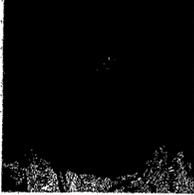


Presbyterians, Catholics 'Search for Fidelity to Gospel'

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Why Are We Different?

Catholics of the Rochester Diocese returning from vacations in other areas of the country or abroad are asking, "How come we don't do things here as they do elsewhere?"

Some of the "things" referred to include ritual differences, ecumenical events, and study weeks on a wide variety of subjects currently under discussion in the Church.

The ritual differences noted in many other areas are altars set up to face the people, laymen reading portions of the Mass texts or acting as commentators at ceremonies, a litany-like prayer after the sermon and processions at the offertory.

Ecumenical events, besides meetings of Catholic theologians with scholars of other denominations, include Protestant or Orthodox clergymen at Catholic rites or ceremonies attended by both Catholics and other Christians to pray for religious unity.

Scores of study weeks in many cities have drawn throngs of people to hear experts on such currently discussed topics as new trends in scripture interpretation, the population problem and family limitation, a Christian response to the world's search for peace, civil rights, and other subjects.

"How come we don't have things like that?" is, therefore, an understandable question.

Father David M. Murphy, recently appointed to the faculty at St. Bernard's Seminary, writes in the August issue of *The Catholic World* magazine that much of the present diversity in such matters "is unnecessarily harmful to good order, peace of mind and intensity of purpose in worship." He calls the present differences from diocese to diocese a "Topsy-like situation" that needs to be reined in.

Actually it's not just Catholics of the Rochester Diocese who can note differences elsewhere.

Most any Catholic of any diocese will notice widespread differences anywhere he goes — Father Murphy cites as examples: some dioceses have all public Masses in English, another diocese requires at least one Sunday Mass to be in English and still another requires each pastor to decide once and for all before last Christmas which Sunday Mass would be in English, which in Latin. There's also the irritating differences in the simple matter of translating the Benedictus hymn Tantum ergo, and even simpler than that — should we say Amen with an Ah or an Ay?

Father Murphy's article is limited to liturgical varieties rampant around the nation — and the varieties are more rampant abroad — but there are equally as deep differences in other areas of church life.

Some dioceses, in a burst of ecumenical generosity, welcome clergy of other denominations to the sanctuary of Catholic churches, others welcome them to a front pew only and some don't particularly welcome them at all. Some dioceses have conducted polls to determine what lay people want the Vatican Council to discuss at its final session this autumn, others have not. Some dioceses have staged extensive educational programs to inform clergy and laity on theological trends in the Church today, others have left such projects up to the initiative of individual priests.

From what we have been able to learn from reading a good share of U.S. diocesan newspapers and from conversations, the Rochester Diocese stands just about midway between either an avant-garde or a rigid unchanging position.

Throughout the Rochester Diocese, English has replaced Latin at Mass and other church rites, new churches have been designed and older churches undergoing redecoration meet the requirements of the new liturgy directives of the Vatican Council. Relationships with Christians of other churches, traditionally cordial are expected to be deepened by the formation of the new Ecumenical Commission of the Diocese. Priests and lay people have scattered across the country to many summer schools during the past several years to gain an insight into theological developments and pastors in this Diocese have been repeatedly encouraged by the Chancery to use sermon-time and other opportunities to lead their people into the new ways of worship and to inform them of other aspects of progress in the Church.

It's a wise captain who refuses to sail faster than his ship. It's a wise farmer who waits until the fruit is ripe before he harvests it. And it's also a lesson from God's world of nature that it takes forty years for Him to make a mighty oak but only a few months for Him to make a squash. If our progress in agglomerations is perhaps not pace-setting for the world, we can take comfort from the fact that it is solidly established.

—Father Henry Atwell

By PAUL W. MCCLUSKEY
Washington — (NC) — Catholics and Presbyterians at their first meeting at the national level figuratively as well as literally rolled up their shirtsleeves and began roughing out draft plans for bringing their two churches closer together.

The initial sketches were no more than outlines. But in a joint statement issued at the conclusion of their meeting, the representatives of the Roman Catholic Church and the United Presbyterian Church in the U.S.A. said that their future talks will focus on "a joint exploration of the theme of reform and renewal as a continuing process in the life of the Church and its people."

They agreed that their "future association will involve doctrine, worship, and social action, in an ongoing search for fidelity to the Gospel of Christ."

The July 27 day-long meeting, held at the Georgetown Presbyterian Church here was marked by the same spirit of cordiality and frankness evidenced at meetings earlier this summer between other delegations appointed by the Catholic Bishops' Commission for Ecumenical Affairs and representatives of the Episcopal Church and of the major Lutheran churches in the United States.

The head of the Catholic delegation, Bishop Ernest L. Unterkoefler of Charleston, said at a news conference following the encounter that it had "met with my highest expectations." He said that the first session brought about "a bond of friendship and a bond of unity which augurs well for future meetings."

Richard L. Davies of Washington, Presbyterian layman who is chairman of his church's Committee for Ecumenical Relations headed the United Presbyterian Church delegation, also voiced his "greatest enthusiasm" over "the fellowship of our worship together and our relations."

Bishop Unterkoefler, who is chairman of the subcommission for talks with Presbyterians of the bishops' ecumenical commission, announced that a steering committee had been set up and asked "to meet within a month" to map out agenda and a date for the next meeting. He said the next full meeting will probably take place in November.

The meeting opened and closed with devotional services in the classically simple chapel of Georgetown's Presbyterian Church, with Catholic and Presbyterian clergy and laity alternating respectively in offering prayers and reading from the Bible.

At the first service, Bishop Unterkoefler recited prayer invoking the guidance of the Holy Spirit, and then led in the joint recitation of the Lord's Prayer, with the inclusion of the final doxology commonly used by Protestants. There were fewer than two dozen participants but they so raised their voices in the singing of the hymns chosen from the Presbyterian hymnal — "Praise Ye the Lord, the Almighty, the King of creation," and "Holy, Holy, Holy, Lord God Almighty" — that their prayer resounded throughout the parish complex.

Filling in as organist for the hymns was the Rev. Robert McAfee Brown, professor of religion at Stanford (Calif.) University and an observer-delegate of the World Presbyterian Alliance at the 1963 session of the Vatican Council. Dr. Brown said at the news conference that the field of social action "emerged as a major theme in the course of the day."

He said that "the thrust of the Church in our day is to go out into the world . . . to listen to what is being said to us from outside the Church." But he said that in the past the Church has often "failed to be involved where it should have been." A significant area of this past neglect, said Dr. Brown, is the field of racial justice, where the churches "are a little Johnny-come-lately."

Msr. Henry G. Beck, professor of church history at Immaculate Conception Seminary, Darlington, N.J., and pastor of Sacred Heart parish in Lyndhurst, N.J. — who with Dr. Brown drew up the joint statement at the conclusion of the meeting — said that "the Cath-

olic participants would go along 100%" with Dr. Brown's assessment of church belatedness in giving vital Christian witness for racial justice.

Msr. Beck also upheld Dr. Brown's point on "the focus both Catholic and Presbyterian now have in the theme of reform and renewal." The priest of the Newark archdiocese said that "Catholics have been thought of as people unable to envision ongoing reform." But, he said, the Vatican Council has brought out the fact that "the human element in the Church is in need of constant renewal."

On the United Presbyterian Church side at this first conversation were five ministers and five lay people, including three women. The Catholic delegation of 10 included two laymen and one woman — Margaret Mealey of Washington, executive director of the National Council of Catholic Women.

The meeting also had ecumenical overtones within the Calvinist heritage. The chief executive officers of the two Presbyterian churches next in size to the United Presbyterian Church attended the meeting as individual observers. They are the Rev. James A. Millard, Jr., of Atlanta, stated clerk of the Presbyterian Church in the U.S. — the "Southern" group which split off from the "Northern" Presbyterians at the start of the Civil War — and the Rev. Marion de Velder of New York.

stated clerk of the Reformed Church in America and chairman of the North American Area of the World Alliance of Reformed Churches.

The United Presbyterian Church counts 2.5 million adult members, while the Presbyterian Church in the U.S. has about 940,000 and the Reformed Church in America almost 230,000.

The Rev. Eugene Carson Blake of Philadelphia, stated clerk of the United Presbyterian Church, and the Rev. Roswell P. Barnes of Wyomissing, Pa., former executive secretary of the U.S. Conference for the World Council of Churches, are both expected to take part in future meetings.

The Bishops' commission also appointed Father George A. Tavard, A.A., chairman of the theology department of Mount Mercy College, Pittsburgh, to the standing group for talks with Presbyterians. Father Tavard was unable to attend the initial meeting.

The way for the meeting at Georgetown Presbyterian was paved both by the Decree on Ecumenism enacted by the Vatican council last November and by the statement on relationships with Roman Catholics adopted by the 177th General Assembly of the United Presbyterian Church in Columbus, Ohio, last May. That statement said that Presbyterians should "listen to receive what God in His Providence would give

them through the insight and experience of their brothers of the Roman Catholic Church, and in gratitude and sincerity share with their brethren what God has entrusted to the Reformed tradition."

The General Assembly not only urged Presbyterians to study their own doctrinal positions in preparation for the "ecumenical dialogue" with Roman Catholics, but also commended "to the attention of Presbyterians two documents from the Second Vatican Council, *De Ecclesia* (The Constitution on the Church) and *De Ecumenismo* (Decree on Ecumenism)."

The Catholic- Presbyterian joint statement was not as specific as the earlier guideline for United Presbyterians. According to one participant, it was kept general in tone purposely so as to await the outcome of Vatican II, especially the council document on the Church in the modern world, which is expected to deal with such problems as nuclear warfare, the population explosion, human rights and poverty.

Following is the text of the joint statement:

We have met today as fellow Christians, conscious both of the unity of Christ that we enjoy by virtue of a common Baptism, and of the disunity as churches to which we have all contributed and for which we ask forgiveness of God and of one another.

Symposium Held with Jews, Moslems

Belmont, Cal. — (RNS) — In addition to conferences on religion and race, religion and peace and religion and poverty, the time is approaching for a "conference on religion and religion." It was stated here.

The remark was made during a unique symposium which brought together scholars of Judaism, Christianity and Islam to explore the common bond of the concept of God in each of the "religions of Abraham."

Held at the College of Notre Dame, the symposium was sponsored by the Roman Catholic institution and the Junipero Serra Bookshop of San Francisco. Major addresses were presented by Dr. Charles Long, professor of comparative religion at the University of Chicago; Imam Mohammed Abdul Wahid of the Islamic Center of San Francisco; Rabbi Joseph Glaser, regional director of the Union of American Hebrew Congregations, and Sister Marie Augusta Neal, a sociologist from Emmanuel College, in Boston, Mass.

Other speakers and participants included Daniel Callahan, associate editor of the *Commonweal*, national Catholic weekly edited by Laymen; Dr. William Gleibsch, associate professor of religion at Stanford University, Palo Alto, Cal., and the Rev. Steven Katsaris, pastor of the Greek Orthodox Church of the Holy Cross in Belmont.

Father Paul R. Purta, S.S., rector of St. Patrick's Roman Catholic Seminary in Menlo Park, Cal., was theological coordinator for the symposium.

In his opening address, Dr. Long declared that representatives of the major religions "must have a willingness to admit we . . . have shortcomings."

"We sometimes exhibit the idea," he said, "that because we have faith, our responsibilities to the world are somehow lessened. Abraham, the father of all believers, had a willingness to disobey the ethical. It is time now for man to cut himself out of the past and make himself available for the experience of a 'new reality.'"

Discussing the key symposium question — man's recognition of the revelation of God — Dr. Long stated that "although God is one, He has a specific mode of revealing Himself to man . . ."

"It is the preciseness of the 'religions of Abraham' in defining this revelation, both within and without, he continued, "which is the greatest cause of

tensions between religions today."

Imam Mohammed noted in his address on the Islamic concept of God that the Koran accepts an unequivocal language the universality of Divine Revelation.

God, as the author of all existence, he said, "has not only given to the whole creation its means of nourishment but has also bestowed and ordained for each a sphere of capacity and within that capacity provided the means by which it continues to attain, gradually, to its goal of perfection."

In his address on the Judaic concept of God, Rabbi Glaser pointed out that Judaism has defined God in terms of man's experience and relationship with Him while at the same time, resisting dogmatic theology.

The rabbi noted that although Jewish history is marked by a great liberality toward unorthodox opinions, a "confrontation" with Christianity is in-

evitable over the question of monotheism.

"For the Jewish people," he said, "the Incarnation is a denial of monotheism. We have not said much or written much on this subject since we are ever conscious of past history, but in any effort to bring about relaxation of theological tensions this question will have to be discussed."

Rabbi Glaser said that to the Jewish mind Christianity, stemming from the Incarnation, is often equated to a great extent with idolatry and superstition and tends to diminish the sense of awe inspiring transcendence of God.

Later, Father Purta confessed to feeling "quite angry" with Rabbi Glaser's address. "I was at first angry and then ultimately grateful," he told the audience. "I now wish to thank Rabbi Glaser publicly for a chastening experience."

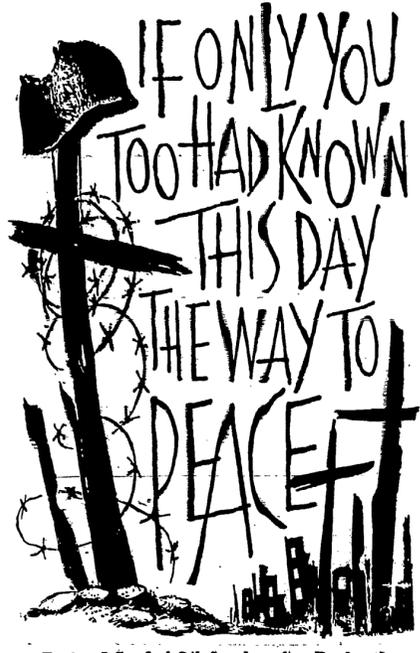
Father Purta said that Christians have something in their own behavior to examine, and something of value to learn

Our consultation has included both clergy and laity of the Roman Catholic and United Presbyterian Churches, as an expression of the belief we share in common in the priesthood of all the faithful.

Our purpose today has not been to arrive at premature conclusions but to clarify the direction our future meetings should take. We have discovered two clear types of concerns, one focusing on theological issues that should involve us as separated Christians, the other focusing on the common task we face together as believers bearing witness to Christ before all mankind. We are sure that these concerns must not be separated from one another.

We have decided that the particular thrust of our discussion will be a joint exploration of the theme of reform and renewal as a continuing process in the life of the Church and its people. By this we hope to highlight not only man's role but also the role of the Holy Spirit, and to search for signs of His activity within the Church; within our separate and common worship, and in a fresh encounter with what He is saying to us through the voice of the secular world.

For this purpose we envision that our future association will involve doctrine, worship, and social action, in an ongoing search for fidelity to the Gospel of Christ.



Text and Symbol, 9th Sunday after Pentecost

Regional Forces Undermine UN?

By GARY McEON

Triumphalism was notably absent from the recent celebrations of the twentieth anniversary of the founding of the United Nations. It was more like a meeting around a sick bed, a meeting at which estranged relatives berated each other for causing the illness, and at which the doctors urged mutually incompatible remedies.

One of the reasons for the gloom about the UN, as Secretary General U Thant has pointed out, is the proposal for permanent-international-police forces "not under UN control. The idea obviously arose from the decision to soften the impact of the United States landings in Santo Domingo by bringing in troops from some Latin American countries and putting the occupation forces under the command of the Organization of American States. It was formally developed by President Johnson in an address at Baylor University.

Whatever theoretic merit the proposal might enjoy, it would seem to come up against one concrete fact. It is in clear

violation of the Charter of the United Nations. And while the Charter is not so sacred as to be incapable of amendment, there does not seem to be the slightest possibility of getting the member nations together even to discuss Charter revision.

The Charter, it is true, approves of regional arrangements or agencies whose object is to encourage peaceful settlement of local disputes, and to help maintain international peace and security. It immediately adds, however, that "no enforcement action shall be taken under regional arrangements or by regional agencies without the authorization of the Security Council."

There is just one exception to this provision, and it is worth noting. Remembering the unhappy experience of the League of Nations, the authors of the Charter stipulated in Article 109 that problems arising out of World War II were outside the jurisdiction of the UN and were reserved for the Big Four among the victors. This is noteworthy because the Big Four have not yet agreed

on peace terms, nor is there much sign of their doing so. It is one reason why the UN cannot keep the peace. There is no peace to keep.

The formation and maintenance of regional police forces is not forbidden. But they cannot take action without prior approval of the Security Council. And the entire Johnson argument hinges on this point. He wanted a force that could be pressed rapidly into action in spite of the veto to be anticipated in the Security Council.

Quite apart from the legal issues, however, it seems to me that there is one weighty argument against the proliferation of "regional police forces" authorized to act without reference to the United Nations. We can assume that a regional force in which the United States was the dominant power would not be used for purposes contrary to justice. But what about the other regional forces which would undoubtedly be formed, if the principle was generally accepted?

When Russian tanks overwhelmed Hungary less than ten years ago, it was at

least perfectly clear that the action was in violation of the UN Charter, and the United Nations went on record as condemning the outrage. Soviet Russia at the head of a "regional police force" could repeat its action without even that danger. And what would stop Red China from forming its own regional police force in South East Asia? And Nasser in the Arab World?

An even more concrete argument, it seems to me, has been overlooked by those urging a force under the control of the Organization of American States. This organization cannot be counted on to move swiftly and decisively in the kind of emergency which President Johnson had in mind. The major Latin American states were opposed to our intervention in Santo Domingo, and that included even firmly anti-Communist governments like those of Venezuela and Chile.

The outlook, as I see it, is for ever greater resistance to United States initiatives on the part of the other American states. This leaves us with the choice of working through the United Nations or going it alone.

The Catholic
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THE NEWSPAPER
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