



Text and Symbol, Second Sunday in Lent.

'Pacem' is Newest Way to be 'In'

Catholics with an avant-garde spirit a few years back considered themselves "in" by advocating the use of the vernacular at Mass, by speaking knowingly of literary genres in the Bible and by having personally spoken in a friendly way with a clergyman of another denomination.

As a result of the Vatican Council, the liturgical, scriptural and ecumenical movements are so massively "in" these days that it's now almost "out" to be implicated in them.

So what's "in" now?

The latest trend, still somewhat vague as to the direction it's going but with already a swelling and distinguished clientele, is what might be termed the "Pacem in Terris Movement."

No other papal document in the Church's twenty centuries has met with such enthusiastic and enduring acclaim as Pope John's encyclical issued in 1963, a few months before he died.

This past week, 250 scholars, scientists and churchmen attended a special Consultation of Leaders of Religion in New York City to consider religion's role in the "age of cybernation — an era of computers and sophisticated technology threatening to dwarf man into insignificance."

The Consultation followed by a week the Pacem in Terris Convocation which opened at the United Nations building with more than 2000 religious, political, social and economic leaders from nearly 20 countries discussing the war-and-peace aspects of the encyclical.

The more recent meeting studied the relationship between the encyclical's moral principles and cybernation — the linking of computers to automatic machines which threatens jobs at all levels and is sure to have vast repercussions for political, economic and social life.

One of the best known fields where cybernation is already well advanced is weaponry. Instruments, like radar, detect the enemy, compute his position and rate of speed, calculate the proper aim for the retaliating rocket, fire it automatically and guide it by radio beam.

The gunner's chief task these days is to stay out of the way.

Industry has also turned increasingly to automation with prospects of a work week of only 20 hours. The remaining 128 hours leave a man a lot of free time plus the specter of just no jobs at all for the vast majority of the work force.

The change in store for mankind, the Pacem in Terris Consultation was told, will be even more drastic than the transition from the agricultural to the industrial age.

"The shattering fact," one speaker stressed, "is that the U.S. is still almost totally unprepared for the approaching crisis."

With automation destined to create anguish and havoc, crash programs and actions that will have to be taken will be "more radical than business and government leaders publicly admit," he said, pointing out that the present socio-economic system will remain valid only as long as the large number of job-seekers can find employment.

The responsibility for answering the challenge and finding the solution lies with mankind and that is a religious problem, he said, adding:

"Often it seems that these currents have achieved a momentum of their own, beyond the control of men. We forget that the forces that appear to blow us about like leaves in the wind originate with men.

"A Johnson or a Kosygin, a Wilson or a Mao, is formed by his age — that is, by the cumulative effect of the thinking surrounding him. The thousands of men and women who affect the decisions of world leaders share responsibility for the results."

"Without religion we would be very much worse off," he said, "but I am not able to judge what more it can do."

For those brave souls who yearn for new horizons, who feel that life is dull with the liturgical, scriptural and ecumenical wars over and won — here is perhaps the lure to spur them again into action, the quite frightening possibility that man will turn himself into a dehumanized robot to tend the monstrous machines he has devised.

—Father Henry Aswell

Dialogue Begins In 'Hall of Reformation'

Geneva—(NC)—Some 2,500 people filled every inch of space in one of the largest halls of this citadel of John Calvin for lectures by the German cardinal who heads the Vatican Secretariat for Promoting Christian Unity and the Reformed Church theologian who has come to be looked on as the personification of French Protestantism.

Augustine Cardinal Bea, S.J., and Pastor Marc Boegner, president emeritus of the Protestant Federation of France, in mid-February made their joint public appearance the day after they had been given a formal reception at headquarters of the World Council of Churches here.

They spoke under joint Catholic-Protestant auspices in the "Hall of the Reformation."

The meaning of the occasion was summed up in bold letters on a long streamer above the podium: "Behold, I make all things new," and "The walls of separation do not reach as high as heaven."

The Rev. J.G. Bodmer, president of Geneva's Ecumenical Assembly of Churches, told the audience:

"Four hundred years of reform and counter-reform, of anti-Protestant Catholicism and of Catholic-Protestantism, seem to come to an end today, and this fraternal encounter, and this dialogue on equal footing, is replacing the centuries-old contention and religious hostility."

Catholic Bishop Francois Charriere-of-Lausanne, Geneva and Erlbourg, a member of Cardinal Bea's unity secretariat, declared that "now we are on the road to reconciliation, which must be achieved by our wholehearted and sincere ecumenical effort."

Cardinal Bea, now 83, spoke before Pastor Boegner, who is 84. Speaking of the achievements of the Second Vatican Council, the cardinal said:

"The Decree on Ecumenism which has been adopted almost unanimously by the Council Fathers has created an atmosphere of true Christian fraternity and understanding between the Catholic Church and the other Christian Churches. The Catholic Church has emphasized the validity of Baptism administered by other churches. She has fully recognized the truth and the grace which animate the churches, declaring that the Holy Spirit undoubtedly uses the separated Christian communities as a means of salvation, even though these communities have not yet attained the fullness of life and unity which Christ has imparted to His Church.

Cardinal Bea also stressed the "unwritten results" of the Vatican Council, achieved in the hearts of men by the Holy Spirit of God. He referred to "the innumerable contacts which have been made since the establishment of Secretariat for Christian Unity; the presence, and, to a certain extent participation, of non-Catholic Observers and delegates, the strong ecumenical atmosphere which predominated during the council meetings, and consequently the understanding of the problem and of the ecumenical mentality by the vast majority of Catholic Bishops, even by those who have not had any personal experience of the problem of ecumenism."

Pastor Boegner with visible emotion expressed his gratitude to Cardinal Bea for having consented to "participate in this dialogue," the first in history since the Reformation.

He then recalled the historical meeting which took place 404 years ago, when Calvin's disciple and assistant, Theodore Beza, with a delegation of theologians of the Reformed Church, stood at the far end of the hall of the College de Poissy, in France, facing the cardinals

seated around the young King Charles IX and the queen-mother.

The attempt to reach an agreement at Poissy utterly failed. "Today," Pastor Boegner exclaimed, "speakers of both Catholic and Reformed churches are seated side by side behind the same table, and this proves that there will never again be a Poissy colloquy."

"I recognize, without any reserve, the importance of the Decree on Ecumenism. Such a statement would have been unthinkable only a few years ago, and we consider it as a real miracle of the grace of God," he continued.

"It was also most gratifying for the Reformed churches to hear the Church defined, not in legal terms as it were an organization, but as a mystery, not in terms of hierarchy but as being the 'people of God.' Even the Catholic itself had a feeling of liberation, sensing that they are the Church and do not just belong to a structure set up by the hierarchy."

"No doubt the new arrangements for mixed marriages, which are expected with great impatience by all concerned, will not result in a mere transformation, but in a real revolutionary approach. The last-minute deferment of the vote on religious liberty caused great grief to us all. We all are of the opinion that religious liberty must be absolute, and be granted even to those who profess atheism. The Church must liberate man, because the Gospel liberates man."

Pastor Boegner's homage to the late Pope John XXIII, who had summoned the Council, created the Secretariat for Christian Unity, and appointed Cardinal Bea as its president, brought tremendous applause from the audience.

Pastor Boegner remarked that the Protestant ecumenical movement had undoubtedly exercised considerable influence on the proceedings of the Vatican Council. "This proves that when a true and sincere ecumenical effort is made by any one Church, it is for the benefit of the whole of Christianity," he said.

Regarding dialogue on the theological issues, Pastor Boegner said that some of the more disputed points will require long and deep study by qualified theologians on both sides. "The unquestionable value of tradition advocated by Roman Catholics, based on the continuity between the apostolic and post-apostolic periods, is not recognized by the Reformed churches," he said. "The latter holds that the death of Christ's last apostle definitely closed the apostolic era.

"In the second century, when the Church set the canon of the New Testament by closing the list of inspired books belonging to the New Testament, she also proclaimed that after the death of the apostles, the Church would be judged by no other canon but the imperative rule of the Holy Scriptures.



Geneva—(RNS)—Augustine Cardinal Bea, foremost Roman Catholic ecumenical leader, chats with Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, on arriving in Geneva. Visiting the WCC headquarters, Cardinal Bea announced the Vatican's acceptance of a World Council invitation to hold joint talks on possible collaboration in various fields. The Catholic prelate who heads the Vatican Secretariat for Promoting Christian Unity, later addressed a WCC reception. Also speaking at the event was Dr. Marc Boegner of Paris, honorary president of the French Protestant Federation and a former WCC co-president.

"It is tradition which led to the definition by the Catholic Church of the dogma of the Immaculate Conception in 1854, of the infallibility of the Pope in 1870 and of the Assumption of the Virgin Mary in 1958. The Reformed churches have great respect for the Mother of God and for those who implore her intercession. But neither dogmatic Mariology, nor the primacy of the Roman pontiff, have their roots in the Scriptures. Peter, no doubt, was invested with authority and primacy by Christ. But nothing

proves that this primacy was transmitted to the Bishop of Rome—and certainly not that infallibility has been bestowed on any human being," the Protestant scholar stated.

"Regarding the practical issues, the effort made by the Council in Schema 13, will be a tremendous asset for all Christians. The Church must speak to the world, she must make hard-hitting statements which go to the hearts of men. And there is reason for rejoicing when we witness the common veneration of the Holy Scriptures which remain by definition the most worthy argument for ecumenism."

World Council An 'Insult'

London—(RNS)—Archbishop John Murphy of Cardiff, Wales, in a Lenten pastoral described the World Council of Churches as "an insult to Christ" that will remain until the union of all Christians in "the one true Church" is brought about.

His pastoral was issued shortly after Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, announced in Geneva that the Holy See had accepted "with joy" the World Council's proposal to establish a mixed committee to explore the possibility of dialogue and collaboration.

"As long as we are not together, as long as there are several Churches all claiming to be the Church of Christ, the seamless garment of Christ is torn into ribbons," Archbishop Murphy declared.

Cardinal Bea in talking of the unity of the Church said:

"The unity established by Baptism tends by its very nature toward 'perfect' unity by the profession of the same faith, it tends toward complete integration in one body through which we must attain salvation, and it tends toward eucharistic communion. The Church was founded by Christ, who gave Peter and the Apostles the duty to 'feed His sheep.'"

"There is complete divergence as to the structure of the Church. For us Catholics, the fullness of the wealth of the New Covenant was entrusted to the apostolic college of which Peter was the head, and fullness of unity cannot be achieved except in union with the apostolic college. The tradition of the Church shows that throughout history the college of bishops with their head, the successor of Peter, the Roman pontiff, are the successors of the apostolic college."

"The supreme model and source of unity is the Unity of the most Holy Trinity; the Father,

the Son and the Holy Spirit. Therefore the more a Christian lives in union with the Holy Trinity, the more he will be enabled to work for Christian unity."

In his reply, Dr. Boegner insisted that it is very important for the Church to have a visible center. "But the Biblical texts quoted by Roman Catholic doctrine are seriously questioned and should be studied again and again," he said. "It is our opinion that no church has as yet attained fullness. All the churches are called to the fullness of life, to the service of the truth and its confession. But truth cannot be truth unless it is based on love."

"Together with His Eminence Cardinal Bea, I proclaim that our 'mutual fraternity' can only result from our ever closer communion with the Father, the Son and the Holy Spirit. Therefore, my brothers in Christ, let us pray, meditate and love, so that unity may be given in answer to the prayer of the Lord: 'That they also may be one in us, that the world may believe.'"

Before the meeting adjourned, the whole assembly recited the Lord's Prayer in unison. The lectures had taken three hours in all, and hundreds of persons had had to stand throughout them. But hundreds of others had been bitterly disappointed at not being able to fit inside the auditorium.

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Hymn Honoring Our Lady To Be Sung at Masses

Bishop Kearney has composed a hymn summarizing the familiar prayer "Hail, Holy Queen" formerly recited after low Masses. He has directed that the hymn be sung as a recessional to the tune of the also well-known melody of "Hail, Holy Queen, Enthroned Above."

Hail, Holy Queen, enthroned above, O Maria!
Our Life, our Sweetness and our Hope, O Maria!
Unto thee we raise our prayer,
Keep us in thy tender care,
"Til thy bliss in heaven we share,
Salve, Salve, Salve Regina.

Space Age Comes to Slow Moving Guiana

By GARY MACBOIN

Cayenne, French Guiana. The French have a word, or at least a phrase, for it. The more things change, their proverb says, the more they stay as they were.

That is French Guiana. When I was here twenty years ago, they were completing a water system for Cayenne that would take care of projected needs for a century. Although population has not grown significantly, water is again rationed to two hours morning and evening. The fact is, however, studiously hidden by the local officials from the Minister in charge of Overseas Departments of France. He was here this week to show the flag (and wave it a little). Whenever he was within the physical limits of Cayenne, the water flowed freely, although the reservoirs are almost empty. The moment he stepped on the ferry to visit one of the villages to the west, it was turned off.

Shortly after World War II, French Guiana was made a department of France. In political theory it ceased to be a colony and began to enjoy all the benefits of equality of status and opportunity with other French departments. Theoretically, it should have shared the expansion and renewal which have distinguished France

since that time. In fact, it has shared little but rising costs of living.

All through its history, French Guiana has been on the threshold of great things. But each of the many plans designed to transform its real or imagined wealth into actual benefit for its inhabitants has foundered on the same rock. France has never supplied the logistical and technical support and the political continuity. The story is one of a series of grand starts and sad abortions.

Over a century ago, French Guiana began to get labor from India to develop a sugar industry, like that of its neighbors. It treated the immigrants so badly that the government of India prohibited the traffic. Then came the turn of the French convicts. Great plans were made for them, plans that overlooked their basic human needs. They died like flies of disease and hunger, and the jungle swallowed the grandiose projects. Several times French Guiana's present population of 31,000 arrived as convicts. Only a handful of families remain as evidence of their presence.

Since World War II, some Japanese farmers were lured from neighboring Surinam under a program to increase production of food crops. But promises made to the Japanese were not kept and the program is grinding to a halt. A projected

pineapple canning industry is similarly stalled. A factory to assemble ballpoint pens and cigarette lighters for export has opened and closed. It was reportedly the victim of a war between two smugglers on the Brazilian border.

Expansion of agriculture is the most urgent need and the one practical possibility. No industry exists, and a substantial infra-structure would be required to start any. Only a small part of the food consumed is locally produced. Shrimp (processed mostly by two U.S. companies) and gold are the main exports, but between them they pay only about a quarter of the cost of essential imports. The best hope of reducing the gap is to grow more both for local use and for export. As a first step, it was decided some time ago that the period of compulsory military service would be used to train young men in practical agriculture. Now it is being discovered that French drill sergeants do not double very well as tropical agronomists.

A new wonder drug for French Guiana's anemia has just been announced. The space platform which de Gaulle has ordered constructed in orbit to launch France into the space race. There is a certain logic to this idea, as there usually was to the others that failed in turn. Launchings

require less power at the equator because of the greater thrust of the spinning earth. And de Gaulle is determined to have a location to continue his prestige experiments when he will have to abandon the Sahara bases. But I have found little optimism here about this one. People consider it a purely personal de Gaulle hobby. The moment he leaves, the jungle will return.

The Church has a peculiar status in this department. Even during France's long period of anti-clericalism, the social value of the Church in this degraded backwater was recognized. The state continued to pay salaries to the clergy and gave them civil service benefits, for example, a six-months paid vacation in France every five years. Under de Gaulle, these benefits continue and relations are in fact extremely cordial.

The observer is, nevertheless, reminded of another proverb, that the one who pays the piper calls the tune. Although technically part of a democracy, French Guiana is a red-tape dictatorship. The Prefect controls all expression of opinion and all social movement, his legal powers greatly reinforced by the fact that half the working population is employed by the government. Nothing stirs without his approval. Inevitably, the clergy and Catholic organizations do not escape the moral stranglehold.