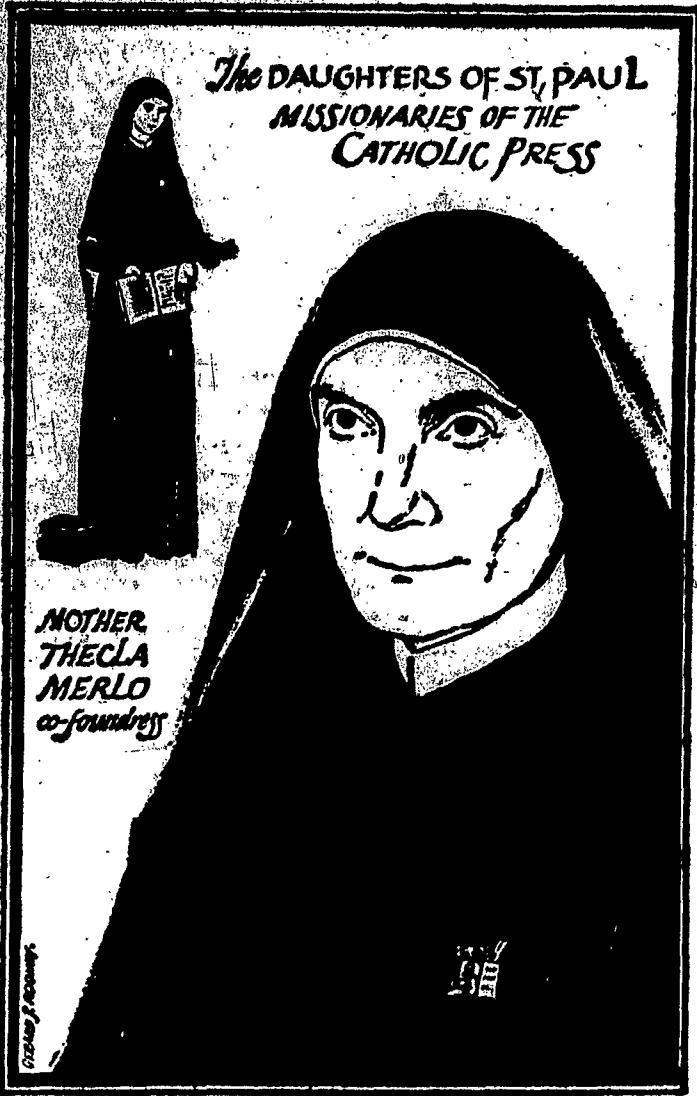


Vatican Council, N.Y. Prayer Ruling Top 1962 News



In The Vineyard

The Daughters of Saint Paul, Missionaries of the Catholic Press, their humble origin during the early part of the twentieth century, while Europe was suffering the pangs of World War I. On August 20, 1915, the Missionaries of the Catholic Press were founded by Rev. James Alberione, in the little town of Alba, Piedmont, Italy, with Mother Thecla Merlo as co-founder, the first and present Mother General of the Community. The congregation, which has over 76 houses in Italy alone, and many others in Europe, the Americas, The Philippines Islands and Japan, established its first foundation in the United States on August 28, 1932, in Staten Island, New York. The Sisters publish books, newspapers, magazines and print them, doing the typographical and binding work themselves and diffusing this material by founding traveling libraries and bookstores, and by door to door distribution.

Another Century Of Stagnation?

"Peace on earth" is far from a reality these scant few days after Christmas.

Labor strife has idled shipping from the nation's ports and shut down newspapers in two major cities. Violence again flares in the Congo. Revolutions brew in Venezuela and Argentina.

But the most tender trap for Americans is the still explosive topic of racial integration.

This topic was headline news a century ago and will most certainly remain headline news in 1963 too.

Just a hundred years ago on New Year's Day, 1863, President Abraham Lincoln left a three hour White House reception ceremony to sign his famous Emancipation Proclamation.

"Three hours of handshaking is not calculated to improve a man's writing," he told the twelve witnesses to his historic action. "Anyway, it is going to be done," he said half to himself, half aloud, and with a firm hand wrote "Abraham Lincoln" — instead of abbreviating his first name as he usually did.

The document guaranteed to Negroes the same rights all other Americans have. The guarantee is still a long way from being fulfilled.

To prevent the next hundred years from being a similar record of evasion, stagnation and downright violation of Lincoln's proclamation, the nation's first Conference of Religion and Race will be held in Chicago in mid-January. It will be the first time Catholics, Protestants and Jews have officially and mutually decided to do something about the subject.

Top Catholic leaders throughout the country have stressed the duty of action for racial justice. According to NCWC News Service, the organizations convening the conference are the Department of Racial and Cultural Relations of the National Council of Churches; the Social Action Department of the National Catholic Welfare Conference; and the Social Action Commission of the Synagogue Council of America.

Cardinal Spellman in his statement noted that "because racial equality concerns justice and charity it is, of course, a matter which deeply concerns religion."

The Cardinal said it is "a function of religion" and an "obligation" of religious leaders to "focus the minds and hearts of their people upon the moral foundations of racial equality."

Archbishop William E. Cousins, who is episcopal chairman of the NCWC Social Action Department, noted that the "first solemn action" of the Second Vatican Council was to issue a statement proclaiming that "all men are brothers, irrespective of the race or nation to which they belong."

"Our nation has been wounded by racial strife," he said. "It is the task of religious leaders to heal these wounds and to promote true unity based on reverence for the immortal soul of every man."

By Religious News Service

Most widely publicized international religious event of 1962 — and of the century — was the Second Vatican Ecumenical Council, which wound up its 58-day first session on Dec. 8. In the United States, the Supreme Court decision banning use of a state-composed prayer in public schools provided this country with the top religious story of the year.

Also preempting attention on the American scene were disputes over federal aid to parochial schools, new flare-ups in the South over the issue of racial desegregation, and the increasing alertness of both Protestant and Catholic mission groups to the vital religious, social and economic needs of Latin America.

A new forward step in the Protestant unity movement was the final ratification of the merger of four bodies — the American Evangelical, Augustana, United, and Finnish Evangelical (Suomi Synod) Lutheran Churches — to form the Lutheran Church in America, which will begin functioning on Jan. 1.

The international scene saw religious leaders renewing their stand against nuclear war threats. In March, a Consultation on Peace and Disarmament at Geneva, Switzerland, sponsored by the World Council of Churches, called on the major powers to sign an "immediate treaty" to end all nuclear weapons testing. A statement adopted later in Paris by the WCC's Central Committee said disarmament involved certain risks, but the increased pace of the armaments race carried a risk "far more dangerous and threatening."

The U.S. arms blockade of Communist-controlled Cuba was widely endorsed by religious leaders, although grave "concern and regret" was voiced by officials of the World Council of Churches who feared a worsening of international tensions. In November, the International Commission of Jurists issued a report condemning widespread religious persecution in Cuba as U.S. Protestant and Catholic agencies came to grips with the problem of resettling the growing influx of Cuban refugees.

Another Commission report issued in December noted the "strong position" of the Catholic Church in Spain, but charged that other religions there have only a limited freedom of worship. It cited as highly significant the support given by Catholic leaders to striking workers in Spain during the spring, despite the legal ban on strikes imposed by the Franco regime.

In India, the Chinese aggression found Hindus and Christians joining in patriotic efforts as former neutralist elements were forced to recognize the crisis as essentially one of communism against not only freedom and the Indian way of life but even against religion itself.

Some 2,600 prelates from all over the world attended the Second Vatican Council, now in recess until Sept. 8, 1963. The Council held 36 plenary sessions in all, not including a public opening ceremony which was hailed as the most impressive of its kind ever witnessed.

Also attended by some two score Non-Catholic delegate-observers (an historic event in itself), the Council was seen demonstrating the remarkable freedom of discussion enjoyed by the Council Fathers, demolishing concepts of the Catholic Church as monolithic, and adding a new and vital chapter in ecumenicity.

Of special interest was the presence of two representatives of the Russian Orthodox Church among the delegate-observers. Their attendance was particularly noteworthy since neither the Ecumenical Patriarchate in Istanbul nor the major national Orthodox Churches sent observers, a fact that caused much disappointment in Rome.

In all, around 600 Council Fathers addressed the general congregations and over 500 submitted opinions in writing. Although not one full decree or constitution was adopted, Pope John XXIII, in an address closing the first session, said there was "hope" that the Council would wind up its business in 1963. He called the first session "a slow but solemn introduction" to the Council's work.

Pope John (he became seriously ill of anemia and a stomach ailment in the latter part of November, but later reported he was feeling better) provided one of the surprises of the Council by approving a Vatican decree inserting the name of St. Joseph, patron of the Council, into the Canon of the Mass.

The Council's first major pronouncement was a "Message to Humanity" appealing for peace, social justice and human brotherhood, regardless of race or nationality. The six drafts (originally 60 in all but now reduced to 20) introduced at the Council were concerned with the liturgy, the nature of the Church, mass communications media, and the unity of the Church and the Virgin Mary.

The importance of the Vatican Council to the entire Christian Church was indicated by the presence of the delegate-observers, by the fact that several major Protestant Church bodies called for prayers for the Council and by the stepped-up Protestant-Catholic dialogue in the U.S., where Protestant speakers and writers devoted almost as much attention to the Council as their Catholic counterparts.

In June, the U.S. Supreme Court created an unprecedented controversy by banning a 22-word New York Board of Regents' prayer from public schools, holding that the board had no authority to prescribe any prayer. Commentators and critics divided into two camps.

While most knowledgeable observers agreed, after the first furor had died down, that the Court had barred only government-composed prayers and not all religious observances, the case was a symbol of the growing number of Church-State problems facing the U.S.

Most Catholic spokesmen opposed the decision as heralding an increasing secularization of American life. Jewish groups by and large supported it as upholding Church-State separation, and Protestant opinion was divided, with influential churches and groups on either side. Some opponents of the decision proposed a constitutional amendment to correct the Supreme Court's "misreading" of the First Amendment.

In an editorial in its Sept. 1 issue, America, national Catholic weekly, urged "responsible Jewish spokesmen" to dissociate themselves from what it called an "about-face" by some Jewish quarters to "secularize the public schools." This brought sharp reactions from some Jewish secular and religious organizations. They said the editorial had an anti-Semitic tinge and amounted to a "veiled warning" against Jews, charges the Catholic magazine strongly repudiated.

Another development came in October, when the Supreme Court announced it was willing to review appeals of cases involving prayer and Bible readings in Pennsylvania and Maryland schools. This was expected to provide a clear and solid pronouncement on the constitutionality of some nonsectarian practices.

Catholic leaders continued to press for federal aid to parochial schools as a Rhode Island study commission conducted year-long hearings on a request by the Catholic Diocese of Providence for assistance in the purchase of science and mathematics textbooks. The U.S. Supreme Court in October refused to hear an appeal from an Oregon court's decision barring such aid to parochial schools.

Federal aid to parochial schools was only one of the many issues in which religious differences affect the public life that were discussed at the first National Institute on Religious Freedom and Public Affairs held in Washington, D.C. Sponsored by the National Conference of Christians and Jews, the institute brought together educators, lawyers, government leaders, persons from all religious groups and persons of no religious affiliation to grapple with the problems of a pluralistic society.

In the meantime, religious leaders were increasingly interested in a shared time plan advanced as a "creative compromise" in the debate over federal aid for church schools. Under the plan parochial school students would learn non-religious subjects in public schools.

Widely hailed as a significant step toward combating

racial prejudice in the U.S. was an announcement in November that a National Conference on Religion and Race had been called for January, 1963, with representatives of the major religious traditions scheduled to participate.

The burning in August and September of several Negro Baptist churches in Georgia (they had been involved in voter registration campaigns) was denounced by President Kennedy as racial tension continued in the South. Some weeks earlier, an interracial delegation of 100 ministers called attention to the situation in Albany, Ga., where Negro and white clergymen were jailed for protesting against racial discrimination. Other jailings of Negro ministers were reported in Louisiana, North Carolina and Alabama.

In October, several religious bodies publicly condemned efforts to prevent the enrollment of the first Negro student, James H. Meredith, at the University of Mississippi in Oxford. Many local Protestant and Catholic churches observed "Atonement Sundays" after the riots which broke out on the university campus and the streets of Oxford.

In April, Archbishop Joseph F. Rummel of New Orleans struck a dramatic blow against militant racism by excommunicating three lay Catholics for trying to hinder the desegregation of the 153 Catholic schools in his archdiocese. September saw six formerly all-white Catholic parochial schools in the Atlanta archdiocese quietly desegregated.

The National Catholic Conference for Interracial Jus-

tice reported that all but six of the 146 Catholic dioceses in the U.S. now have racially integrated schools.

In church union developments, an important step forward was made at Washington, D.C., in March when delegates from four major denominations (the Protestant Episcopal Church, The Methodist Church, the United Presbyterian Church in the U.S.A. and the United Church of Christ) met to study merger proposals advanced by Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church. In December, 1960, he had suggested the four-party merger as a first step toward a more inclusive Christian union.

At the March meeting invitations to join the merger talks were extended to three other denominations — the International Convention of Christian Churches (Disciples of Christ), the Polish National Catholic Church, and the Evangelical United Brethren Church. Representatives also formed a Consultation on Church Union which was scheduled to meet next March.

Interest in theology was generated by famed Swiss theologian Karl Barth's first visit to the U.S. Dr. Barth lectured at the Divinity School of the University of Chicago and at Princeton Seminary as a part of the school's 150th anniversary celebration.

A continuing emphasis was noted among both Protestant and Catholic leaders on two major problems confronting Latin America: the accelerating population increases and the growing threat of communism. Signs of better relations between individual Protestant and Catholic churches were in the common struggle against illiteracy and social and economic backwardness were noted in August by a leading Argentine Lutheran churchman, Professor Rodolfo Obermuller.

November saw long-standing tension between the Catholic Church and the government of President Francois Duvalier of Haiti erupt once again. Expelled from the predominantly Negro republic were French-born Bishop Paul Robert of Les Gonaives and three of his priests, all charged with, among other things, conducting a campaign of "defamation" against the regime. The bishop had been known for his active opposition to voodooism, a practice which the President reportedly looked upon with favor. In all, three bishops and nine priests have been forced out of Haiti since 1959.

Missionary leaders were also concerned over challenges posed by the upsurge of nationalism in both Asia and Africa. Specific areas of concern during the year were the Congo, where anti-Christian uprisings were climaxed on New Year's Day by the slaying of 20 Catholic priests; and Ghana, where Anglican Bishop Richard R. Roseveare of Accra was expelled in August for criticizing a government youth movement, but allowed to return three months later.

Other troubles erupted in New Guinea, where Christian villages were pillaged and burned by pagan tribesmen and more than 80 Baptist believers slain. In South Vietnam Communist troops from the north looted Catholic missions and kidnaped three American missionaries. In Laos, pro-Communist troops seized mission properties.

Developments within the Communist orbit found East German authorities denying travel permits to Protestant churchmen planning to attend religious gatherings abroad,

and to all but three East German prelates to go to Rome for the Vatican Council.

In Poland, the Gomulka regime put heavy pressure on the Catholic hierarchy for Vatican recognition of the Polish Western territories annexed from Germany after the war. A major surprise came when the Communist governments of Czechoslovakia and Hungary permitted token groups of prelates to attend the Vatican Council. Two Czechoslovak bishops, apparently under orders of the Prague regime, carried out the humiliating task of delivering a Communist "peace" message to the Pope personally.

A tragic story of 1962 which had national and international repercussions in secular as well as religious circles was the discovery that the drug Thalidomide, taken by pregnant women, had caused thousands of deformed babies in Europe and some in the U.S. Catholic (and some Protestant) spokesmen sharply criticized those who resorted to abortion to prevent the birth of deformed infants while Catholic and Protestant groups in Germany urged mothers of such babies to come to them for help.

Stellar Catholic events of the year were the consecration of a bishop (American-born Bishop John E. Taylor of Stockholm) in Sweden for the first time since the Reformation, and the canonization of four new saints. The four were Peruvian-born St. Martin de Porras, patron of interracial justice, the New World's first saint of Negro-White blood; St. Pierre Julien Eymard of France, founder of the Fathers of the Blessed Sacrament; St. Antonio Pucci, and St. Francesco Maria Croese of Camposso, both Italians.

Held at Rome in May was the First International Congress in Vocations at which a message was read from Pope John stressing the fundamental need of developing vocations, especially in countries suffering from a clergy-shortage. In Seattle, Wash., the 23rd annual North American Liturgical Week — of exceptional importance because of the high place given on the Vatican Council agenda to liturgical reform — was marked by the presence of many Non-Catholic observers.

During the year, considerable interest was reported developing both in America and abroad in efforts toward a common Protestant-Catholic Bible.

Pope John underscored his frequent appeals for Christian unity by granting private audiences during the year to Protestant leaders from various countries, including the United States, England, Scotland and South Africa.

On the eve of the Vatican Council, the Pope made a one-day, 300-mile train journey to the shrines of Assisi and Loreto to pray for the success of the Council. This was the longest trip taken by a reigning pontiff since the time of Pius IX.

In June, the execution of Adolf Eichmann, Nazi war criminal convicted by an Israeli court for his share in the murder of some 6,000,000 Jews, provided what one commentator called a "pathetically anti-climatic" end to a case which had been generally viewed as a warning against all types of prejudice. Of interest in this connection was a proposal by the World Jewish Congress that the United Nations set aside a week every year for a concentrated international effort to promote greater racial and religious tolerance.



Peace Prayer at 'Truce' Line

South Korea.—(RNS)—An American GI who guards the "truce line" between North and South Korea is shown praying before a wooden cross near his guardpost. For him, and hundreds like him, it was a cold and tense Christmas. The soldier is a member of the U.S. Army's First Cavalry Division. The uneasy truce is now in its tenth year.

Reapings At Random

New York Printers Beyond Bounds of Tolerance

By GERARD E. SHERRY
Editor, Georgia Bulletin

The printers in New York City which have closed down that great Metropolis newspapers have gone beyond the bounds of tolerance. The economic damage is bad enough; but the further danger of a continuing uninformed public — a public basically kept in the dark on major happenings — is ever so harmful.

It seems as if both management and the unions involved should be blamed for the irresponsible way in which they have let the strike drag on. Neither side knows the art of compromise, and the public suffers. Some bemoan the fact that one or two of the major papers in New York might well go out of business through the losses they are sustaining in non-publication. If this becomes a fact, then the unions, too, will lose because hundreds of men in all departments will also lose their jobs. Many of us may have had a Merry Christmas but few in New York could say the same.

Now another strike of major proportions which will affect the economy of the whole country began Saturday night. The Long Shoremens' Union which had stayed on the job only through a Taft-Hartley injunction, has crippled shipping in east and Gulf coast ports. Despite pleas from the President for

a further delay the Long Shoremens insist on their interest at the expense of the country's interest.

What is needed is a reevaluation by both Labor and Management of their responsibilities. Catholics in Employer and Management groups, as well as Catholic Trade-Unionists, should use all their influence and efforts in striving for peaceful solutions to the industrial and social problems that are involved. The blue print for such a "peace" is contained in the social teaching of the Church and has been re-emphasized more recently in Pope John XXIII's encyclical Mater et Magistra.

It seems to me that Mater et Magistra elevates three main principles to epitomize social doctrine — charity, responsibility, and dignity and if these principles are applied in industrial disputes, then the current warfare between various groups could be eliminated. No group be it on the side of Management or Labor, can claim a monopoly on virtue. All groups are made up of persons who are good or bad, intelligent or stupid, noble or base. It seems to me that in the current labor disputes stupid or hateful men are leading others down the wrong road.

It is said that the Church supports trade union and the working classes, but it also supports justice for the Management group. It plays no favorites. It must also be noted that while the Church does support the right

of workers to organize, it does not support union corruption or unjust demands made on Management.

The days when workers were cruelly exploited in this country are all but gone. Some abuses remain, especially in relation to farm labor, but in general Management has lived up to many of its responsibilities. Alas, some trade-unionists are living in the past, just as much as some in Management long for the old days when there was no such thing as a Teamsters or Long Shoremens' Union.

We need some fresh thinking in the area of industrial relations. Automation has brought on new problems — and these are not confined to such things as reduction in work forces. With the high emphasis on production output we are inclined to overlook the spiritual as well as the material needs of the workman producer. There is a tendency to see little dignity in work in areas where machines almost overshadow the productive capability of the human person. There is a close connection between industrial relations and human relations, but few of us seem aware of it. Automation in the space age need not be a danger to religious principles, but it often is, because the machine is considered of greater importance than the man who operates it.

This could also be called the age of wage and price spirals. Labor's demand for a greater

share of their production is often granted without Management suffering any loss. Prices are increased to compensate so-called increased costs. It is a vicious circle which presently knows no end.

Instead of fighting over every last penny or nickel, it seems to me that it is better for Labor to accept benefits in kind, such as shares in a concern rather than emphasizing, always, cold cash. So, too, Management would ease their problems in offering co-partnership with Labor in many phases of industrial life. It is obvious that those who provide the jobs should be compensated through a just profit on their business, but it is equally important that when these profits are excessive that the worker be given a share of them. This is common justice.

Of course, the problem boils down to the fact that we not only have big business, but also big labor. Indeed, the practice of representing workers in industry has itself become big business with millions of dollars involved.

The New York newspaper strike and the strike by the Long Shoremens' Union is symptomatic of the terrible sick condition of Labor-Management relations. The only real cure is a return to the original concept of mutual respect between the employer and the worker through the exercise of charity, responsibility, and the recognition of the Divine dignity of every man.

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