

# Each Christian a Living Echo of God's Word



Republican Miller, Democrat Perez  
one within, the other beyond the limits

## The Hazards Of 'Emerging'

The Catholic layman — reported in recent years as "emerging" — has at long last "emerged" in an official Council of the Church, the first time in the Church's long history.

Bishop Casey in his letter from Rome printed on page one of this issue of the Courier describes the talk in St. Peter's given by English layman Patrick Keegan. This first layman ever to speak to the world's Catholic bishops told them, "It is clear that an apostolic lay action must be rooted in the actual situation and needs of the world."

The difficulty comes when the layman has to decide how best to apply his ancient faith in the "actual situation" of his complicated world.

Illustrative of this is the picture above.

When Republican vice-presidential candidate William E. Miller went to New Orleans to campaign, he was met at the airport by Leander Perez, a fiery segregationist.

Both men are Catholics. Both have taken positions on many economic, sociological and political questions which differ from the positions or trends endorsed by the Church's usual spokesmen on these topics—in most cases, priest columnists in Catholic publications.

None to our knowledge challenged Mr. Miller's rights as a Catholic to take his different position. As much as many Catholics either agreed or disagreed with him, they generally agreed that complex problems need to be approached from the vantage point of many different outlooks.

There is, however, a limit—either too far left or too far right—where the Church puts up its notice, "Thus far but no more!"

Mr. Perez disregarded the warning.

In Louisiana's impossible world of rigid segregation, he bluntly opposed his archbishop's efforts to integrate Catholic schools—and was then excommunicated, a penalty upheld by the Vatican.

These two men, we think, typify the hazards laymen face when they "emerge" from bread-winning occupations to fill offices where their far-reaching decisions are inter-laced with deep moral issues.

There is need for freedom and diversity — but within limits — as Mr. Keegan said at the Council, "The lay apostolate cannot be an isolated entity in the Church. It reaches its fullness in close collaboration with all the other members of the Church."

For most Catholic laymen, however, the basic problem is not freedom or diversity in action but whether action will be possible at all.

Forty million American Catholic laymen are in increasing numbers ready and eager to incarnate their faith in the world — as popes and parish priests have been advising them for decades — but so often when he tries to work out a specific way of action, the layman finds himself so exasperatingly frustrated.

Many schemes proposed have been, admittedly, quite immature. But this only raises the obvious question — why with all our U.S. Catholic schools have so many of our graduates remained in a state of permanent ecclesiastical adolescence?

No adequate answer can be given from just one side of the clergy-laity fence. The answer has to be hammered out from both sides — in an honest dialogue, which really ought not to be too impossible in an era when the Church seeks dialogue with those who are not even its members.

—Father Henry Atwell.

(The author of this analysis of the impact of the Second Vatican Council's document on revelation is professor of Scripture at the Pastoral Seminary in Louisville, Ky., editor of the magazine, *Bible Today*, and a consultant for Council.)

By FATHER BARNABAS  
AHEIN, C.P.

Rome—(NC)—Because of its solidly doctrinal character, the Second Vatican Council's document on Revelation will have a powerful and lasting impact.

The Council's discussion of the Revelation schema indicates that it will receive a preponderant voice of acceptance. Though many suggestions were offered for its improvement, almost all the bishops spoke of it as adequate, balanced and well-informed—a worthy product of the long, careful labor spent in its preparation.

The opening chapters emphasize a dimension in Revelation which many have overlooked, its primary character as a vital communication of God to man.

IN THE PAST few centuries common teaching has concentrated on an analysis of the separate truths which form the contents of Revelation.

Doctrines have been presented as a monolithic deposit coming down from an ancient past to form a body of truths which must accept with unconditional intellectual assent of faith.

Somewhat, St. Thomas' emphasis on the solemnization of Eternal Truth in every truth which utters was lost sight of, probably because the concept was too rarified for most teachers to grasp. In the schema, however, this primary factor is once more reaffirmed.

The speaking of God, like the speaking of man, is presented as a self-revelation. Through His living word God enters into contact with those whom He addresses, revealing Himself and manifesting the secrets of His inward life and love.

Through this emphasis the schema restores a perspective which brings all Revelation into focus and binds its separate truths into one. Each truth is now seen as resonant with the voice of God manifesting Himself to every man, past or present, who opens his heart through faith.

Recognition of this perennial dynamism of God's Revelation is bound to infuse new vitality into the Church's teaching on faith. Far from being a merely intellectual assent to the separate doctrines of God, it has revealed, faith involves a vital response to the living God who gives Himself in the here and now to all who hear His word.

Ever since the Council of Trent took measures to safeguard the necessary intellectual element in faith, many teachers have tended to emphasize this aspect alone. It is time now to enlarge this concept with a fuller and more dynamic stress on man's total response to God. Several bishops, in fact, asked that this be explicitly stated in the schema's treatment of faith.

Those vital elements which St. Paul and the early Fathers stressed in the act of faith once more will come to the fore in this primary dimension in Christian life. Systematic teaching of the separate truths of Revelation will continue, but there will be a new awareness of God speaking. Emphasis will shift from the system which tends to separate truths and will turn to the revealing God whose self-manifestation unites them.

Man's faith in the truths of Revelation will be seen in the terms of a "yes" which is between the loving Father who speaks and the devoted son who responds.

The schema, therefore, is bound to exert a strong impact on the liturgical life of the Church where systems and divisions melt away before the presence of God in His liturgy. The Christian family draws near with love to the Father and Brother who have prepared a family feast. There God speaks in the midst of His very own and men who are His children respond with wholehearted faith. Each man being member of a Church service, the liturgy provides man's best opportunity for intimate encounter with God.

This renewed attitude in Christian living will be greatly strengthened by the schema's teaching on tradition. For the first time a conciliar document has dealt at length with the concept of tradition as something far more extensive than the teaching of the Fathers and of the teaching authority of the Church.

Tradition is now presented as embracing the whole life of the Church, its teaching, its cult, its practices. God is always speaking to everyone in the Church through the truths of Revelation and through the illumination of His Holy Spirit; and the Church is always responding with a faith which can never fail.

Tradition, therefore, is from being merely a tenacious memory of the past, is a living reality in the present for the word of God never changes and the voice of His Son, responding through the Church, His Mystical Body, is always the same: "Yesterday, today, yes, and forever" (Hebr. 13:8).

This concept of tradition spells a new dignity for every Christian citizen. It is a full role to play in the perennially vital transmission of God's word

to the world. This means, too, a new urgency for full Christian living, intelligent and wholehearted. Each man must realize that he is part of a living tradition. In his weakness he will always need the light and comfort of the Church's teaching authority. But what he himself is and lives by, he believes, he prays, he conducts — all this enters into the Church's full tradition. Each Christian is a living echo of the voice of God.

It is hardly needful to say what this means for the apostolate of the laity. Previously our laity has been called the "heart of the Church," teaching into the world where otherwise the Church's teaching would have no influence. The schema shows the profound reason why the laity are so necessary and how it is possible for them to perform so great a task. They live everyone else in the Church, and living voices of tradition. In their lives other men hear God speaking and God's law responding.

For the world at large that would of men who know nothing of God, the bishop or priest, the voice of God will be heard chiefly through its resonant echo in the lives of our Catholic laity.

These emphases of the schema cannot fail to make a deep impression on the Non-Catholic mind. The whole concept of Traditionism has conditioned Non-Catholics of our day to think of religion as something essentially vital. God speaking and man responding, this alone is the religion for most Non-Catholics.

The formidable and lightly veiled moral structure of the Church's moral code and its highly systematized theology, its

seeming impersonality and its multitudinous rites — all this strikes the average Non-Catholic as something foreign to the Biblical concept of religion as a dialogue with God.

New, with a new thrust, the Church itself has brought to the fore that essential feature of her life which, in the mind of Non-Catholics, was often obscured by elements, which, though necessary to secure the integrity of personal religion, are often open to misunderstanding.

The schema thus dissolves a wall of separation. Reading it, the Non-Catholic will discover in the Church the very values which have formed for him the heart of true religion.

The schema does more than affirm these principles. It implements them. In its treatment of Revelation in Sacred Scripture the document makes provision that God's voice will be heard in all its rich fullness. The chapters on interpretation of the Bible, and on the Old and New Testaments, present directives which incorporate what is best in modern scholarship.

As many bishops pointed out, these chapters need perfecting. But even as they stand, these sections show a competent awareness of all those factors which must be a feature of the Biblical scholar who has at his command tools for investigating the riches of Scripture which were unknown in previous centuries.

The principles of Bible interpretation described by Pope Pius XII in his encyclical *Divina Scriptura* and by the Pontifical Biblical Commission in its recent letter, now come to the fore with the full authority of a conciliar document.

These directives spell full encouragement for the Biblical scholar to walk with confidence in the intricate ways of his own specialized field. Even more, the debates of the bishops on the concept of inerrancy, the nature of inspiration, and the relation between Scripture and tradition indicate that there are still open questions presenting a challenge to scholars and rendering imperative their conscientious and fruitful labor.

The Council has lifted the shadow of suspicion which for so long a time has pressed heavily on the souls of some of the Church's most loyal and devoted sons. Many, in reading this schema, will breathe a fervent *"Deo gratias!"*

These directives will also shape the teaching of Scripture in seminaries, the conduct of

adult study clubs, the whole course of Scripture teaching.

Little by little the new insights will filter down to those who are not specialists in the field of Scripture study. They will gradually become familiar with the only true way in which Scripture may be read — under the guiding light of the mentality of those who first heard the words of Revelation and who formed the first rank in that living tradition which embraces their day and ours.

But all these facts are secondary to the Council's prime purpose. The conciliar schema is primarily concerned with the need to make God's voice resound through the world. God speaking and man responding form the unifying theme of this document.

If, then, the Fathers have amok of Biblical studies, if they have enunciated guiding principles, it was not simply to hold the Biblical scholar, to direct the course of seminary studies, or to encourage the work of Bible study clubs. All these factors, though real and very necessary, must be seen in proper perspective.

If it feature in the schema, it is because they are needed to discover the full message of God. The men may hear His voice fully and perfectly and may respond wholeheartedly to His word which is "living and efficient and keener than any two-edged sword" (Eph. 4:12).

## 'Traditional' Art Rapped

Dublin—(RNS)—Irish artist Ray Gullone took up the cudgel against "traditional" religious art in an article in *The Furrow*, published at St. Patrick's College, the national Roman Catholic seminary at Maynooth, County Kildare.

"Surely," he wrote, "those images of Our Lord which depict Him in any degree of femininity in appearance are thoroughly undecipherable, if not blasphemous; and are those of the images of Our Blessed Lady which have any degree of the quality of a film star pin-up."

"Apart from this aspect, are they not affront to our sensibilities? Consider the worst extremes: the upturned rolling eyes, the permanent waves in the hair, the sly and melodramatic posturing. What hypocritical significance and the homage of beauty!"

## Pope Paul Stresses Conscience Freedom

Vatican City—(RNS)—The Feast of Christ the King saw Pope Paul VI remind a group of pilgrims gathered in St. Peter's Square of "the just dominion that the Son of God should have over the human family and over the entire world."

Ignoring heavy rain, the pilgrims waited under the window of the Pope's private apartment for his customary Sunday morning appearance on the balcony to lead them in the noonday Angelus.

Before beginning the prayer, he told the crowd that this "feast gives rise to a great problem, one of the most important ones of our time — that of the power which Christ, the Church and religion should exercise in the world over consciences and also over the profane society."

"This two-fold problem of freedom of conscience and of religious freedom," he said, "should be solved in recognition of the sovereignty of Christ, from Whom our salvation derives. But the solution should also recognize the freedom which God has conceded to man, and which Christ Himself has wished to recognize in the autonomy of civil authority."

## Students Enthroned Bible

South Euclid, Ohio—(RNS)—The importance of the Bible in Catholic life is being emphasized at Notre Dame College for Women at South Euclid, Ohio, where a copy was formally enthroned on a stand near the Communion rail in the student chapel. Visitors like senior Carol Stager, left, and sophomore Margaret Kijewski may use it for private prayer or it may be used by groups in a Bible vigil. The custom of enthroning a Bible in a Catholic church or chapel is common throughout Europe but rare in the United States. It is the daily opening rite at the Vatican Council.

# Whatever the Chinese Do, They Do Superbly

By GARY MACEON

Singapore is the meeting place of the cultures of the East. Its teeming, bustling streets present the features, the dress, the languages, the produce and the customs of Malays, Indians and Pakistanis. But Singapore is above all a Chinese city.

The quaint little harbor chock full of sampans and house boats, the ubiquitous rickshaws, the endless rows of all-night stalls jamming the thorough streets of the world's largest "Chinatown," all these constantly remind the visitor that nearly three quarters of the two million inhabitants are Chinese.

In Singapore, one begins to sense what China means to the world. As a people, the Chinese have incredible drive and vitality. Whatever they do, they do superbly, whether it is hand-slicing a customer suit for a 24-hour tourist or carving a set of jade chessmen. Both sexes are equally industrious and versatile. Men and women work side by side in the fields, in construction, in stores and offices.

Among the natural virtues, family solidarity takes pride of place. The family head makes decisions for all, guided by

the common good. Each member will lend to the others with an absolute assurance of repayment on their credit card, write the education of nephews. One child goes to an English-language school, another to a Chinese, in order to increase the family versatility. Even when Number One Son assumes control of family affairs, the old grandparents retain their dignity and titular leadership.

Honesty is highly regarded. It is almost unknown for servants to steal. A few years ago, the finances department of Hong Kong installed meters to credit in several hundred junkies. "You will never get paid," they were told. "The entire family lives on board, and they will take off for Macao or the Communist mainland with the first catch." Instead, they paid their installments faithfully. Only a single defaulter in the entire fleet.

Politically, Singapore is since September 1963 a state of the Federation of Malaysia, along with mainland Malaysia and former British Borneo (Sarawak and Sabah). Though Chinese slightly outnumber Malays in the entire Federation, the Malays retain privileges they secured when Malaya became independent, including protection and subsidization of Islam as the state religion, and they nominate

the government. The Chinese and other non-Malay peoples resent the situation, and it has already caused bloody rioting. An internal weakness like this can ill afford while under pressure from powerful neighboring Indonesia which gladly would gobble it up.

Most of the Chinese condemn the internal violence. They are patient people, and they know that their superior intelligence, education and steady work are working for them.

One already sees results in the increasing proportion of Chinese in banks, market exchanges, industrial developments, plantation agriculture and mining. One sees the same trend in the labor market, where eager Chinese are replacing Malays in the rubber plantations.

Almost all the Chinese retain the traditional religious beliefs of their homeland, with perhaps three per cent professing Christianity. Small as is the proportion, it is much higher than the average incidence of Christianity among the world's seven billion Chinese. And the Christians of Singapore have today a special importance. This is one of the few points where various Chinese maintain active contact with the mainland.

Christian missionaries are sadly aware that China after centuries of contact still regards Christianity as a foreign element. An Archbishop Paul Yu-Pin of Nanking said in Rome during the Council, the Gospel was not preached within the framework of Chinese civilization.

The reverence for ancestors, for example, is a concrete expression of the son's duty to his parents, was rejected. So was Confucius—a concrete expression of wisdom and morality.

One needs an adjusted approach to bring the Gospel to a civilized society, the Archbishop says. "One must study the civilization and philosophy in order to get inside the psychology of the people."

In Singapore, as in the other contact points along the Bamboo Curtain, the operation is in full swing. A major element in the provision of education in the Chinese language and culture in Christian schools. Formerly, Christians in China got a Western education, lost contact with their own people. They contributed little to literature and the arts. If this situation can be changed, it may be decisive for the world's future, as well as that of the Church.

The Catholic  
**COURIER**  
Journal  
THE NEWSPAPER OF THE ROCHESTER DIOCESE  
Thursday, Nov. 5, 1964 No. 76 No. 6  
MOST REV. JAMES E. KEARNEY, D.D., President  
MAIN OFFICE — 31 Main St. — Bldg. 6-1212 — Rochester, N.Y. 14604  
ALBANY OFFICE — 217 Robinson Bldg., Lake St. — RR 2-4222 or RR 3-2423  
AUBURN OFFICE — 118 E. Geneva St. AL 3-4442

Second class postage paid at Rochester, N.Y.  
As required under the Act of Congress of March 3, 1879.  
Single copy 15c. 1 year subscription in U.S., \$3.00  
Canada \$3.50; Foreign Countries \$4.75