

Bishop Kearney's Appointments

- MARCH
- 3 Tuesday—St. Mary's Church—Preside and preach at Solemn Pontifical Mass for Vocations—7:30 p.m.
 - 4 Wednesday—St. Francis Xavier Church—Novena of Grace—7:45 p.m.
 - 5 Thursday—St. Francis Xavier Church—Novena of Grace—7:45 p.m.
 - 6 Friday—St. Bernard's Seminary—Conference—5:30 p.m. St. Francis Xavier Church—Novena of Grace—7:45 p.m.
 - 7 Saturday—St. Francis de Sales Church, Geneva—Capuchin Priesthood Ordinations—10:00 a.m. St. Francis Xavier Church—Novena of Grace—7:45 p.m.
 - 8 Sunday—St. Charles Borromeo—Career Banquet—5:30 p.m. St. Francis Xavier Church—Novena of Grace—7:45 p.m.
 - 9 Monday—St. Francis Xavier Church—Novena of Grace—7:45 p.m.
 - 10 Tuesday—St. Francis Xavier Church—Novena of Grace—7:45 p.m.
 - 11 Wednesday—St. Francis Xavier Church—Novena of Grace—7:45 p.m.
 - 15 Ursuline Novitiate at Hiddenbrook, New York—Ceremony of Reception—3:00 p.m.
 - 17 Tuesday—St. Patrick's Church—Solemn Pontifical Mass on Patronal Feast—10:00 a.m. Powers Hotel—Knights of Equity Banquet—7:00 p.m.
 - 18 Thursday—Nazareth Motherhouse—Solemn Pontifical Mass on Patronal Feast—11:00 a.m. Blessing of Nazareth College Faculty Chapel—7:00 p.m.
 - 20 Friday—St. Francis of Assisi—Family Rosary of Peace—7:00 p.m.
 - 21 Saturday—Mercy Motherhouse—Mercy Guild of the Little Flower Mass—9:30 a.m.
 - 22 Sunday—St. Ambrose—Confirmation—2:00 p.m. and 4:00 p.m.
 - 23 Wednesday—Nazareth Academy—Closing of Retreat—11:00 a.m.
 - 24 Thursday—Sacred Heart Cathedral—Solemn Pontifical Mass of the Chrism—9:00 a.m.
 - 25 Sunday—Sacred Heart Cathedral—Solemn Pontifical Mass—11:00 a.m.
 - 31 Tuesday—Washington, D.C.—Special Meeting of the Bishop.

Bishop Casey's Appointments

- MARCH
- 1 Sunday—Sacred Heart Cathedral—Opening of two weeks' parish mission—7:45 p.m.
 - 14 Saturday—Nazareth Academy—National Catholic Theatre Conference Luncheon—12:15 p.m.
 - 15 Sunday—Bausch and Lomb Cafeteria—Address, Nocturnal Adoration Society Communion Breakfast—8:15 a.m.
 - 19 Thursday—Sacred Heart Cathedral—Pontifical Low Mass in honor of St. Joseph—9:00 a.m.
 - 23 Sunday—Sacred Heart Cathedral—Blessing of Palm, Solemn Procession, Solemn Pontifical Mass—4:00 p.m.
 - 26 Thursday—Sacred Heart Cathedral—Solemn Pontifical Mass of the Last Supper—7:45 p.m.
 - 27 Friday—Sacred Heart Cathedral—Good Friday Service—2:30 p.m.
 - 28 Saturday—Sacred Heart Cathedral—Easter Vigil Service, Solemn Pontifical Mass—7:30 p.m.
 - 30 Monday—Sacred Heart Hall—Rosary Guild Mother-Daughter Party—8:15 p.m.



Patron Of Germany

The Apostle of Germany, Saint Boniface, was born at Crediton in Devonshire, England, around 680 A.D. He went to school at a monastery at Exeter, and became a Benedictine Monk at Nursling in Hampshire. In 716 he left England to preach the Gospel to the Germans. Consecrated bishop in Rome, he labored in Hesse, Thuringia, West Phalia and elsewhere establishing dioceses and monasteries from whence the political, social and economic as well as religious life of the people was formed and cared for. His metropolitan seat was fixed at Mainz, and Pope St. Zachary created him Primate of Germany and Apostle Delegate for Gaul as well. He was murdered by the heathens in 754 while about to confirm some of his converts at Doklan.

'Base Calumny' or 'Invitation to Confiteor'

New York—(RNS)—Commonwealth weekly edited by Roman Catholic laymen here, in a special issue on "The Deputy," said that the controversial German play raises valid questions about the responsibility of Catholics for the murder of six million Jews during World War II.

In the play, which was to open on Broadway Feb. 26, dramatist Leon Hochhuth portrays Pope Pius XII as a morally insensitive leader who refused to condemn the mass killing of the Jews because of personal ambition, fear of Communist Russia and concern for Vatican financial investments.

Commonwealth called this view of Pius "a base calumny" that cannot be supported historically.

But the magazine added: "... it is to Hochhuth's credit that, however distortedly, he saw a moral problem and, like any other playwright, tried to make his face it. . . . If one cannot flatly say the Church demonstrably failed, neither can one say that the Church stood as an exemplar of the Christian conscience."

"At a moment in history when the Church should have borne constant unmistakable witness at every level that Nazi persecution of the Jews was a deplorable crime, its voice was muted and erratic," the weekly said.

The Catholic Church, Commonwealth said, shared in a general moral failure "through its

passivity in the face of European anti-Semitism, through its failure to instruct vigorously the consciences of its members, through its failure to use fully the moral pressure at its disposal."

On the specific question of whether a papal condemnation of the Nazi killings would have deterred Hitler or merely made matters worse for the Jews, the magazine doubted that any definite judgment could be made. "At most," it said, "some doubt here with probability for which there is evidence on both sides."

Commonwealth's special issue of 28, contains articles by writer Joseph L. Featherstone, critic Catherine Hughes and historian Friedrich Her, as well as a column by Commonwealth Managing Editor James O'Garra and reprinted comments by Pope Paul VI and Dr. Joseph L. Lichten of New York's Anti-Defamation League.

Mr. Featherstone and Miss Hughes agreed that Hochhuth's portrait of Pius is indefensible historically, and that the play falls as drama because of the one-sided characterization.

Miss Hughes charged that Hochhuth failed to understand his material and blurred his moral point by making Pius "the villain of melodrama rather than the Hamlet of truth." Mr. Featherstone, however, saw "an uncomfortable germ of truth" in Hochhuth's charge

that Pius silence was due to reasons of state.

By comparison with Pope John XXIII and Augustin Cardinal Bea, president of the Vatican Secretariat of State, Pope Pius "seems almost different" on the Jewish issue.

"It does seem likely that another man would have provided stronger moral leadership against the Nazi outrage than Pius did," he wrote. "And it is disturbing for Catholics to realize that his protests were so faint, so few, and so far between."

Pope Paul VI, in a letter, and Dr. Lichten, in excerpts from a booklet, defended Pope Pius.

Pope Paul's letter, reprinted by the English Catholic journal, the Tablet, on June 21, 1963—the day of his election as Pope—accused Hochhuth of historical second-guessing. "Let us suppose that Pius XII had done what Hochhuth blames him for not doing," Pope Paul wrote. "His action would have led to such reprisals and devastations that Hochhuth . . . would have been able to write another play . . . about the vicar, who, through political exhibitionism or psychological myopia, would have been guilty of withdrawing on the already tormented world still greater calamities."

Dr. Lichten maintained that the Pope's concern for the Jewish people cannot seriously be doubted, and claimed there is

"considerable documentation in support of Pius' fear that a formal statement would worsen, not improve, conditions for the persecuted."

He quoted a Jewish couple from Berlin as saying: "None of us wanted the Pope to take an open stand. . . . The Catholic would have become more excited and intensified his negotiations. . . . It was better that the Pope said nothing. We all shared this opinion at the time, and this is still our conviction today."

Mr. Her, a widely known Catholic historian teaching at the University of Vienna, was highly critical of Pope Pius. He termed "The Deputy" a "direct hit" on "the frightful failure of the nineteenth-century curial mentality" that thought of the Catholic Church as an unshakable fortress to be defended through past and present.

The historian said that under this mentality, Pius was thrown by Pope John and Pope Paul. It was not regarded as self-evident that the Catholic Church should champion the rights of those outside its fold.

He also charged that Pope Pius had made "a terrible error . . . more unconsciously than consciously" in regarding Hitler's war against Russia as a possible liberation from Communism.

All Catholics, he said, from the top of the Church to the

bottom, are co-responsible for the slaughter of the Jews, and Hochhuth's play "is a sane, vigorous invitation to confiteor."

He called upon Catholics who are in doubt about the play to read the play and to see the play as a historical document being carried by a human being who is beyond his strength.

Mr. O'Garra wrote that the only valid question about Hochhuth's play is a historical one: "Did the Pope do what he should have done?"

"In any case," he said, "it can certainly be argued that Pius did. But this is not what Hochhuth charges. The playwright does not say Pius made a mistake in Pius' silence because he was weary, or because he was afraid, or because he was unprincipled. Hochhuth does what no man can do: he inserts himself into the mind of Pius and draws out the worst conclusions. He is guilty of the worst kind of McCarthyism, and only the staggering immensity of his charge has kept people from seeing this fact."

Nevertheless, Mr. O'Garra said, Hochhuth is wrong only in singling out Pius, because Christians of the future of thousands were at best silent and at worst cooperative with Hitler's final solution to the Jewish problem."

'Deputy' — a Door to Understanding or Hostility

New York — (RNS) — An international "crisis" over the controversial play "The Deputy," can be molded into an opportunity for increased understanding rather than hostility among religious groups if response is "mature, restrained and responsible," according to a group of noted Protestant, Roman Catholic and Jewish scholars.

The drama, dealing with Nazi mass extermination of Jews and alleging that Pope Pius XII failed to voice sufficient objection to the atrocities, has stirred high controversy throughout the world following European productions. An American version was scheduled to open on Broadway on Feb. 26.

Reactions which are determined "not by feelings of group loyalty and group defensiveness but solely by the merits—or demerits—of the work itself," were urged in a "Statement of Consensus" signed by the international group of scholars and released here by Dr. Lewis Weisler Jones, president of the National Conference of Christians and Jews.

He said the statement would be included in a forthcoming issue of the NCCJ publication, The Dialogue, which will present a wide variety of individual opinions, criticism, articles and news accounts dealing with the play.

In addition to the statement of consensus, which charges the playwright with dealing "one-sidedly" with both personalities and historic complexities but finds the play valuable for posing major questions of moral responsibility, a series of individual comments by the signers also will appear in The Dialogue, Dr. Jones said.

Joining in the discussion of "The Deputy" on the invitation of the NCCJ and signing the consensus were Dr. Harvey Cox, professor of theology at Andover-Newton Theological Seminary, Newton Center, Mass.; David Danzig, associate director of the American Jewish Committee; Dr. Tom F. Driver, of the faculty of Union Theological Seminary here and drama critic for the ecumenical weekly, The Christian Century.

Also, Father Robert A. Graham, editor-in-chief of America, a Catholic weekly; Rabbi Abraham Klausner of Yonkers, N.Y., formerly with the U.S. Army Occupation Forces in Germany; Dr. Franklin H. Littell, professor of



Pope Pius XII — focus by the dilemma during Hitler's "final solution of the Jewish question" whether to speak, and perhaps stir up even more of the Fuehrer's fury, or work silently to aid the Jews wherever possible. He chose the latter course and is now accused in a Broadway play as failing his duty as spokesman for the world's spiritual forces.

church history at Chicago Theological Seminary, and Dr. Gordon Zahn, professor of sociology at Loyola University, Chicago, and author of "German Catholics and Hitler's War."

Each member of the group, it was noted in the statement, was acquainted with historical data and knew the play in its original German or even in production in Germany and England.

While coming to broad agreement on the drama, the statement noted that members of the group had differed at several points.

This fact, he said, was underscored as they stressed that "each man's response to the issues raised by the play and

the broader questions associated with it" should be "individual."

"We have realized in our own discussions," the statement said, "that there is no legitimate question here of intergroup antagonism. . . . We ourselves have differed over the play and its significance simply as human beings and not along lines of religious commitment."

The group declared that the play's treatment of Pope Pius is dominantly responsible for the widespread controversy and interreligious tension, which has been marked by "accrimony and diatribe, and even acts of violence and disorder."

Their statement said that while judgment of persons and institutions during World War II is "difficult to the extreme,"

Hochhuth "presumes intimate knowledge of the motivations and actions of Pope Pius XII and deals accordingly, according to scholars in the field, with the complexities of the historical moment and the true personalities it presents to depict."

"It is for this reason that many persons have protested this play as a caricature and a crude affront to the Christian memory of a holy pontiff."

It was agreed, however, that the play raises serious moral questions and highlights the fact that "very few" Catholics or Christians "are all right about the play or about the offense against the Church they love."

"Yet, granted that the possibility of men failed to do as much as they could, did that set criticisms of religion to the statement said, "it is still important to examine in depth each of our institutions and all of our leaders and to let of every man: Where was your voice? What did you do? How do you account for your failure to be fully human?"

It noted, though, that "Haw" in the play obscure "his profound moral challenge" and warned that a tragedy would result if hostility over the production "replaces a serious examination of history that liberated men from their role."

The statement of consensus at the same time upheld the rights of men to "write or speak their mind and related activities to ban or censor the production."

"We denounce the true measure of our humanity and our religious commitments by the confidence with which we confront each other with our minds in a spirit of respect for the person," it said.

As each individual statement of the consensus signers regarded the play as a historical document, the Dialogue, which will consider the play's description of Pope Pius as a "criminal."

He charged that the drama's claim that the Pope was misled by a variety of "base and unworthy" motives is a "frivolous, unhistorical and unimpressive judgment of a great world leader."

The American editor charged that those charged by going about Christians as well as Jews in debt to the Pope for all World War II services that hold that

many Jewish leaders "were ungrateful in their tributes of praise" on the death of the pontiff.

While not taking a direct stand for or against production of the play, Dr. Zahn also took issue with the play's treatment of Pope Pius, saying "many sincere Catholics" will consider the "criminal" reference "an outright calumny and an offense against the Church they love."

Also to be included in The Dialogue was an excerpt from an article by Dr. Zahn in The Critic, published by the Thomas Mott Association.

Other material for the NCCJ publication included quotations from a pamphlet by Dr. Joseph L. Lichten, director of Inter-Confessional Affairs of the Anti-Defamation League, and a letter from Dr. Lichten to the NCCJ on behalf of the Jews and noted the "probable fault or negative effect" of additional action.

Also to be republished was material from a special issue on the "Deputy" in Christian World, a national weekly edited by Catholic laymen, which said a valid question has been raised by the play about the responsibility of Catholics for the atrocities.

The Dialogue was to carry a selection of other magazine articles and Religious News Service stories presenting a broad scope of reaction to the controversial drama.

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Is Partition a Solution to Cyprus Issue?

By DR. GARY MACKOIN

Writing (as I am) from Athens, I am perhaps over-conscious of the Greek outrage at the possibility that the Cyprus issue will be solved by the great powers in the easy way, namely, by partition of the island. It does, however, seem absurd that in a world in which all the vital forces are working for a greater unification of peoples, the only solution on which politicians can agree is the judgment of Solomon—to carve the living body in two.

Admittedly, politics is the science of the possible. One must often accept situations which fall short of the ideal. But politics does have a purpose, and in the international sphere, it is to create a single world in which nations learn and nations grow together. One must, accordingly, ask whether through-out history and particularly in our times, the easy way of partition has tended to perform this function.

I think that all of us who were in the Holy Land during Pope Paul's pilgrimage would agree, from what we then observed, that the partition of Palestine did not solve the complex problems. In the century, it accentuated them.

What exists in the Holy Land today is a festering sore. At the last expedient moment, it can develop an uncontrollable cancer.

The partition of Germany, as well as that of the capital, was asserted to be only a temporary occupation device, when it was proclaimed at the end of World War II. It has hardened into one of the most obstinate of unalterable political divisions. One can only hope that it will not repeat history and precipitate a third world war, as the Danzig Corridor of the Treaty of Versailles played a significant part in starting the second.

Partition of Vietnam has no more resolved tensions than did that of Korea earlier. In

many other areas of the world, too, arbitrary reasons of outside power or spheres of influence have split cultural groups of natural geographic units in two.

There are two Azerbaijanis, Soviet and Iranian; two Mongolians, Soviet and Turk; two Armenians, Italian and Yugoslav; two Tyrolians, Austrian and Italian. The Italian Tyrol (Etiopia) has kept relations between Italy and Austria in a state of intense bitterness for several years now. Even the passage of centuries often fails to make the division permanent. The Basques on both sides of the Franco-Spanish border retain their cultural and linguistic identity and their animosity of a thousand years. The same is true of the Catalans at the other end of the Pyrenees.

To mention the Basque country and Catalans is to recall Ireland, similarly divided against the will of the overruling majority of its people for more than forty years. The decision imposed from outside caused the

Republic to remain neutral in World War II. It will keep it from membership in the North Atlantic Alliance. To join that body would be to guarantee existing treaties, including the frontier it considers an insult within the island of Ireland.

To partition Cyprus can only harden the divisions between Greece and Turkey, thereby creating a new opportunity for the Soviet Union to achieve Russia's perennial dream, a foothold in the eastern Mediterranean.

Ecumenical Patriarch Athanasios, Turkish citizen and supreme head of Greek Orthodoxy, has told me that he has long proposed a federation of Greece and Turkey. The idea may seem far-fetched, but so was his long-cherished dream which came true on January 5, 1964, when for the first time in a thousand years the Pope and the Patriarch met and embraced each other. Even if this dream cannot and should not be achieved, the two nations, they should avoid driving them further apart.