

'A New Kind Of Thought' Speaking to the 'Lost' Generation

Christian churches of all denominations around the world swelled with overflow congregations for Easter Sunday services.

Even behind the Iron Curtain — including Red China — Masses were crowded according to reports from Peking, Moscow, Warsaw, Budapest and Vilna, Lithuania.

I spent Easter evening, however, in a visit with two young Catholic men who haven't been to Mass "in a long time."

That morning in Rome, Pope Paul made an appeal to atheists and agnostics to join Christians in seeking solutions to the world's problems.

How can we expect atheists and agnostics to heed him when even our own fail to hear the voice of the shepherd of Christendom?

The two young men are neither "angry" nor "beat."

Both are competent in their careers. One is from New York City, the other from France. One admits "down deep" he's a Catholic. The other says he will return to the Church when he gets married — especially "for the children."

These are but two of thousands like them who are the Church's lost generation — that in-between group which neither practices nor rejects the faith. To them at this time in their lives, faith is at best irrelevant, or as the Pope pointed out in his Easter talk, it "offends their intelligence, shackles their progress, humiliates their freedom, brings only sadness and self-restraint to their lives."

Some may think the Church has survived the centuries and can still get along quite well without the help of an occasional precocious member. Others may think these young people deserve a good, old-fashioned tongue-lashing, a soul-stirring warning about hell, fire and brimstone.

Like Pope John who preferred the "medicine of mercy," so Pope Paul in his Council talk at the Vatican last autumn told men of this world of half-faith that the Church seeks not to condemn them, but to serve them, looks at them "with profound understanding, with sincere admiration" and wants to appreciate their soul's difficulties to strengthen them, not conquer them.

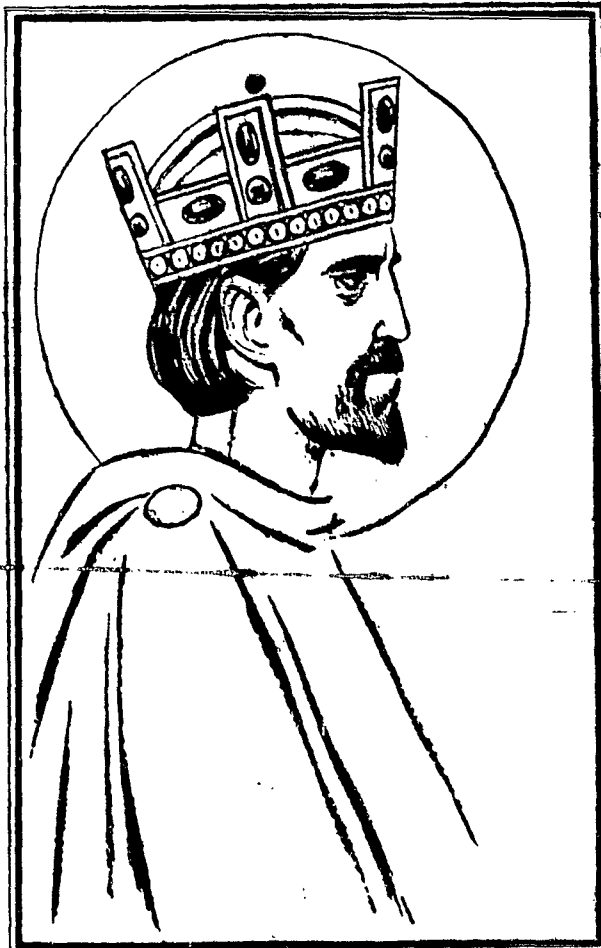
The Church, said the Pope, "looks towards men of culture and learning, science and art. For these the Church has great esteem and a great desire to receive the full fruit of their experiences, to strengthen their intellectual life, to defend their liberty, to provide a space in which their troubled spirits can expand with joy within the lighted area of God's truth and grace."

Ten years ago this month, in April, 1954, Albert Einstein warned, "Our world is threatened by a crisis whose dimensions seem to escape those who have the power to make great decisions either for good or ill. The unleashed power of the atom has changed everything except our ways of thinking and we are slipping towards unprecedented catastrophes. If mankind is to survive, a new kind of thought is essential."

Pope John and the Vatican Council opened the doors of the Catholic Church to this "new kind of thought" and the world's Catholics so far have taken only their first halting steps in this new adventure.

On this journey we need the ideas and the energy of all our members including young men like the two I talked with on Easter evening. Before we can speak effectively to the rest of the world, however, we need to build a bridge of better communication to speak to and to listen to our own sheep who have wandered from the Church's fold.

—Father Henry Atwell



Patron Of Denmark

Defender of the Tithes — Canute IV, King of Denmark, was a son of Sweyn III whose uncle, Canute, had reigned in England. Having defended his country against aggressors, he enacted severe laws to control his jarls, and advanced the Church in Denmark. Canute was killed by rebels in 1086, and as this rebellion was concerned with the payment of tithes, which he had tried to enforce, he was accounted a martyr.

'We Have to Go to the People' Says Vienna Cardinal

By FLOYD ANDERSON

Vienna — (NC) — "We have to change the pastoral method," said Franziskus Cardinal Koenig of Vienna in an interview here on March 24.

"Our traditional method is to wait for people to come and ask. Now we have to go to the people, talk to them in their homes.

"And it is not easy," the Cardinal pointed out. "I have to change the minds of the clergy, the people and lay apostolates. He emphasized that there is now a good group of Catholics in every rank of society belonging to the lay apostolate in this country.

The Cardinal added that he realized the necessity of this pastoral change due to his experiences in England and the U.S.

"I try to set a good example," the Cardinal-Archbishop of Vienna said. "I make pastoral visits to parishes. In every parish I visit every classroom in the school and every big factory. For instance, we divide Vienna into 23 districts. I am now in district number 19.

"In one parish I spend five days in the schools from eight in the morning till 12 to 1:30 in the afternoon. In each classroom I talk to students, taking four classrooms an hour or perhaps five classrooms when the children are younger.

"To the factories I go dressed only as a clergyman, as a private visitor. There is no reception of any kind and they do not announce my visit. The only sign of my position is the ring on my finger. I go without my secretary, and tell the director I am especially interested to see what work they do. The director explains the work, then we go through the factory.

"I try to say a few words to as many working people as I can," the Cardinal continued. "They don't always realize what is going on. They are a little bit surprised that there is a 'black man' coming into the factory. In a short while, I notice they begin to look at me in a different way and I see they now know who I am.

"I have learned that the reaction of the working people to these visits has been a positive one. It is very important to do this here. It is the first time a bishop has come to see the people, and in these areas there is still some anticlerical, anti-Church attitude. It was very strong, but it is losing ground now. This is easier to do now than perhaps 20 years ago — and so I try to break down the distance between the Church and the working class.

"I know there is no sudden conversion coming, but it gives the human touch. The working people see that here is a man like everyone else. You can talk to him just as you talk to anyone else. That is very important."

Then the Cardinal added with a little smile, "So if anyone

says it is easy to talk about visiting parishes or visiting families, I can say I do something perhaps more difficult, at least not easy.

I remarked to the Cardinal how striking and impressive it had been in St. Stephen's Cathedral on Palm Sunday evening to see the priest facing the people at the Epistle and Gospel and read them both in German.

He said this had been done since Feb. 16 following strictly the Constitution of the Liturgy. He felt perhaps they were a little ahead of the U.S. because of the work of the famous Father Plus Parsch, an author of liturgical works, who died a few years ago.

"Father Parsch did very, very much," he said. "Our people were accustomed for many years to hear the Epistle and the Gospel and certain prayers in German. The priest read these in Latin and a commentator, usually a layman, read them in German. So people were more or less used to that."

He added that the purpose of the vernacular is to lead people to a deep understanding of the Mass.

"On the other hand," the Cardinal stressed, "I emphasize very much the importance of Latin. It is important to have the vernacular in the first part of the Mass; on the other hand,

it is very important to conserve Latin in the other parts. I should say at least in the Canon.

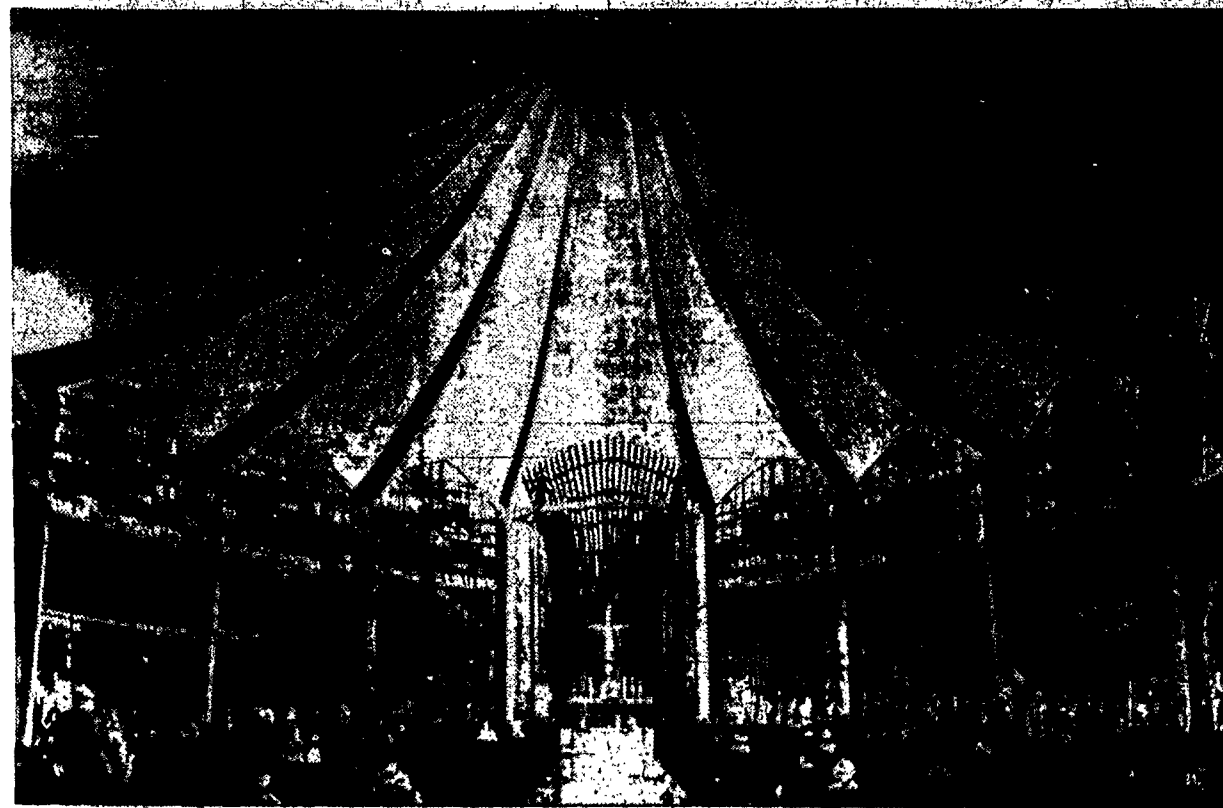
"In many countries such as Africa and India, Latin would be the solution of the vernacular problem. If in the same diocese three or four languages are used, which would be the liturgical language?"

The Cardinal said another function of Latin is the common bond of its unity in regard to vocations. He said that in most of Austria vocations to diocesan seminaries are slowly increasing. "I am very glad I can say that," he remarked. "We also have more late vocations. It is very important to

have young priests who have had such experience in various works. One diocese has a school for preparing late vocations for the seminary with more than 100 students.

On the other hand, the Cardinal pointed out, there are not enough vocations for the sisterhoods, especially for schools and hospitals. The missionary Sisters have relatively more vocations, he said.

Cardinal Koenig gave the interview shortly before departing for a two-week tour of the U.S. where he is to speak in six cities — Boston, Buffalo, Baltimore, Washington, Milwaukee and San Francisco — in early April.



Vatican Chapel at N.Y. Fair

New York — (RNS) — This 350-seat chapel, as sketched by artist, where visitors are welcome to enter for meditation or prayer, is a major feature of the Vatican Pavilion at the New York World's Fair. Among the many displays at the pavilion, depicting the Church's worldwide activities, will be noted works of art, collections of Vatican coins and stamps and other items. A special wing will house Michelangelo's famous Pieta, the 15th century sculpture depicting the Virgin Mary holding the Crucified Christ. Pieta was expected to arrive at the fair from St. Peter's Basilica in Rome on April 13. The Vatican Post Office plans to issue a series of stamps on April 22 to mark the inauguration of the Catholic pavilion.

Canada Aids Families, Benefits Children

(Following is the first of three articles on Canada's Family Allowance Act which this year marks the 20th anniversary of its adoption.)

By J. F. WILLIAMS

Ottawa — (NC) — Millions of Canadian families have been helped in the past 20 years by a government program which has distributed \$6.6 billion to help feed, clothe and educate children.

Called the Family Allowance Act, it has had a major impact on the country's economic development and is today woven so completely into the economic fabric that its cessation would have grave consequences.

Under the program, mothers are sent each month a non-taxable contribution based on \$6 a month for each child up to and including the age of nine years and \$8 a month for each child 10 years of age and up to 18.

Although the program began in controversy, today it is wholeheartedly endorsed not only by virtually all social action agencies, but all major political parties.

— Father John A. Macdonald, director of Catholic Family Services here, praises the program as a principal means of helping to prevent breakups in families

which have financial worries.

"Even the limited relief of financial pressure from the family allowance act creates a better atmosphere which can only be of benefit to the children," he said.

Support is strong among politicians and increasing pressure is building up for an extension of the program's benefits to 16

and 17-year-olds as long as they are in school.

Canadian Finance Minister Walter Gordon has announced that despite an otherwise hold-the-line budget, the government will propose an extension to Parliament in the near future.

Gordon said a \$10-a-month allowance for 16 and 17-year-old

school pupils will be recommended.

Whether the proposal meets with acceptance or rejection, the present program will continue. The Federal government's Department of National Health and Welfare has distributed \$6,072,542,411 since 1945 and surely will pass the \$7 billion mark by 1965.

As of December, 1963, allowances were being paid for 6,706,311 children in 2,704,614 families, an average monthly payment per family of \$16.62.

These figures mean that one-third of Canada's population is receiving the allowances, a remarkable undertaking by a nation in the interest of its future citizens.

'Normal' To Buck Changes In Rites Says Psychiatrist

Cincinnati — (NC) — A psychiatrist said that reluctance to liturgical changes is a "perfectly normal" reaction as long as it isn't carried too far.

Dr. Thomas E. Caulfield of Boston, a former director of the National Liturgical Conference, said the normal man will recognize his own resistance to change and will face up to the need for accepting it.

In an interview before addressing the Cincinnati Medievalists here at the Sheraton Gibson Hotel, Dr. Caulfield explained that "all of us find change difficult and especially so when it involves our religion."

"But you have to stay flexible," he said, "you have to be open. If you remain inflexible you may go on your own way undisturbed, but you certainly will miss a great deal."

Priests' Evening
Of Recollection
at St. Patrick's
Victor
Sunday, April 5
6:15 p.m.
Meditations by
Rev. Robert Kanka

No Let-up in Communist War on Religion

By DR. GARY MACEOIN

Premier Khrushchev of Russia has had considerable success in improving the Communist image around the world. Specifically, he has persuaded quite a number of people that the live-and-let-live policy extends to the area of religion. Permission for Orthodox observers to attend the Vatican Council, visits of high Communists to the Vatican, the release of various Catholic prelates, all these gestures seemed to add-up to a policy.

Almost the only negative news stories have concerned Jews charged with such crimes as black marketing, and the Communists have stoutly insisted that the religion and culture of the accused were purely coincidental.

Some additional facts are coming to light which perhaps merit more attention than they have received. The continuing campaign against Stalin's memory, for example, has moved into a new field.

Leonid Ilyichev, chairman of the ideological committee of the Communist Party central committee, told a Moscow audience recently that one of the dictator's errors was his softness towards religion. He listed a series of

concessions given the Orthodox Church, without any indication that they were granted when Stalin was seeking desperately to win popular support during the crisis of World War II.

Ilyichev boasted that the number of churches and religious communities is dropping, but admitted a relatively high number of Russians are still practicing believers. Atheistic propaganda, he urged, must be intensified to combat the religious revival.

It has long been a subject of speculation in the West just how much the Orthodox Church had yielded in return for its expanded freedom of action during the war. Not a few suspected that Stalin had succeeded in boring from within, so that the upcoming leaders would be his stooges. Even when the Moscow patriarchate announced that it would send observers to the Vatican Council, some wondered aloud if they would carry their Party cards.

The more extensive relations both with other Orthodox Churches and with Rome in the past few years have offered more opportunity to evaluate the situation. I have recently sought the opinions of experts in Rome and

the Middle East, including the head of the Pontifical Oriental Institute.

I find general agreement that there is no evidence of any departure from traditional theological viewpoints. If anything, the Russian theologians tend to be more conservative than their colleagues in the countries to the south and southeast.

While the Orthodox Church within Russia was isolated from the end of World War I until recent years, an important school of theology developed among the emigres in Paris. Orthodox leaders in the United States however, were trained in Paris or in the same atmosphere of theological thought. The recent strengthening of ties between the Moscow patriarchate and the Russian Orthodox in America will undoubtedly have the secondary effect of expanding the influence of the Paris school of Orthodox theology inside Russia.

Such developments undoubtedly play a part in the new concern of the Communist Party at the persistence of religion within the Soviet Union. An article in "Oktyabr," a professional magazine for writers, stresses the Communist consternation at the ability of religion to adjust itself to life in a socialist

state, something totally contrary to their basic thesis that religion is a capitalist invention to keep the oppressed happy. Fifty years ago, the article says, the Church described work as an evil imposed by God to punish sin, but today it praises work as the only way for man to reach eternal life.

Almost as an immediate result of this bitter article, "Investia" (the official government organ) announced the opening of "a house of scientific atheism" in Moscow. Its task will be to form a group of specialists able to meet theologians on their own ground, and (hopefully) to cut the ground from under their feet.

Not is the current attack confined to Orthodoxy. Another Moscow magazine, "Ogoniok," has recently featured disclosures about a scandalous situation in Lvov in the Ukraine. It identifies three distinct congregations of Sisters of the Byzantine-Ukrainian rite (in union with Rome) illegally maintaining convents. It describes in detail the religious life of the ten members of one community, who work as nurses in a nearby convent but hand over their salaries to their superior. "Rackets" operated by them include "trafficking in holy pictures and rosaries."