

London Prelate Reports to Anglicans on Council

You can continue to help Bishop Kearney in his work for immortal souls.

More homes are needed for the aging.

Include the Diocese of Rochester in your will or for further details phone, 454-1155, or write the Chancery, 50 Chestnut St., Rochester, N.Y.

Catholic Schools Stir Fury, Ferment

It's quite an experience to hear Mary Perkins Ryan and Kenneth O'Loane in the same evening.

Mrs. Ryan is the quite well known author of the now one year old book "Are Parochial Schools the Answer?"

Merely to ask the question sends many people into a fury as if the Church, our country and mother had all been simultaneously assaulted.

Her answer is a realistic one.

Although Mr. O'Loane insists her reply is "unintelligible."

(Mrs. Ryan, a member of the board of directors of the National Liturgical Conference and chairman of the spiritual development committee of the National Council of Catholic Women, is the author of numerous books, pamphlets and magazine articles. Mr. O'Loane, a Rochesterian, is well known locally as an articulate champion of "civil rights" for pupils in parochial schools. Mrs. Ryan spoke at St. John Fisher College last week under auspices of the alumni association. Mr. O'Loane attended the talk.)

Mrs. Ryan points out that present parochial school arrangements provide education for only a minority of Catholics. She says the Church is committed to the continuing education of all its members — children and adults — from the cradle to the grave. She questions whether the money, time, equipment and personnel spent on the dwindling number of parochial school pupils is justifiable — whether it would be better to balance the expenditure of all this energy so more will benefit.

She wields no hatchets over existing schools — it would be "a disaster" to scuttle the system as it now exists — but she "weeps" when more such schools are built.

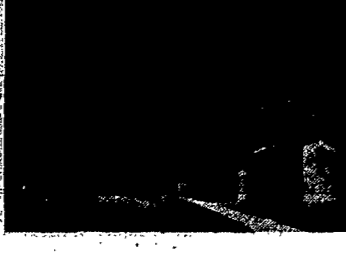
Mr. O'Loane countered with his claim that if tax money was equitably divided according to the needs of the pupils rather than according to the school they attend, then Catholic children could attend parochial schools in greater numbers.

Mrs. Ryan was far less critical of the quality of parochial school education in her talk last week than in her book last year.

In a recent article in Commonweal magazine, she admitted, "I might regret that the book was not written and published a year later than it was. . . . If I were to write the book now, I should happily have to take into account the ferment going on within Catholic education itself — a ferment to which, perhaps, my book made some contribution. Not only are more and more Catholics beginning to be aware of the need for a truly vital religious formation and for somehow making it available to all Catholics. More and more of those now concerned with Catholic schools and colleges are also beginning to be aware of the need for new forms of effective Christian witness in the world of education. It is obviously true that the Church cannot suddenly extricate itself from its present vast involvement in formal education. But, if the energy and resourcefulness and dedication that has gone into building up our present Catholic educational institutions is used to solve the new problems presented by our times, these institutions may be transformed in ways as yet unforeseen and undreamed of. Nobody has all the answers — but a great many people are now looking for them."

This much is certain — any school system which can command the attention and concern of people of the caliber of Mrs. Ryan or Mr. O'Loane is far from being a dead system. The debate itself is indication that parochial schools, even if they aren't the whole answer, certainly are not the wrong answer.

—Father Henry A. Attwell



Mary Perkins Ryan



Kenneth O'Loane

London — (RNS) — Cardinal John Heenan has "blasted" "foolish" arguments made in the Vatican Council and warned that such "emotional" trends as the dispute over Revelation could cause ecumenism to fail.

The Roman Catholic Primate of England and Wales also forecast that the Council might consider disarmament generally instead of restricting its discussions to nuclear warfare.

Cardinal Heenan made these points when delivering the 31st and last Burge Memorial Lecture at Church House, the main assembly center of the Church Assembly, or "parliament" of the Church of England.

Roman Catholics until our own day. At the Council there were those who felt strongly that Tradition were spoken of as being equal to the Word of God that was the end of ecumenism.

"I was one of those deeply involved in this dispute because to solve it Pope John withdrew the discussion from the Council chamber and appointed a mixed commission composed of the members of the Theological Commission and the members of the Secretariat for Christian Unity."

(Cardinal Heenan was a member of the Secretariat and is now a vice-president.)

His subject was "Unity and Peace," and in a wide-ranging discourse on ecumenical progress, which he attributed largely to the late Pope John XXIII, sought to put into perspective various press reports of "wrangles" at sessions of the Council.

"In fact," he said, "there were very few actual wrangles and when they did occur it was over matters of principle. There was no politics in the Council in the sense of parties of nations striving for ascendancy. The struggle was one of ideas.

"Sometimes there were exaggerations which led to heated words and misunderstanding. This sometimes gave the impression, to those outside, of great turmoil within the walls of St. Peter's.

"There were one or two periods in the Council at each session when feelings were running very high. The first and greatest was, of course, the famous dispute about the source or sources of Revelation. For what to me was a wholly insufficient reason this dispute was regarded as an aspect of ecumenism. It was, as you know, the old question of Scripture and Tradition. Which came first? The theological chicken or the egg? Was there one source? Were there two sources?"

"That shows how completely involved in this dispute because to solve it Pope John withdrew the discussion from the Council chamber and appointed a mixed commission composed of the members of the Theological Commission and the members of the Secretariat for Christian Unity."

(Cardinal Heenan was a member of the Secretariat and is now a vice-president.)

"That shows how completely involved in this dispute because to solve it Pope John withdrew the discussion from the Council chamber and appointed a mixed commission composed of the members of the Theological Commission and the members of the Secretariat for Christian Unity."

(Cardinal Heenan was a member of the Secretariat and is now a vice-president.)

"That is absolutely wrong, so it seems to me, to study Catholic doctrine with an eye to those outside the Church. It is quite another matter to scrutinize expressions used in Catholic documents to make sure that no offense is given to other Christians.

"That is one of the great achievements of the ecumenical movement and of the Council. Until now Catholics have not been especially sensitive to the feelings and convictions of other Christians. We have now learned how easy it is to wound others without malice or intention. But it seemed deplorable to take for granted that the Theological Commission would have one view and the Secretariat another. It is insincere to phrase Catholic doctrine to make it sound as if it were the same as Protestant doctrine. In fact there is little essential difference between Christians on this question of Revelation. In the event, the mixed commission did its work with great speed."

"That is one of the great achievements of the ecumenical movement and of the Council. Until now Catholics have not been especially sensitive to the feelings and convictions of other Christians. We have now learned how easy it is to wound others without malice or intention. But it seemed deplorable to take for granted that the Theological Commission would have one view and the Secretariat another. It is insincere to phrase Catholic doctrine to make it sound as if it were the same as Protestant doctrine. In fact there is little essential difference between Christians on this question of Revelation. In the event, the mixed commission did its work with great speed."

After pointing out that the joint commission had achieved practical unanimity it should not be difficult to secure a favorable vote when the subject arises at the next session, Cardinal Heenan declared:



Cardinal Heenan

not so easy to decide if a nation has the right under any circumstances to use or even to possess nuclear weapons. There is here no problem for the pacifist, nor for anyone convinced of the moral obligation of a nation to disarm unilaterally.

"But can the Church bind all Christians to hold this view? What of those who believe that the state has a right to keep the bomb as a deterrent? Is it realistic to talk of a deterrent? Has a government the right or even the duty of owning any weapon which would deter a ruthless enemy from destroying the nation?"

"Archbishop (George Andrew) Beck of Liverpool put this point of view at the Council and, of course, was described by some journalists as a warmonger. All he was doing was pleading that we should not condemn out-of-hand responsible statesmen, gravely burdened in conscience and hating nuclear warfare, who refuse to destroy arms which match those of potential enemies.

"It may be that before the end of the Council the wider question of disarmament will be considered. This might be more logical than thinking only of nuclear weapons. It is hard to imagine from the victims' point of view what difference there was between being in Hamburg or Dresden during two weeks when people were slaughtered by British high explosives and being in Hiroshima during the few minutes when the American dropped their nuclear bomb. Thousands more were slaughtered or maimed for life in Germany than in the Far East.

"Is the principle of the kind of bomb so very different? It is really complete disarmament that Christians should be working for all the time. But it is difficult to declare that Christians ought to disarm and leave their families and nations to the mercy of the enemy."

Cardinal Heenan's lecture was sponsored by the Burge Memorial Trust, founded in 1926 to commemorate the work for international friendship of Anglican Bishop Hubert Murray

Burge of Oxford aimed to promote a better and wider understanding of the international obligations of Christian peoples.

Presiding over the meeting addressed by Cardinal Heenan was Sir Kenneth Grubb, chairman of the Trust and chairman of the House of Lords of the Anglican Church Assembly.

Earlier in his lecture Cardinal Heenan traced the origins of ecumenism. "I would like to say, in the first place," he stated, "that the change of attitude within my Church is so astonishing as to border on the miraculous. It is clear that what we may call ecumenism could have had no place in our Church at the beginning of the century. It wasn't the kind of thing that the Victorians, either Protestant or Catholic, would have welcomed.

"Even a few years ago — it would have been impossible to imagine the present warmth of relations between Christians, nor to picture the Church of Rome actually instructing her children to pray with other Christians and encouraging them to come closer to the separated brethren."

Tracing the development of ecumenism, he said, "I don't want to exaggerate but one could almost call Adolf Hitler the father of continental ecumenism. Certainly no man has been more responsible than he for throwing Protestants and Catholics into each other's arms. In Germany and the Nazi-occupied territories of Europe, Christians united to resist the new paganism. They could not help realizing that their Christian existence depended upon the outcome of this struggle. Denominational loyalties seemed very unimportant by comparison with this fight for the faith."

But Cardinal Heenan added that had it not been for Pope John it was unlikely that ecumenism would have made very much progress for generations — unless and only if somebody else had Pope John's character to head the Catholic Church.

"This is a most important fact to remember," he said. "Otherwise there is some danger of a suspicion that the merits of English Catholics are not really in ecumenical work."

After describing the historical background to Protestant-Catholic relations in Britain, Cardinal Heenan said: "Pope John by his humanity, his evident bubbling love of people, quickened the pulse of the whole ecumenical movement. His sincerity and charity towards Christians of every Communion gave a new meaning to the dialogue. . . .

"One of the first people who made a practical response to the new attitude of the Catholic Church disclosed us soon after Pope John's election was Dr. Geoffrey Fisher, who (former) Archbishop of Canterbury. Before the election of Pope John he had arranged to go to Constantinople and the Holy Land. But I believe that it was Pope John's whole personality and evident desire for better relations with Christians which led the Archbishop off Canterbury to include Rome on his journey and seek an audience of the Pope. He called it a courtesy visit. But, of course, it was much more than that. . . .

"It would be an exaggeration to suggest that the ecumenical movement began anew when the Archbishop went to the Vatican, but it would be true to say that relations between Anglicans and Catholics changed after that visit and can never again be quite the same."

Cardinal Heenan also clarified references in the Vatican Council's Decree on Ecumenism to the Orthodox and Anglican Churches. This did not mean that they were the only Christian bodies, with the Church of Rome, in the ecumenical movement.

"That would be misleading and unfortunate," he said. "It would be wrong to forget the great numbers of dedicated Christians belonging to what we call the Free Churches."

One Final Lesson

most a city's most outstanding youths in the program, with an incredible desire to help others." At the time of his death he had just completed a drive among the students to aid Rome's Don Gnocchi Institute for Crippled Children and was working on another project to send used textbooks to missions in India.

Editor and organizer of the school publication, the Organizer, Wray in effect wrote his own epitaph in an issue that appeared the day before he died.

"When I get despondent," he wrote, "I think of how fortunate I am that of all of God's children I have been a privileged witness to so much of His handwork. Now life will be so much more exciting because my horizons are no longer circumscribed by a mountain range or an ocean. . . .

"I have learned one final lesson and it is this: that although people in different nations may live and work and play according to different local customs, ultimately they are alike. They share the same aspirations, the same smiles, and unfortunately the same fears. But life resembles nothing so much as the Way of the Cross with each of us carrying our individual burdens, but moving all the while toward the greater common good."

Frederick Ritts Wray, 20, of Altoona, Pa., drowned (May 28) while swimming at Fregene beach near Rome. He would have left the following day to sail home and was to be met by his parents in New York.

Tragedy struck within minutes after about 200 students at Loyola's third programmonth Loyola's third year program at the Civis International Student Center in Rome arrived at the Tyrannian Sea beach. Heading the signs about dangerous currents, Wray and a companion, Carl Lund of Chicago, had decided only to wade in the water. But the current swept both out to sea.

Lund managed to reach the shore again, but efforts by students, a lifeguard and rescue helicopters failed to recover the body of Wray.

Though most of Loyola's students are Catholics, Wray was a member of the Church of Christ. He held the post of national chairman of that church's youth section.

According to the Loyola extension director, Father John Felice, S.J., he was "one of the



Text and Symbol, Pentecost Sunday

Chile, Testing Area for Democracy

Latin America's traditional political parties have outlived their usefulness. Now on their last lap, they represent only personal power or group interests attempting to defend anachronistic privileges. . . . But in the past few years they have been substituted in a sensible manner by two ideologies with an old European tradition: Marxism and Christian Democracy. These two movements have carried Latin America to the antagonism which currently divides it. The prize is worth open warfare. It consists of a continent with 230,000,000 inhabitants which is a decisive factor in the balance of world power."

The comment comes from "El Popolo," organ of Italy's Christian Democrats, and its acquires added significance from the amazing victory of President Eduardo Frei in last month's elections in Chile.

People were surprised when Frei last September won the presidency by trouncing Salvador Allende, candidate of a coalition of Socialists and Communists. But the commentators quickly downgraded the significance of his success. The so-called Liberals and Conservatives, parties of the upper class, voted for Frei only because they could handle him more easily than they could Allende.

This interpretation was confirmed by subsequent political jousting. Frei had only 23 supporters in the House and one in the Senate, and the Liberals and Conservatives joined in rejecting every piece of legislation which he presented in fulfillment of his election promises.

Even a project to give Chile a decisive voice in the copper industry, worked out with the United States companies that now control it, was rejected.

The Communists were delighted. It was almost as good as having won, perhaps better. Their contention that Christian Democracy was a front for reaction was confirmed. The movement stood to be discredited in all Latin America.

The situation looked hopeless. Congressional elections were slated for March, but under Chile's system only half of the 45-member Senate was due for renewal. It was mathematically impossible for Frei to win control of the Senate, statistically impossible to win the House.

Frei did not compromise. Instead, with increasing urgency he set the house square to the people. "You have your choice between two Lats," he said, "the Marxist Left and the Democratic Left. We are the Democratic Left, Chile wants reform." He would have been satisfied with a response that would show

significant opinion for the Democratic Left, even short of control of the House.

Instead, the people went all the way with him. Refusing statistics, they gave him 82 members, an absolute majority, in the House, 13 in the Senate. "A magnificent vote of confidence for my program of reforms," was how Frei described it. Chile's democratic reforms would now become, he said, "the example of Latin America."

Among the domestic problems which have brought Chile to a point of crisis are a demographic explosion, illiteracy, infant mortality, low industrial production, inadequate agricultural production, and unemployment.

The disparity in the distribution of wealth is extreme. Workers, who form 37.2 per cent of the population, have an annual per capita income of \$125. It works out at about 35 cents a day for food, clothing, housing, health, welfare, recreation and savings. Per capita income of the tiny middle class, less than half of one per cent of the population, is \$400 yearly. The top 12.4 per cent, the traditional upper class, averages \$2,300 per capita annually. This is far from wealth by United States standards. What it demonstrates is the depth of stagnation to which the economy has fallen.

For the first time, the United States is

taking the Christian Democratic movement in Latin America seriously. Frei shows every intention of pursuing an independent foreign policy, but within a framework of support of the U.S. and close friendship with the United States. We for our part have shown sympathy for his objectives and understanding of his positions.

All Latin America is watching the Chilean experiment with intense concern. Already the likelihood of a Christian Democratic victory in Venezuela in the next elections (in 1968) is better than ever.

Elsewhere, however, there will be no landslide. The only country with a substantial vote in recent elections for the Christian Democrats was El Salvador, 30 per cent. Peru's vice-president, Marco Falar, belongs to the party. It has the support of about 7 per cent of the voters in Brazil, 5 in Argentina, 4 each in Uruguay and Panama. It has substantial backing in Bolivia and Dominican Republic, being the third party in both countries.

Support is nominal in Colombia, Costa Rica and Mexico. And the only background in Honduras, Guatemala, Paraguay, Cuba and Nicaragua. Paraguay's dictator takes it so seriously that he has killed twenty of its leaders.

The Catholic
COURIER
Journal
The Newspaper of the Rochester Diocese

Vol. 76 No. 36 Friday, June 4, 1965

MOST REV. JAMES E. KEARNEY, D.D., President

MAIN OFFICE: 50 Chestnut St., Rochester, N.Y. 14604
MEDIUM OFFICE: 117 Johnson Bldg., Lake St. RM 2-5020 or N.Y. 2-5422
ADDITIONAL OFFICES: 100 E. Commerce St. AL 2-4444

Second class postage paid at Rochester, N.Y.
Fourth class postage paid at New York, N.Y.
Published weekly except 1 year subscription in U.S., \$5.00
Authorized under the Act of Congress of March 3, 1879.
Copyright © 1965. Foreign Copyright © 1965

The Catholic
COURIER
JOURNAL
ROCHESTER

2-Week

Vo

Sou

Care to
Good Samar
A Young R
Angelo Cleme
"Health team"
tary medical
Selma commu

Clements, a
ity College of
a career, as a
is working his

ANGEL
lege as a
Strong Memo
He hopes t
of hospital
practical a
nurses, also
who would s
weeks of ju
"medical mi

"Street d
Clements st
give assistan
health facilit
enced hands,
to Selma's h
day nurseries

(Even un
would be ab
the day nur
Clements, ad

"The care
formers care
Navy, got th
given to the
at Monroe (l
last March b

"I heard
Greer detail
describe the
Relief Fund
plains. "An
mainly raisi
poor of Sel
of the pos
help, given
teers with
grounds."

Clements
ect as a den

Scout

Slate

Senec

Third an
for the Fir
Boy Scouts
and explor
faith, will
June 4, 5,
Hovey on
Ovid.

Scouter i
Penn Yan
the retreat
by Arrowth
Eugene Se
by Keseca
ter J. Ab
by Iroquo
Clarence R

Father S
the Capuch
charge of
for the we

Registrat
p.m. on Fr
retreat wil
Sunday, Ju

Scouts v
of Catholi
and who
urged to
sponsored

For

Devotion
will be co
Churches,
Sunday, J
Rochester
Naples.