

1964 in Review

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profound recognition that non-violence is the answer to the critical political and moral questions of our time."

Two months after signing the Civil Rights Act, President Johnson put his pen to the Economic Opportunity Act enacted by Congress to support another anti-poverty program — the war against poverty. Leading Protestant, Catholic and Jewish groups promptly pledged full efforts against what the President called "the plagues of our contemporary society — ignorance, disease, poverty and unemployment."

At Vatican II, where attention was focused on poverty as a staggering international evil, James J. Norris, American lay auditor, president of the International Migration Commission, made a stirring call for worldwide Catholic cooperation in a general mobilization of all men of goodwill to control poverty "which has taken on a new shape, new dimensions and a new urgency." At a press conference in Bombay, Pope Paul expressed the wish that nations would contribute "even a part of their expenditures of arms to a great world fund for the relief of many problems of nutrition, clothing, shelter and medical care which affect so many peoples."

Calls for accelerated religious interest — and action — in the social revolution taking place in Latin America, where mass poverty remains a chronic problem, were sounded by many Protestant and Catholic church bodies during the year.

Birth control and disarmament were other major issues within the broad scope of Vatican II's schema 13. In June, Pope Paul announced that a Church commission was engaged in studies involving new developments in the "extremely grave problem of birth control," but in the meantime, he said, there was "insufficient motive or grounds at present to revise the Church's ban on artificial contraception."

Progressive theologians during the year had been urging a re-evaluation of the Church's traditional teaching, especially in the light of the population explosion and the development of an oral contraceptive which was claimed to preserve the integrity of the sex act itself and thus posed no moral dilemma for Catholics. At Vatican II

notable pleas for a "new approach" to the birth control question were made by leading "progressive" spokesmen.

As the Vatican Council's third session drew to a close, the Fathers urged adoption of a statement calling for a ban on nuclear weapons and an end to the arms race as strong as that contained in Pope John XXIII's encyclical, *Pacem in Terris*. Disarmament was also a topic at a meeting of the World Council of Churches' Executive Committee in Odessa — its first on Russian soil. A WCC statement addressed to governments and religious groups around the world said the time was "ripe" for a new advance toward peace through disarmament.

In June the World Council of Churches Commission on the Churches in International Affairs urged that "an effective international peace-keeping machinery be developed so that existing national defense systems might be abolished gradually." Pope Paul made a similar recommendation in his Christmas message.

Ecumenically, 1964 was a period of many notable, often startling, gestures of mutual respect and esteem between the Churches.

At an audience in August to top leaders of the United Presbyterian Church in the U.S.A., Pope Paul joined them in reciting the Lord's Prayer. The Pope turned over to the Orthodox Church in Greece a relic of St. Andrew the Apostle that had been preserved in St. Peter's Basilica for about 800 years. . . . The 17th biennial Ecumenical Congress of the Greek-Orthodox-Archdiocese of North and South America, held at Denver, Colo., in June, was addressed by Cardinal Cushing of Boston, and Dr. R. H. Edwin Espy, general secretary of the National Council of Churches.

Catholic Bishop John J. Wright of Pittsburgh became the first member of the American hierarchy to address the General Conference of the Methodist Church and the biennial conference of Lutheran Church in America.

Other ecumenical highlights: In Cambridge, Mass., Protestant Episcopal and Catholic clergy and laymen observed the start of the Advent season by jointly conducting an ecumenical service unprecedented in U.S. religious history. . . . In New York two moral dilemmas a Catholic bishop attended the consecration of a new Methodist



'Radio Schools' For Indians

Maryknoll — (RNS) — Village "radio schools" like this, held under direction of the Maryknoll Fathers, are teaching South American Indians how to read and write, and agricultural and technical subjects to raise their living standards. Held either in a small room or outdoors, each class is con-

bishop named for the Congo. . . . In London Pope Paul was officially represented at the ecumenical meeting of Metropolitan Athanasios of Thessalonica, new head of the Greek Orthodox community in Great Britain.

On the organizational level were these developments: In September, Pope Paul announced he was planning to set up a permanent study center in Jerusalem to seek Christian unity and better relations between the Catholic and non-Christian religions. The U.S. hierarchy set up an Ecumenical Affairs Committee to provide for contacts with Protestant and Orthodox Churches and conferences. . . . In Chicago, Protestant and Catholic theology professors took part in a mass exodus of faith-seekers from their religion, and the Church quietly conceded it must live with communism if it was to continue to carry on an effective spiritual ministry.

In his first encyclical, *Ecclesiam Suam* (His Church), dealing largely with Christian unity, Pope Paul denounced communism by name, calling it "the most serious problem of our time." However, he said "we do not despair that atheistic ideologies such as communism might one day be able to enter into a more positive dialogue with the Church."

At the same time he offered himself as "a mediator between nations for the cause of peace." In one of his many addresses to representative groups received at the Vatican, the Pope exhorted businessmen to adopt Christian views of their functions, transcending selfish materialism which he said was at the root of the class struggle.

An agreement signed in September between the Vatican and Hungary, easing anti-religious restrictions, marked the first occasion on which a Communist state has signed a pact with the Holy See. Pope Paul promptly named five new bishops in Hungary and transferred Bishop Endre Jalmay of Csanad to the long vacant archiepiscopal See of Kalocsa.

Pope Blesses Agnus Dei Discs

Vatican City — (RNS) — For the first time in his pontifical reign, Pope Paul VI officiated at the traditional ceremony of the blessing of the Agnus Dei, or Lamb of God, discs.

Assisted by Archbishop Enrico Dante, papal Master of Ceremonies, the Pope immersed the discs in a bowl of holy water and balsam as prayers were said. The ceremony is held once every seven years.

Made of pure wax, the discs stamped on one side with an impression of a lamb, symbolizing Jesus, from which the religious objects get their name. The other side usually has an impression of the papal coat of arms, but may vary and sometimes consists of figures of saints or of the Virgin Mary.

Regarded as sacramentals by Catholics, the discs are sometimes worn on tapes around the neck to invoke Divine aid against Satan, sickness, sudden death and temptation and to obtain help for expectant mothers.

Soviets OK Prelate's Visit

Berlin — (RNS) — Archbishop Alfred Bengsch, Bishop of Berlin, who resides in the city's eastern sector, received permission from Soviet Zone authorities to cross into West Berlin for Christmas and New Year's visits.

In Poland, Catholic authorities continued to be concerned over Communist encroachments on the Church's rights, principally in the field of religious education. Both in Poland and Czechoslovakia, as well as in Hungary, 1964 was a year of wary truce as the Communist regimes tacitly admitted that they had been unable so far to alienate believers from their religion, and the Church quietly conceded it must live with communism if it was to continue to carry on an effective spiritual ministry.

In Czechoslovakia a government minister announced that since "only" 80 per cent of Czechoslovakia's 11 million people were Catholics, no new churches would be built and some of the 200 in Prague (population 40 per cent Catholic) would be closed.

Trials beset the Church in South Vietnam (December saw Communist Vietcong seizures of control in the central province) and in the Philippines (Catholic theologians generally favor the Church's position on the "Sudanization" of the country's southern region. In Haiti, 18 priests and Brothers representing the entire Jesuit missionary force in the country, were expelled in a climactic episode of President Francois Duvalier's long battle against the Catholic Church.

A survey conducted by the World Council of Churches revealed that church union negotiations throughout the world numbered 38 and involved 102 Churches in 30 countries on five continents.

In the United States, the Consultation on Church Union — involving six denominations — hit what some considered rocky ground when both Methodist and Protestant Episcopal representatives declined to seek denominational endorsement of par-

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Christian Churches (Disciples of Christ) and Evangelical United Brethren delegations in discussion of theological stumbling-blocks to unity.

Among outstanding Orthodox events of the year was the Third Pan-Orthodox Conference at Rhodes, Greece, in November, which reiterated a desire for dialogue "on equal terms" with Roman Catholics, but put off indefinitely any action leading to inter-Church unity discussions. However, the conference endorsed conversation with the Church of England and the Old Catholic Church and named a committee to prepare the groundwork.

In April, reports that the Ecumenical Patriarchate in Istanbul was being persecuted by Turkish authorities as a result of the Cyprus crisis prompted the World Council of Churches to send a cable to the government asking that the patriarchate be allowed "to perform its functions."

Another notable development of the year: Eight religious pavilions at the New York World's Fair drew 22.5 million visitors, the biggest record (13,823,037) being scored by the Vatican Pavilion in which Michelangelo's Pieta was brought for display.

'You Can't Put Clock Back'

Albi, France — (RNS) — Archbishop Claude Dupuy of Albi, in a letter to diocesan priests, urged them not to remain "passive" or "discouraged" at changes taking place in society, but to accept them with the realization that "you cannot put the clock back."

While priests do not lack a "generous ardour" in their work, he said, "they do suffer from a certain ineffectiveness in their pastoral work . . . due to a failure to adapt themselves to rapid and profound changes."

The prelate called on his priests to pool their efforts in deciding what changes are needed in "our mental approach, our methods and our diocesan structures."

Bishop Dupuy pointed out that a "certain discouragement" is bound to be felt by priests who failed to keep up with changes and growth in their community.

In this connection he cited the evolution of rural parishes, a passive and indifferent attitude among the population, the phenomenon of rapid and massive urbanization, the mobility of parishioners, the progressive socialization of human life and a certain materialism.

GOD LOVE YOU!

By MOST REV. FULTON J. SHEEN

What the Church owes to a beautiful 19-year-old girl it was the wealthy daughter of a silk manufacturer of Lyons, France, Pauline Jaricot, who founded a way of aiding the Missions which every Pontiff from Pius XI to Paul VI calls his own, namely, The Society for the Propagation of the Faith. One day while watching two sanctuary lamps, one slowly burning out, Pauline thought how wonderful it would be for the full one to pour some of its oil into the needy vessel. Applying this to the Missions, she began organizing groups of ten, each of which was to give a French sou (penny) to the Missions. These ten were to gather ten more, and so forth.

The money she collected was not much at first, but she gave it all to one missionary society which used it only for its members who had missions in Asia. Then in 1822, Pauline approached a wealthy man of Lyons, Monsieur Coste, who refused to aid her saying, "No! The distribution is to exclusive. Would it not be better to establish one collecting agency for the entire world? There are poor missions everywhere." Pauline had already begun to think that The Society for the Propagation of the Faith, which she founded, should be "Catholic," and so she began serving the world.

In 1822, 100 years after its foundation, The Society for the Propagation of the Faith was moved to Rome by Pope Pius XI. There it was made the Church's own missionary society. It is the only missionary society in the entire Church which aids the whole world. The poor missions of the United States, for example, last year received \$3,500,000. Latin America, the Near East, Africa, Asia, Oceania—you name it—WHEREVER there are Missions, there help is given.

When the Church moved the Society to Rome, the Holy Father said, "Its purpose is to equalize aid." When each society solicits help, there is great inequality; some receive much and others little. Rarely does one society give money to another society, so the Church, which has to help everyone, was forced to have a society such as The Society for the Propagation of the Faith.

When, therefore, the time comes to make your will, to take out an annuity (and incidentally reduce taxes) or to make reparation for your sins, give aid first to the Missions everywhere in the world. As the Holy Father said, "The Society for the Propagation of the Faith is first and principally to be aided." The alms and sacrifices are not invested, nor put in Wall Street or in stocks and bonds. All alms received are distributed to the Missions of the world that very year. Nothing is kept for investment. NOTHING! This does not make worldly sense in this day when there is such a tendency to pile up wealth, but it does make heavenly sense. Write to me about your annuity and your will and send alms. Nothing you give the Holy Father for the poor of the world will end in a bank vault or in investments. There are too many poor.

GOD LOVE YOU to a student for \$1! I promised a donation and public acknowledgment in thanksgiving to Blessed Mother and to all the saints who helped me with my school-work. . . . Anon, for \$2 "I want to aid the Holy Father through the Missions and send this offering for a Mass."

The color of each of the WORLD MISSION ROSARY'S decades symbolizes one of the five continents of the world where missionaries are laboring to bring souls to Christ. Those of you who cannot go to the Missions can strengthen those who work in your place by praying for them. To receive the WORLD MISSION ROSARY which has been blessed by Bishop Sheen, send your request and an offering of \$2 to The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N.Y. 10001.

Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N.Y. 10001, or to your Diocesan Director, Rev. John F. Duffy, 60 Chestnut Street, Rochester, New York 14604.

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