics and lay people of that area. He has notably avoided the old polemic approach — the Church under his pontificate "prefers to make use of the medicine of mercy rather than that of severity" — and he equally avoids simplifying the Catholic-Orthodox schism as merely a "misunderstanding."

According to this new third viewpoint, an enormous doctrinal and institutional problem admittedly exists for the Orthodox in the present structure of the Catholic Church — a structure largely explained by historical circumstances but hardly comparable with "the simple and pure lines that the face of the Church of Jesus had at its inception."

To "renew" the Church in this direction is Pope John's first target on his road to ultimate religious unity.

HIS "RENEWAL" program includes revision of the Church's liturgy so people can worship together in easily understood rites, greater emphasis on Scripture and less emphasis on Church traditions, and wider use of modern methods of communication — press, radio, television and films — to carry out

Christ's command to "preach the gospel to every creature" in a world with an exploding population where 1 out of every 4 men on the face of the earth is a Chinaman, 1 out of 3 lives under Communist domination and where 1 out of every 2 Christians is not a Catholic — a world which was 50 per cent Christian in 1900, 30 per cent Christian today and likely to be only 10 per cent by the next fifty years, not because Christians are not increasing in numbers but because other people are increasing in greater numbers.

The Council's press office this week released to newsmen a statement which says money traditionally channeled into schools, hospitals and churches may in the future be used to better advantage in radio and television programs.

The statement noted that this is the first ecumenical Council to treat such a topic. "Even the code of canon law, which mentions newspapers but once, makes no mention at all of radio, television or films, since these are all of relatively recent invention. . . . All these have entered into the homes and lives of millions and cannot be ignored or underestimated."

Employment of laymen trained in these media rather than reliance on priests was said to be the more feasible way to adopt these new methods of evangelism.

OTHER EVENTS at the Council this week included work by a special commission set up by Pope John to clarify the Scripture - Tradition position of the Church after he intervened in what probably would have become a long and highly technical debate and the Pope's announcement that the Council will resume its sessions next September rather than in May as previously scheduled.

Voting on changes in the liturgy also began this week according to proposals made during the Council's sessions October 22 to November 12. Four items were voted upon. All passed with overwhelming majorities ranging from 2191 for and 10 opposed to 2175 for and 26 opposed. No details were announced concerning the items approved.

Chief concern this week not only at the Council but throughout the Catholic world focused on Pope John himself reported suffering from an attack of influenza and rumored in need of surgery, a rumor denied by Vatican spokesmen.

The Pontiff marked his 81st birthday Sunday. He said, "Any day is a good day to be born and any day is a good day to die." He told well-wishers in Rome, "We are at the start of our 82nd year. Will we arrive at the end of it? We are not excessively concerned."

His hopes and his goals are obviously set on a distant horizon beyond the span of his or our lifetimes but his courage and his confidence in setting the Church resolutely in that direction deserves not just our gratitude but our commitment to the task that journey demands.

—Father Henry Atwell

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Editor Heads Educators

Chicago — (RNS) — Dr. Philip Schapper, editor-in-chief of *Sheed & Ward*, Roman Catholic publishers in New York City, was elected president here of the Interreligious Religious Education Association.

Dr. James C. McLeod, dean of students at Northwestern University, was chosen as one of the vice-presidents at the association's national convention in the Conrad Hilton Hotel.

Other new vice-presidents are Sister Annette J. Walters, C.S.J., executive secretary of Sister Formation Conference in Washington, D.C., and Rabbi Joseph H. Lookstein of Congregation Kehillath Jeshurun, New York.

Jerome Kerwin, retired University of Chicago political science professor who is currently lecturing in California, is the outgoing president.

The convention was attended by more than 800 Protestant, Roman Catholic and Jewish educators.

Pastor's Plea For Electricity

Buenos Aires — (RNS) — A Roman Catholic pastor here hardly had time to finish celebrating Sunday Mass when alarmed parishioners hurried him away to preside at an emergency meeting called to cope with an electric power breakdown in the Villa Galicia suburb.

Moral Unity, Liberty Said Linked

Washington — (RNS) — A prominent Catholic editor urged here the development of an American "moral consensus" as a means of lessening tensions between religious groups.

A code of moral principles must be discovered, said Msgr. Francis J. Lally, editor of *The Boston Pilot*, archdiocesan newspaper, upon which the overwhelming majority of the population can agree.

Msgr. Lally made the plea in commenting on the significance and implication of four workshops held in connection with the First National Institute of the Religious Freedom and Public Affairs Project of the National Conference of Christians and Jews.

THE INSTITUTE was attended by 128 religious leaders, political experts, lawyers, educators and sociologists.

A companion review of the four workshops devoted to analysis of current religious conflict in the public order was given by Dr. Carl F. Henry, editor of the conservative Protestant journal *Christianity Today*.

"The gulf between the clergy and the laity remains," Dr. Henry said, "and anti-clericalism may be growing."

He pointed out that some of the most severe religious conflict has occurred in the nation's intellectual centers, citing Washington, D.C., New Haven, Conn., and Boulder, Colo.

Msgr. Lally also proposed establishment of "local levels of dialogue" — discussions



MONSIGNOR LALLY local level dialogue

within communities on matters which cause tension.

"The present avenues are inadequate," he said, "in spite of laudable pioneer work carried forward by the National Conference of Christians and Jews."

Some participants in the institute apparently disagreed with Msgr. Lally on the desirability of such a consensus. One Jewish representative called the proposal "utopian."

Dr. George L. Ford, executive director of the National

Association of Evangelicals, said Protestant evangelicals choose not to resort to legal action even though they consider certain teachings in the public schools antibiblical.

The NAE leader said evangelicals attempt to counter such teaching only through education in their churches.

Dr. Henry reported that one of the workshop findings charged that "official resolutions of protest sent to community agencies and published in the press tend to divide and inflame the community and to encourage religious power blocs."

Another feature of the institute was the premiere showing of a case study film, "Buses and Ballots," produced by the NCCJ. The film traces the development and outcome of a community controversy in Wilton, Conn., over bus transportation for parochial school pupils. It was authored and narrated by Theodore Powell, public affairs consultant of the Connecticut Department of Education.

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Dr. George L. Ford, executive director of the National

Textbook Aid Defended

Pawtucket — (RNS) — State aid for parochial schools of the type sought by the Catholic Diocese of Providence may be legal and constitutional under certain conditions deriving from U.S. Supreme Court decisions in related cases, a Yale political scientist told the Rhode Island State Council of Churches here.

However, George E. LaNoue said that rather than set a precedent — "by going to the state for a little here and a little there" — a "better way" to solve the problem would be the use of "shared time."

Shared time is a system under which parochial school students could exercise their rights to public school education in non-religious subjects, according to LaNoue's interpretation. In that method, Catholic youngsters would share their time between public school (for non-religious subjects) and parochial school (for those subjects having religious importance). Such a program is currently being conducted in several communities around the country.

LaNoue is the author of a recent report on the religious content of parochial school textbooks in mathematics, science and modern languages. He was principal speaker at a public affairs seminar sponsored by the Rhode Island State Council of Churches.

In his address he noted what he called the "remarkably limited" aid request of the Providence Diocese's School Board as compared with Catholic aid requests nationally.

HE SAID the tone of the discussion throughout the state had been "moderate," despite the fact most Protestant bodies have opposed the aid plan.

Urging continuance of "this moderate dialogue" between Rhode Island's Protestants and Catholics, he said that if mutual

understanding can be accomplished "as in biblical days, society will be amazed to see how these Christians love one another even in the midst of a real difference about issues."

In discussing the Catholic request for state aid in the purchase of mathematics, science and modern languages texts, LaNoue said the principles he would set for the state to exercise its welfare functions in the Rhode Island issue "are high and fit into the context of Supreme Court decisions" on other related issues. His standards were these:

"1. The services must go di-

rectly to the parent or child. No public funds can go to the parochial school directly or indirectly. No religious organization or school can acquire new property in the state action.

"2. No religious use or adaptation can be made of whatever is provided by the state.

"3. The state must keep complete control of the administration and distribution of the state benefits.

He said this means the textbooks requested by the Diocesan School Board would be given by the local public school board to parochial school children on a loan basis.

Liberties Lawyer Fears Aid 'Wedge'

Washington — (RNS) — The greatest "menace" to America's constitutional provision for Church-State separation is the "child benefit" argument, a lawyer for the American Civil Liberties Union asserted here.

Attorney Kenneth W. Greenawalt stressed this point at a session of the first national institute of the Religious Freedom and Public Affairs Project of the National Conference of Christians and Jews.

Greenawalt presented his views on America's constitutional tradition and religious liberty. Overall theme of the institute, held during the NCCJ annual meeting here, was "The Responsibilities of Religious Freedom."

The ACLU lawyer defined the "child benefit" argument as the contention that various uses of public funds for church-related schools and institutions are simply a benefit to the child or

pupil and not a benefit to the school or institution.

"The 'child benefit' theory has become the chief wedge of those seeking to obtain public funds for religious institutions, schools and purposes and to break asunder the wall and constitutional principle of separation of Church and State," he declared.

Greenawalt characterized the argument as an "indirect approach."

"It neatly attempts to circumvent the clear constitutional mandate against public financial aid or support to religious schools and institutions," he said.

"I believe the wall of separation must be kept impregnable," the attorney told the institute participants. "The constitutional principle, and the need today as before, is for a complete and absolute separation. There is no place for compromise or 'degrees' of separation."

Religious Census Likely In 1966

New York — (RNS) — Members of the Association of Statisticians of American Religious Bodies expressed "deep interest" and support here for a possible 1966 governmental census of all religious groups.

A complete census of all American religious bodies has not been made since 1936. Howard E. Brunsman of Washington, D.C., chief of the population division of the U.S. Census Bureau, told the statisticians at their annual meeting.

Brunsmann said reaction to the proposed new religious census is being sampled and the project will be undertaken if there is sufficient desire by religious groups.

IT WAS noted that such a survey was made in 1946, but the results were never published. There was no religious census in 1956.

The government official praised America's larger church bodies for the efficiency of their statistical work, but said a governmental census would provide complete data on all groups — "sects and storefront groups" as well as larger denominational channels.

Canon Charles M. Gullbert of New York City, secretary of the

National Council, Protestant Episcopal Church, was named president of the ASARB, succeeding Otto K. Finkbeiner of Philadelphia, Pa., manager of the department of administration of the United Presbyterian Church.

The organization also re-elected Thomas B. Kennedy of New York City, editor of the Official Catholic Directory, as first vice-president; Rabbi Harry S. Linfield, director of the Jewish Statistical Bureau in New York, second vice-president, and Miss Helen M. Knuble, also of New York, secretary of research and statistics in the National Lutheran Council's Division of Public Relations, as secretary-treasurer.

Ministers Study

Cloughjordan — (NC) — Junior ministers of the Methodist Church in Ireland are "making a special study of Catholic teaching," the official report of the junior ministers' annual convention here has stated.



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