

How Much Smoke To Prove a Fire?

No one Catholic paper or magazine can claim to be typical of Catholic publications in this country.

There is a wide variety in style, intellectual level and progressive or conservative bias.

But certainly the one publication which can claim, without expecting to be challenged, to be the least typical of all is Commonweal, a magazine published each week by blunt-speaking Catholic laymen.

They speak their editorial mind with a freedom and bravado other Catholic editors either secretly envy or publicly scold.

Commonweal (35,000 subscribers) has a long record of taking the side opposite the "official" — or seemingly official — position of Church authorities in this country.

This week it goes the "farthest out on its lay limb" — as Sunday's New York Herald Tribune describes it — to give Cardinal MacIntyre a formidable working over.

In a special 16-page section the current Commonweal charges the Los Angeles prelate runs a "church of silence" by forbidding his priests to preach Catholic doctrine on the race problem in their pulpits, by blocking German theologian and Vatican Council expert Father Hans Kueng from speaking in that city, by suppressing papal encyclicals (except the one of Pope Pius XI on Atheistic Communism), by barring Jesuit edited America magazine and, of course, Commonweal from parish pamphlet racks, by discouraging Newman Club work, by forbidding his priests to serve as chaplains to groups of Alcoholics Anonymous, by his ecumenical conversation which is only "no," and whose archdiocese rides the caboose of the nation's liturgical movement.

Commonweal also claims that militant right-wing anti-Communist, ultra-conservative organizations thrive under the administration of the west coast Cardinal from New York.

The archdiocesan Council of Catholic Women, says Commonweal, wages a constant campaign against the United Nations and even severed its ties with the national Council of Catholic Women because that unit supports the UN. According to the magazine, one Los Angeles woman told in confession she liked the UN, considering such must be a sin from all she had heard from Church spokesmen there—despite support and encouragement for the UN from both Pope John and Pope Paul.

Bumpers in the Chancery parking lot, says Commonweal, liberally display stickers with John Birch Society slogans "The Only Ism is Americanism" and "Stamp Out Communism" etc.

Triggering Commonweal's massive assault against the Los Angeles Cardinal was the recent controversy between the prelate and one of his priests, 29 year old Father William DuBay who wrote a 700-word cable to the Vatican asking Pope Paul to remove Cardinal MacIntyre for "gross malfeasance in office."

Does so much smoke prove there must be some kind of fire there?

And if "yes" then why didn't the other Catholic publications of the country beat Commonweal to the editorial draw?

Diocesan newspapers are primarily published to maintain the establishment. The American bishops, however, allow remarkable freedom to their editors and this has been especially true in the Rochester Diocese.

These editors are, in most dioceses, priests and one of Father DuBay's priest friends in Los Angeles pointed out that here precisely is the crux of the problem, "Loyalty to a bishop is at the heart of what it means to be a priest. I would have been willing to say or do almost anything else, but asking that my bishop be dismissed is just too much."

Married couples have their disagreements but their love seeks a solution other than separation. It is quite understandable that in a diocese like Los Angeles nearing two million Catholics and with 1,300 priests, where a new parish is added every two months and a new school completed every month, there are also bound to be some disagreements.

We need publications like Commonweal to serve as safety valves to let off steam where these disagreements can be aired but isn't it asking too much of editors of diocesan papers to join the fray against the hierarchy? That's like expecting Kodakery to advertise Dynamochrome.

The Los Angeles story, we think, reveals these facts above all else—that the Cardinal, now near 60, has served the Church with a zeal and capability found in few other men, lay or clerical. (That he is not perfect he would be the first to admit.) And that Father DuBay was willing to speak despite the hazard to his position is an indictment to the rest of us who without that hazard have nonetheless been silent and unresponsive in the face of so much racial injustice festering in our own communities.

—Father Henry Auell

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Bishop's Worldwide Role Key Council Topic

(Following is one of a series of exclusive interviews with leading participants in the Vatican Council to get an assessment of the most urgent work still facing it.)

Cairo — (NC) — The concept of episcopal collegiality — that the supreme power over the Church on earth belongs to the bishops as a body, with the Pope at their head — is a key doctrine which will "open the door to all the answers that the (Catholic) Church needs in her dialogue with Orthodoxy," Patriarch Maximos IV Sagh of Antioch declared here.

The leader of Melkite Rite Catholics throughout the world said at his winter residence here that the Second Vatican Council must issue a declaration on collegiality to round out the dogma of papal infallibility.

Patriarch Maximos was asked in an exclusive interview with the N.C.W.C. News Service what he considers "the most critical problem" that the ecumenical Council still must deal with.

The prelate, who bears the full title of Patriarch of Antioch and of all the East, of Alexandria and of Jerusalem, replied:

"Collegiality, which is the government of the Church by the bishops having at their head their leader, the Pope, is a doctrine key to open the door to all the answers that the Church needs in her dialogue with Orthodoxy. Moreover, a definitive formula must be given to the voting on collegiality which took place last Oct. 31."

"In reality, only collegiality can enable a useful conversation with Orthodoxy, which seeks a confrontation between Rome and the East. It alone can clear the Roman Catholic Church of the charge of lapsing dogmatically from the ancient Church (tradition)."

"Indeed, the existence of this Church in her Eastern apostolic aspect, as continued by Orthodoxy, is positively incomprehensible without the doctrine of collegiality. It alone can provide an acceptable interpretation of papal infallibility. This doctrine of collegiality must give dogmatic completion to the (infallibility) doctrine of Vatican I."

Patriarch Maximos said that if the Council is to act on all the work now before it, it must sit for several more sessions besides the third one, scheduled for next fall. But he said that since the Council Fathers in general hope to conclude with the third session, this can be done by consigning some Council projects for enactment by the Holy See and "by the permanent synod" of the universal Church which is to be established by the Council as a permanent body.

Vatican City — (RNS) — Any pronouncement by the Second Vatican Council on problems created by the so-called world population explosion would be limited to the moral aspects of these problems and would make no reference to the "technical measures" used to solve them, Vatican Radio said.

In the course of a lengthy commentary on the Council's forthcoming third session, the station noted that the question of population growth and control was sure to figure prominently in discussions of a schema on the Church and the World—referred to most commonly as schema 17—when the Council convenes in September for its third session.

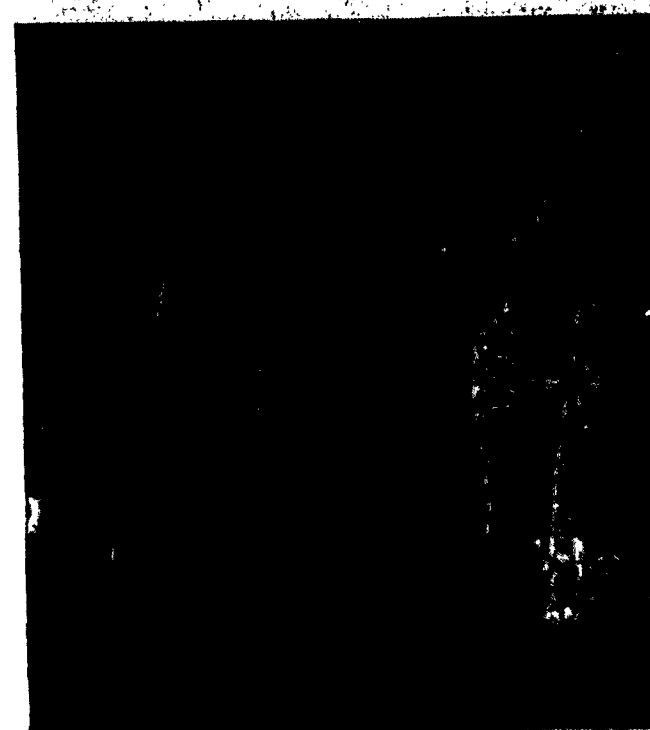
It also noted that Pope Paul VI had designated the Apostleship of Prayer as the monthly intention for October 1964, "what the problems presented by the growth in world population may be solved according to charity, justice and divine law."

"The growth of the world's population to a point where demographers are calculating



Patriarch Maximos Sagh, 84-year-old Melkite rite prelate of Cairo and Damascus, is one of the most outspoken champions of "collegiality" — the system of Church government which gives greater freedom of action to bishops.

ical expression of collegiality." In any case, the bearded 84-year-old Patriarch asserted, top priority must be given to "everything concerning the nature of



Eastern rite bishops at the Vatican Council with bearded Ukrainian Archbishop Jozef Bilypil long a prisoner of the Russian Communists, went on record as favoring greater local autonomy for bishops, less need to channel routine administrative details through offices of the Roman Curia.

the Church and ecumenism." Except for these two schemas, and the one upholding freedom of conscience, all problems can be worked out by postconciliar bodies.

Patriarch Maximos said he believes that the Council will both take up and pass a declaration on freedom of religion in the course of the third session. As to whether it will also adopt a declaration on ecumenism, he said he could not predict, but the Church is definitely not racist, he said.

The leader of a quarter million Catholics in the Near East, the Patriarch reiterated his earlier opposition to having the Council issue a declaration on the Church's ties to the Jews. "As the Jewish question is an irritating one for a large number of people, we believe that it would be better not to deal with it at the Council," he said. "We could at least issue a general declaration concerning relations with all other religions, without mentioning the Jews in particular."

Asked whether he thinks the progress of the Council is moving slowly, Patriarch Maximos said this is so.

"The Council could not go very fast, especially in the initial stages. One can judge however that the Council is making progress. The Church, with its tradition of being above the Council, has sometimes even blocked it."

The Patriarch said that one way to facilitate the work of the Council, both in its working committees and its full sessions,

ought would be to give the four cardinal moderators full power to direct the Council, especially in those cases where the Holy See should not be disturbed by any other action," he said.

The Syrian-born archbishop, who was appointed a member of the Council's Central Executive Commission on the Oriental Churches, said he thinks the heads of the Council commissions should be elected by the members rather than appointed by the Pope. But he voiced satisfaction with the recent assignment of the commission by Pope Paul.

"The addition of members by the way it was done is making the commissions more effective," he said. "What is important is that it is not a matter of one man seeking an 'apostrophe' — for the commission presidents to be appointed and not elected, and that they are as a rule the heads of the comparable Roman congregations of the Curia."

Asked whether he considers it advisable to remove the schemas from the area of study as it to better focus the general public of the world before the Council, the Patriarch replied: "We see no real advantage if they were not there."

Patriarch Maximos said he does not know what action the Council will take on the proposal that the deacons be restored as a permanent part of the hierarchy. He said that deacons be allowed to marry, he added, however.

"But for the Eastern Catholics, as far as Orthodox Catholics, there is no problem. We do not give Holy Orders to married men who are married, and this is highly satisfactory."

Church Unity's 'Initial Phase'

Stuttgart — (NC) — What is happening today is "the initial phase of the reunion of all Christendom," a veteran leader of the Protestant community of France asserted here.

The Rev. Marc Boegner, 83, retired president of the French Protestant Federation, said in a lecture here that interfaith relations have made great strides in recent years. He urged Protestants to promote unity rather than denominational divisiveness, and said:

"The Second Vatican Council is not a manifestation of self-assertion the part of the Roman Catholic Church, but much more a renewal from within."

Council to Avoid Technicalities on Population Study

that we shall number from five to seven billion souls before the year 2000 presents all of us, in or outside the Church, with a complicated series of problems of conscience." Vatican Radio continued, "The Council Fathers will undoubtedly first dispose of two general questions the answer to which should be fairly obvious, at least to those who believe in God."

The first general question, the station said, embodied objections which were fundamentally theological: Does Providence approve this rising rate of population increase? Can the triumph of science and medicine in the field of public health and prophylaxis, which have reduced the mortality of our babies and added notably to the life expectancy of men and women everywhere, be regarded as a blessing bestowed by Almighty God?

"Up to modern times, did not God will in all justice to cut such population explosion as increase in population is a sign of the power and goodness of God, our Creator and Saviour?"

Neither did it add can any Council Father "fall to see it as a continual invitation to broaden the missionary horizon of the Church."

The Vatican Radio said the other question to which schema 17 addressed itself belonged to "a much lower level, although it still looks to religion and morality for an adequate answer."

The question was, it said: "How is this world of ours to be able to support a population which continues to increase? Have we not a duty to open the eyes of the masses to the dangers ahead and to discover a method of curbing this rate and restricting world population within reasonable limits?"

"We must certainly rejoice at the advance made in medicine and science," the station said. "We must do all we can to remove the fearful threat of war, because war is a terrible scourge. However, statistics prove that in the long run, war, far from checking population, only causes a temporary halt

of encouraging certain forms of scientific progress, war gives a new impetus to human fertility."

On the other hand, the station declared, "man is responsible for his own discipline himself, both individually and collectively, and therefore self-control in the matter of procreation becomes necessary."

Continuing, it said, "ecumenists assure us that the earth can support not only the five or seven billion people forecast for the year 2000, but even as many as 20 billion. This is a wide margin, and much can happen before mankind dies of hunger."

Vatican Radio held that "the real, the only technical problems at least for a long time to come is going to be that of adjustment of the world's resources to its physical needs."

"The Church of the Council is acutely aware of this problem. If a solution is sought only in the self-seeking spirit that is embodied in man's subconscious, it is necessary to take the best of regulations or laws.

A Christian Presence in the New Algeria

BY DR. GARY MACDON

It will be many a long day before the visitor from the West can feel at home in Algeria. Even the immigration and customs officials make little effort to hide their hostility, as I was quickly made to realize when I was held three hours at the airport for an alleged defect in my documentation.

This attitude is understandable when one recalls the bitterness of the struggle to assert the right to self-determination, and in particular the insane last-minute efforts of the French settlers to destroy what they had built. Now, after that, could one hope to persuade an Algerian that the West had any sense of mission during the colonial period?

And if any Algerian might be tempted to forget this recent history, there are plenty of people around who are all too ready to remind him. Official policy is strongly leftist and looks to the Soviet bloc to help build a Socialist economy. Technicians from the Communist countries are everywhere in evidence, as are the fraternal delegations from Russia, Bulgaria, Yugoslavia, Egypt and Cuba. In addition, one meets leaders in exile from Portuguese An-

gola and Mozambique, a constant reminder to the rest of Africa that in a large part of the southern of the continent whites still hold blacks in servitude.

Such is the black human condition in which the Catholic Church today works in Algeria. The morale of the missionaries is nevertheless high. In fact, for the first time they are in a position in which they can begin to exercise their ministry.

During the century and a half of France's presence in Algeria, the Church was identified in the minds of the Moslem population with the European community. Anticlerical French governments long hindered its establishment, and they finally came to tolerate it only for the educational and social services it could provide for the French residents and their families. Work with the Algerians was restricted. Most of the priests had little contact with them, knew almost nothing of their culture, their language and their religion.

It was not until the trials of the bitter guerrilla war that the Algerian Moslems began to see evidence that the Church was not an integral part of the French colony. Both in France and in Algeria, Catholic

spokesmen raised their protests against the atrocities committed by the French army and the French colonists.

The White Fathers and White Sisters continued their work in the villages and the countryside. When a wounded man came to a dispensary, nobody asked which side he was on.

The results was that when the settlers streamed back to France on the proclamation of independence, no official pressure was brought to bear by the triumphant Algerians on the priests to follow them. Not only many members of the clergy went of their own accord to abandon their mission field.

"The Church has decided to be Algerian," Archbishop Leon Duval of Algiers said then. "This is her law for all."

Following this lead, the priest dedicated themselves to the building of the new Algeria. Left without congregations, they looked for new ways to exercise their ministry. Many took jobs as teachers in state schools. Others went to work as technicians in sectors of the economy in which their skills would be particularly appreciated.

Nursing sisters were welcomed into the expanding networks of city hospitals.

Meanwhile, the Church has made every effort to develop its educational and charitable works in ways that will fit most fully into the objectives of state policy. Catholic schools follow the programs of the ministry of education and give major stress to Arabic studies. The demand for education is tremendous. In addition to the expansion of facilities for the young, great efforts are being made to teach reading and writing to the generations which missed school during the conflict with France. The Catholic schools are participating fully in this crash program. Care is taken not to offend the religious susceptibilities of the Moslems who now constitute the majority of the student.

The missionaries in Algeria do not hope to make quick converts. They do not even hope to preach the gospel in the literal sense, for every form of proselytism is forbidden in Algeria, as in all Moslem states. What they achieve is a Christian presence, a presence which their great faith assures them will catch both Algerians and the Church.