

Presbyterians See Unity as Including Variety



Text, Symbol, 11th Sunday after Pentecost.

In Quest for Justice

Has Rochester Been Stagnant?

Rochesterians read about Los Angeles this past week and remembered a year ago.

Jesuit seminarian Raymond A. Schroth, who was a member of the McQuaid Jesuit High School faculty last year and now on the staff of the Jesuit weekly magazine, *America*, describes in the magazine's current issue his "Return to Rochester One Year After..."

His article is a neat survey of what has — and hasn't been done since "the inner city's Negro ghetto exploded in four days of looting and violence" in late July of 1964.

A report just published in *Transaction* magazine by sociologist Dean Harper, of the University of Rochester, maintains that by and large the city has done nothing since the riots. His survey shows the white community generally unaware of the Negro's suffering, unsympathetic toward his grievances and unchanged by the historic weekend of violence.

Mr. Schroth's own investigations refute the charge that "nothing" has been done in the past year. He cites the return of Lapola Abiford, local Negro athlete, to be deputy director of public safety under Harper Sibley, Jr., and his two major projects — training police in public relations and getting troublesome teenagers into camps where they can develop a sense of responsibility.

Mrs. Constance Mitchell, a Negro and a Catholic, told Mr. Schroth of widespread white middle class support in her bid for a City Council position — which indicates whites are not as totally "unsympathetic" as Dean Harper indicates.

The America article then chronicles the invitation of the Rochester Council of Churches to Saul Alinsky to bring his Industrial Areas Foundation to Rochester to organize the Negro community so it can speak "with one voice." Alinsky is described as "an elemental charismatic force, a pragmatic, secular messianic figure." Mr. Schroth describes the ensuing controversy whether "an outsider" should be brought in for such a job.

More than 120 organizations, including the Catholic Interracial Council and other Catholic groups, attended the Alinsky guided convention in June which set up FIGHT (Freedom, Integration, God, Honor — Today), an organization headed by 31 year old Negro minister Rev. Franklin Florence.

The Schroth report describes this clergyman as "the one great personal source of stability in an atmosphere of potential panic."

"The Catholic leader most respected by the Negro community," says Schroth in his article, "is Rev. Robert Kröckel, of the Catholic Interracial Council."

One recurrent theme, however, in conversations with Negroes, Mr. Schroth reports, is "the alleged failure of the churches to lead in the fight for racial justice" — despite the Protestant churches \$100,000 investment in the Alinsky project and the Catholic parish churches expansion of educational and social programs in the inner-city bolstered by a \$21,000 allotment from the Diocese.

It is simply a case of the churches' efforts—brave and generous as they are being dwarfed by the multiple and massive agony of the ghetto.

Gains have been made nonetheless, not least being the increasing awareness of Bishop Kearney's statement that "slow justice is no justice" and the consequent conviction that though the goal is still a long way in the distance it's at least now in sight.

So the outlook is not all bleak, "there are good signs," says the America article, and one of the most hopeful is the just formed "Friends of FIGHT" — a group, as Schroth describes it, "of highly respected white professional men — ministers, Protestant and Catholic laymen, Jews — who are willing to give their time and risk their reputations to support this controversial experiment. . . . If their spirit is — or is to become — typical of Rochester, the city of flowers and music on Lake Ontario will never be known as 'Smugtown' again."

(This is one in a series of interviews with leaders of the principal Non-Catholic Christian churches in the United States dealing with their part of Christian unity and the status of their churches in the age of religious renewal.)

(N.C.W.C. News Service)

Philadelphia — The aim of Christian unity, according to the chief executive officer of the United Presbyterian Church in the U.S.A., should not be the absorption of one church by another or an understanding based on minimal agreements. Rather it should be an "ultimate organic union" founded on "mutual enrichment."

These are the opinions of the Rev. Eugene Carson Blake, stated clerk since 1951 of the world's largest Presbyterian body and the originator of a proposal which some day may result in a historic merger of American Protestant and Episcopal churches.

It was in December, 1960, during a sermon in Grace cathedral in San Francisco, that Dr. Blake first suggested a plan of union which now embraces the Protestant Episcopal church, the Methodist church, the United Church of Christ, the Christian Churches (Disciples), the Evangelical United Brethren Church and his own Presbyterian church. A joint conference has met several times since then to work out the plan.

His interest in the Protestant merger reflects his concern for the movement which may eventually embrace all Christian bodies.

"The basis of unity," he said during an interview here, "is in the relation of that community to Jesus Christ, its Head. This, of course, implies unity of doctrine, but not without its variety of expression."

"Unity and uniformity should not be confused."

"It implies secondary unity of organization and authority in our understanding and hope that this authority ultimately would be from Christ expressed through all the people and through the officers and chosen in various democratic processes."

Dr. Blake's reference to equality under Christ and the democratic selection of officers reflect a profound Presbyterian outlook which has its roots in the creation of this Christian community by John Calvin in the 16th century.

Calvin in Geneva, Switzerland, and other reformers in Scotland desired a church in which the equality of all members flowed from the common priesthood of believers. God, they declared, is free to offer His grace to man apart from any intermediary. They placed great emphasis on the freedom and sufficiency of God's word in the Scriptures.

"The natural consequence of such a doctrinal stance," said the Rev. Lewis Mudge, associated professor of religion at Amherst College in Massachusetts, "is a strong social consciousness — a belief that God works His will through many secular agencies as well as through the church, and a belief that the ecclesiastical and civil realms must not be confused."

The Rev. Mr. Mudge, who is secretary of the department of

Prelate Grooms Protestants

San Juan — (NC) — Archbishop Luis Aponte of San Juan has asked Catholics here to pray for the success of the world convention of the Disciples of Christ meeting here.

In a prepared statement, the archbishop welcomed delegates, noting the ecumenical concern reflected in their meeting.

"We feel hopeful," he said, "that the Lord of both Catholics and Protestants will enlighten and guide us toward greater mutual understanding."

"If convictions of faith separate us, this should not exclude unity in charity," he said. "We ask the Catholic faithful that, in their prayers, they remember with special emphasis the internal ecumenical success of this convention of the Disciples of Christ," he wrote.

theology of the World Presbyterian Alliance, said it is difficult to determine how much Presbyterian belief differs from that of the Roman Catholic Church.

"Although there are important verbal differences," he said, "we are discovering today that there are agreements concealed within the disagreements, and that there may be 'disagreements concealed within the agreements.'"

"There is a large measure of agreement with the teachings of the Catholic Church simply because the Presbyterian church regards herself as 'catholic' and knows herself to share both history and tradition with her Roman Catholic brothers. We even read today that Hans Kueng believes that Karl Barth and the Council of Trent are really in agreement on the doctrine of grace."

"It is not possible, therefore, to check off 'items' of doctrine on which we agree, but the way is open to dialogue on the basis of a very large degree of sharing over the whole range of doctrinal issues."

Like the Lutherans, Presbyterians hold to two sacraments: baptism, using the Trinitarian formula, and the Lord's Supper. "It should be understood," said Dr. Blake, "that the Presbyterian church in this country has followed the Calvinist rather than the Zwinglian tradition with regard to the sacraments. That is to say, God acts in them really spiritually, not merely symbolically."

There are some obvious issues over which Catholics and Presbyterians disagree. Among these are the place of the Virgin Mary, the status of clergy and hierarchy, the Eucharist and the doctrine of grace. Underlying these are more general questions such as the relationship



DR. BLAKE no more caricaturing
ship of Scripture and tradition, the nature of the Church and the use of certain philosophies to construct doctrine.

All of these differences, from a Presbyterian point of view, are open for discussion, possibly with the exception of Mary. The issue of Mary, said the Rev. Mr. Mudge, "seems to Presbyterians to be a foreign growth in the body of Christian doctrine."

Presbyterians are currently going through a reassessment of their own statements of belief. The general assembly of the 3.3 million-member United Presbyterian Church gave preliminary approval in May to a revised Confession which would go into effect in 1967. It would be the first new statement of faith since the Westminster (England) Confession of 1647 which gave British Presbyterians — and most of their Amer-

ican descendants — a character distinguishable from the church's continental heritage.

Said Dr. Blake: "Our church has begun a constitutional process which, if followed through by the general assembly and the presbyteries acting in the amending constitutional procedure, will take away the central dependence of our church upon the Westminster standards and rather have us historically dependent upon the whole confessional tradition of our church."

There are reports that some Presbyterians are unhappy with the proposed change, feeling that it might undermine traditional interpretation of Scripture. Dr. Blake believes it will clarify Scriptural authority.

"There has been in the past a dependence upon a doctrine of inspiration which led to a false literalism among some Presbyterians in interpreting the Scriptures," he said. "The hope is that the new confessional position will make it clear that the Scriptures are the authority for our church, but that their authority is in the Word of God (Christ) as witnessed to in the word of God (Scripture)."

Dr. Blake listed three other areas in which religious renewal has touched his church. First, there is increased concern for the ministry of the laity and for the place of the laity in the life of the church. There is an organizational revival for considering new church structures. Finally there is a liturgical revival that has already borne some fruit.

The Liturgical Committee of the United Presbyterian Church is readying a provisional Book of Common Worship for publication this fall. The book would be in use until 1970 when another book containing services,

prayers and hymns will replace the existing hymnal and Book of Common Worship.

Dr. Blake is a member of the Presbyterian delegation which held its first formal ecumenical dialogue with representatives of the U.S. Catholic Bishops' Commission on Ecumenical Affairs last month. He said he believed the growing dialogue between Catholics and Protestants has been due largely to the Second Vatican Council.

It has resulted, he said, in new avenues of social and apostolic cooperation all over the world, in a new spirit of frankness which has opened up old taboos such as family planning, and in formal dialogue and common prayer which bring understanding.

"For centuries," he said, "the Roman Catholic Church and the Presbyterian churches have been caricaturing the other's positions theologically and ecclesiastically. These old myths are now giving way to an honest understanding of where differences lie."

It may be a long time before Catholics and Presbyterians can approach the organic union Dr. Blake visualizes and has worked so hard to achieve among Protestant churches. In the meantime they will continue to increase areas of cooperation and discussion so as to give witness to their common religious heritage, in Dr. Blake's view.

"This organic unity should not be thought of in terms of alternative to cooperation of the present divided communion," he noted. "The unity of the Church of Jesus Christ is given by Jesus Christ Himself. It is the task of all churches that would be loyal to their Head to manifest that unity to the world so that the world may believe."

N.Y. Cardinal's Plea to Christians

'Stand Together Rather Than Apart'

Toronto — (RNS) — Cardinal Spellman of New York said here that it is a "practical certainty" that the final session of Vatican II will result in the promulgation of "important declarations" that will "fulfill and implement" the Decree on Ecumenism.

Speaking before the annual convention dinner of the Fraternal Order of Eagles, Cardinal Spellman said:

"The Declaration on Religious Liberty, the Declaration on the Jews and other non-Christian peoples, the Constitution on the Church in the Modern World — all these momentous subjects should and will contribute immensely to the spirit and practice of ecumenism."

Cardinal Spellman devoted much of his talk to the ecumenical movement.

"Ecumenism has no precise timetable," he told the Eagles. "Neither does it have any slightest guarantee of immunity from setbacks."

The move toward Christian unity will not be an easy one, according to the Archbishop of New York. "There are undoubtedly innumerable questions of policy and procedure — some foreseeable, others not — which each church and even each believer will have to face in the days and years ahead."

All Christians, he said, must "begin the most serious efforts to fulfill all the implications of that life of brotherly love which our faith in God demands."

"We must begin to beg the pardon of other believers for our offenses against them and to forgive fully from our hearts those who have trespassed against us," Cardinal Spellman said. "We must begin seriously to listen, candidly to learn and sympathetically to understand the different views of our friends and brothers."

"I am convinced," he said, "that ecumenism is a spirit and a movement thoroughly harmonious with the ideals of our nations; that our countrymen have much to contribute to it and can richly profit from it."

"I feel confident," he told the Eagles, "that in the years to come each of you will cherish and foster the spirit of the ecumenical movement — for the glory of God, for strengthening the bonds of our brotherhood, and ultimately for the peace and happiness of all men everywhere."

basic and undeniable differences, what they hold in common — their brotherhood as God's children — is far more important," the Cardinal stated.

"One step in this process has been the gradual but perceptible loss of interest in establishing guilt or innocence in connection with events of history now long past. Undoubtedly, for all the Christian Churches the fact of a divided Christendom has been a bitter reality. And perhaps it is humanly quite understandable that so much effort has been expended through the centuries in attempting to fix the blame for our tragic divisions. Yet this attempt has itself been a perennial factor constantly aggravating and hardening the very division that all parties are sincerely anxious to bridge."

"Pope John XXIII ended it with his usual candor and charm in 1961 when addressing a group of Protestant ministers. 'We do not wish to put anyone in history on trial,' said the Holy Father. 'We shall not seek to establish who was right and who was wrong. Responsibility is divided. We only wish to say: let us come together, let us make an end to our divisions.'"

"These words are typical of the present new age in relations among the churches. The sincerity of the appeal for unity, the warmth of respect and concern in each phrase, the admission of a Catholic share of responsibility for the present disunity, the clear implication that the only guilt worthy of concern is the guilt we all have for continuing our disastrous divisions — these qualities of Pope John's words have evoked warm response among all Christian people and have helped give new dimensions to the title 'separated brothers,' and now so prominent in the vocabulary of all Christians."

"In the past," Cardinal Spellman said, "our separation has been obscured and, in practice, often weakened our brotherhood. This has produced a climate of hostility and competitiveness which

has often been a source of wounding and scandal. It has also — and I think this is a highly important fact to ponder — hindered and weakened the efforts of Christians to serve and help their fellowmen because in all too many instances, our energies were dissipated through preoccupation with our separateness."

"Brothers, however much and however long separated, we remain brothers, children of the same Father, sharing the same life and essentially dedicated to the same goals," Cardinal Spellman emphasized.

"We wish — full respect for each individual conscience and without compromising anyone's deeply cherished convictions — to pray together to our Father in heaven and beg the abiding presence and strength of His Spirit among us all to help heal our divisions. We wish to work together as brothers to help and comfort all our fellowmen; to be increasingly and in very truth 'light of the world' and 'salt of the earth.'"

"It is this spirit, I believe, that is especially characteristic of religious people today in America and Canada. It is for this movement, with its vast potential for the betterment of our world under God's law, that I would tonight invite your reflection, your prayerful interest, your dedicated efforts."

Ecumenical
Help for Poor

Niederaltich — (NC) — Catholic, Protestant and Orthodox Christians meeting at the Ecumenical Institute of the Benedictine abbey of Niederaltich agreed to help the world's poor by the creation of a "circle of friends for ecumenical fraternal service."

Participants from the United States, Germany, France, Austria, Italy, the Netherlands, Denmark and Sweden discussed the possibility of joint church action to help the poor.

"Our schools

Brazil Bishop Challenges Government Policy

BY GARY MacROIN

A Brazilian bishop took a very unusual step recently. He issued an open letter to the President of the Republic signed by himself, his two vicars-general, his 17 pastors, the seminary rector and the chaplain of the Young Christian Workers.

The document explained why only the clergy signed. "Deliberately, we decided not to ask for signatures of leaders of the working classes, those engaged in production, liberals and students. We feared to expose them to the risk of persecution at the hands of elements closely allied to the government."

"I find it strange that I have seen no reference to this document, published last May 20 in the Sao Paulo edition of 'Ultima Hora,' in either the general or the Catholic press of this country. The omission in the Catholic press is all the stranger, because the letter raises a basic moral issue, and the decision affects the direction to be taken by the nation which counts more Catholics among its citizens than any other in the world."

San'Andra, the diocese of Bishop Jorge Marcos de Oliveira, is close to Sao Paulo and part of the same heavily industrialized region. In 15 years, its economic and financial policies of the government, designed to check inflation and build a sound economy in Brazil. A laudable purpose, certainly. Yet it is precisely this policy that the bishop challenges.

"They try to build a new political, economic and social situation on unemployment, hunger, despair, and the death of the worker," he wrote. "In the past, the worker spent his life just to get food for his family, but now he cannot do even that."

Unemployment is critical in the whole country and weighs particularly on San'Andra, according to the letter. The automobile industry has cut production by more than 50 per cent, and the thousands laid off have no hope of any kind of job. They are literally starving, many eating once a day. The priests say Sunday Mass have grown used to the sound of falling bodies as 'undemocratized' men, women and children faint while they pray.

Is economic progress all that important, the bishop asks. It is, as I said, a basic question. And, curiously enough, I think many people in this country would give diametrically opposite answers, depending on the context in which it is posed. If you ask whether such sacrifice of people is necessary in order to protect "free enterprise" and halt inflation, they will say that it is too bad but there is no alternative. If, however, you ask whether the Communists were justified in sacrificing a generation for the tremendous economic progress Soviet Russia has achieved, they will answer definitely not.

Dom Jorge does not make this distinction. Economic systems are made for man, he roundly affirms, not man for economic systems. In defense of his stand, he cites Leo XIII, Pius XI, Pius XII and John XXIII. These popes have insisted that every human has a right to what he needs to live a human life, and the state has the obligation to supply those who through no fault of their own lack these necessities.

What would happen if the number of the destitute unemployed increased to the

point where the state could not fulfill this duty? The bishop does not raise this issue, but presumably the principle that no one is bound to perform the impossible would apply.

What is clear from the context is that he believes that deliberate, well-intentioned but mistaken policies of the state are placing a burden on those who cannot bear it for the advantage of others better circumstances to endure sacrifice. It seems to me more and more obvious that this fact is exactly what Brazil's military government with the approval and encouragement of United States government and business, is doing.

That policy is wrong and immoral, the bishop and his clergy conclude, and if continued, it will bring its own punishment. This crisis is becoming more acute. A climate of revolt and despair is being created and progressively spread through the non-privileged classes. We have learned to love Brazil and its children, but for how long is General Hunger going to wait before he gives the order for civil war?

The Catholic
COURIER
Journal

Vol. 76 No. 47 Friday, August 20, 1965

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Second class postage paid at Rochester, N.Y.
Single copy 15¢; 1 year subscription in U.S., \$5.00
As required under the Act of Congress of March 3, 1879.
Canada \$5.10; Foreign Countries \$6.75



Friday, August 20, 1965

MEN AT planning / Superintendent.

Educational

Feeling



INTERVIEW of the res S.S.N.D., on work at the largest teach Diocese sch

Ratio Nuns

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This Septem 58% of the cl will be sisters, teachers, accor Schol Superin M. Roche.

"The trend growth in the teachers," said commenting t ago, there wa teacher to ev the diocesan so Concern of s this trend to teachers woul Catholicity of schools, is "q the school staid.

"Our schools

Classroom Limit Set At 45

Maximum re metary school September will direction of B

There will st larger, becau than 45 wou into effect, ar be dropped. However, the l striven for b new students f when vacanc transfers.

As for Grad limit will be st as of this Sep

Regretting dems will not the more c schools, dioc ant-of-school M. Roche has "We must steps to main education that tic to those schools."