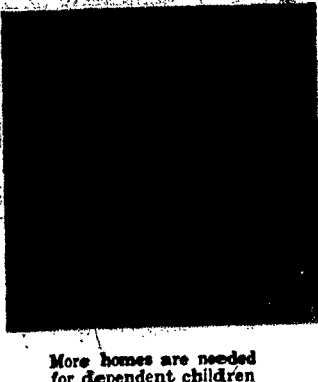


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At Council's Opening

Why Ancient Relics In Modern World?

Pope Paul, with what is now his expected flair for the dramatic, will open the fourth and final session of the Vatican Council with a rite redolent of medieval Rome.

He will lead a penitential procession through the streets of the Eternal City from the Church of the Holy Cross—considered since the collapse of the Crusades as a substitute Jerusalem—to the nearby Church of St. John Lateran with its Latin inscription "omnium urbis et orbis ecclesiarum mater et caput"—mother and head of all churches in the city and in the world," the cathedral of Rome.

In the Lateran museum next to the cathedral is an ancient mosaic found over a century ago and dating back to the days of the emperors. It pictures the unswept floor of a dining room after the party is over.

The symbol seems obvious. This autumn's Council session is to be somewhat of a sweeping-up affair. The topics have been discussed and the documents written. The world's Catholic bishops have only to vote their final decisions.

The hazard that they can make the wrong decisions is evident from the Pope's urgent plea to Catholics—and all Christians—to launch the final session with a worldwide day of prayer and penance.

Pope Paul, in his characteristic effort to be the conciliator—somewhat like President Johnson in his concern for a consensus rather than merely a victory—wants the Church to hold on to its customs rooted in bygone ages while at the same time effectively plunging itself into the present day world which, he said, is "so rightly proud of its achievements in knowledge and progress, of bold discoveries and scientific experiments, of successes in the social and political spheres."

This blending of religious piety and human genius is dramatized in the very places the Pope has chosen for the Council's opening day ceremonies.

Carrying relics in procession and venerating them, although not a frequent devotion in the United States, was once immensely popular in Europe.

The Holy Cross Church in Rome has a most unusual collection of relics. The list includes three pieces of the Saviour's cross, the Hebrew-Greek-Latin title written by Pilate for the cross, one of the nails by which our Lord was crucified, two thorns from His crown of thorns, the finger of St. Thomas the Apostle which touched the wound in the side of the risen Lord, one of the silver coins paid Judas for betraying Christ, the cord with which Christ was tied to the cross, the sponge which was soaked in the vinegar and given Him to drink, a piece of the seamless robe He wore, a portion of the veil and some of the hair of the Blessed Virgin Mary, some earth from Golgotha saturated with our Lord's blood, a phial of the milk of our Lady, a phial of the Lord's blood, some of the manna which God rained down on the Israelites in their trek to the promised land fifteen centuries before Christ was born, part of the head of St. John the Baptist and a tooth of St. Peter.

The Church of St. John Lateran has a similar remarkable collection of relics—including the heads of St. Peter and St. Paul and the altar where St. Peter used to say Mass.

How historically authentic all these items are has been questioned but there is no doubt that they inspired the construction of churches whose size and splendor make even a casual visitor today marvel at the faith which must have inspired their builders.

While the Pope and his bishops kneel for the concluding portion of their penance rite, a symbol of the other aspect of the Church's life will stand nearby, a statue of the Greek dramatist Sophocles.

"It portrays the self-reliance born of genius, the unuffled dignity of perfect manhood," say the guide books. "The grandeur of design, the easy attitude and noble symmetry of the figure, the broad and lofty forehead, the gentle and imaginative eye, the firm cheek, the earnest but benevolent mouth—all complete the picture of a man who has attained the zenith of human excellence and happiness."

Simple faith and total humanity—these are the ingredients Pope Paul wants to forge into a new mold to shape Catholics in the final decades of the twentieth century. Even to attempt such alchemy is itself an achievement.

—Father Henry Atwell

Latin American

Massive Poverty Balks Mission Progress

Huntington, Ind. — (RNS)—The interdependence between religious conditions and the social and economic situation in Latin America is "absolute" and "from both angles, the picture is grim," according to a Roman Catholic bishop writing in the Aug. 22 issue of Our Sunday Visitor, national Catholic ecumenical weekly published here.

Bishop Joseph M. Marling, C.P.S.S. of Jefferson City, Mo., said that "historical factors have contributed much to the present plight" of Latin America but "the sad economic state of the people must bear the great blame."

"Religion simply cannot flourish," he added, "where misery and utter destitution hold sway."

Bishop Marling, as U.S. provincial superior of the Congregation of Precious Blood 20 years ago, launched the order's mission activity in Peru. His article constituted a report on a recent, extensive tour of South America, where he visited 11 Jefferson City diocesan priests he had released for mission work.

In analyzing the situation, Bishop Marling said "it is necessary only to point out that contemporary progress is measured largely in terms of industrialization and from this standpoint, Latin America is probably 75 years behind the times."

Latin America, he said, "is chiefly a supplier of raw ma-

terials, whose value is always at the mercy of world markets, and which can never balance the industrial imports that are always rising in price."

As a consequence, "wealth is continually drained away" and "Latin America is constantly becoming poorer."

Bishop Marling described the Alliance for Progress as a "superior" method of U.S. assistance to Latin America, stressing that the Alliance "rests upon the solid principle of self-help and not of give-away or hand-out."

But he said that Latins are critical of some aspects of the American "attitude and procedure" in the program. Latins complain, he said, that Americans "tell us how to conduct our affairs" hold a belief that their way "is always best" are still too much "a profit-conscious people," and that Americans "are more interested in us as a military shield than as a real partner in industry and trade."

Latins also resent, Bishop Marling said, that they rate below European, African and Asian nations in U.S. assistance programs.

The prelate also listed "our complaints against Latin America," which, he said, echo points of the Alliance for Progress agreement which the U.S. is regarding as unfulfilled commitments of South American nations.

Latin countries, he said, are attacking "much too slowly their gravest problems: tax reform, land reform, educational advances, the development of fiscal responsibility and of sound efficient and truly benevolent government."

"Oligarchical rule still prevails," he charged, and the few in control "refuse to tear down

the barriers to greater prosperity for all . . .

"In fairness, however, we must confess that recent events in Brazil, Chile, Venezuela and Peru are an omen of better days in the field of national rule."

"Citing the "natural resources of Latin America, and, therefore, its great potential," Bishop Marling said that "one may be hopeful in analyzing the future, provided optimism is guarded."

"The days ahead will be crucial," he said, "and the struggle intense."

Christianity Too Often Too Western

Burgos — (NC) — A missionary expert has stressed the necessity of maintaining the Christian faith wherever it has been implanted.

"Christianity is a capital investment which has cost centuries to obtain and which would cost centuries to regain," said Father Jean Danielou, S.J., member of the Vatican Secretariat for Non-Christians and dean of the Pastoral Institute of Paris.

Father Danielou spoke at the 18th Missiology Week held here.

Speaking on "The Dialogue of the Church and the Colloquy of Religions in Bombay," he emphasized the recognition that the Church accords to the various cultures which are Christianized and said that this position of the Church is essential to her catholicity.

"Conversion to Christ need not be a betrayal of one's own

patrimony," he added. For that reason, at Bombay the Pope himself exhorted the Indian people to remain faithful to their traditions, he said.

In another talk on "Catholicism and Christianity," Father Danielou said that there must be an African, Asian, or other Christianity, just as there is a Western one.

But, he concluded, if Christianity is to include all the cul-

tures of the world, with all the more reason must Christianity be defended where it exists in the West. "Because Western Christianity is a capital investment which has cost centuries to obtain and which would cost centuries to regain."

Father Yves Congar, O.P., told the same conference that one can no longer maintain that there is no salvation outside the Church.

"The French Dominicans theologian said that one must overcome the idea of saving only individual souls, since that would not reflect man's situation in the world, the unity of God's plan or the testimony of the Scriptures to the cosmic nature of redemption."

"Salvation means not only saving a few survivors," he said. "It is the ultimate union in God of all His visible creation as summed up in man. Thus the Church is not only an 'opportunity' for finding salvation, it is the bearer of revelation and of the means of grace instituted by Christ."

Father Congar posed the question of the relation of the Church to those gifts of wisdom and grace that exist outside the Church.

"These," he said, are given "in view of" the Church. It is not necessary that they be given through the Church, that they be directed toward the Church or incorporated in the Church.

Although in the present day men know that pagans can be saved, Father Congar said evangelization is still necessary "in order to realize the plan of God, who not only wishes the salvation of mankind but their constitution as a people, as a temple in which He is praised."

"The problem is to make not only each person, but all humanity believe in God with intensity and perfection," he said. "This unity of humanity willed by God cannot be achieved outside the Church, which is a sacrament."

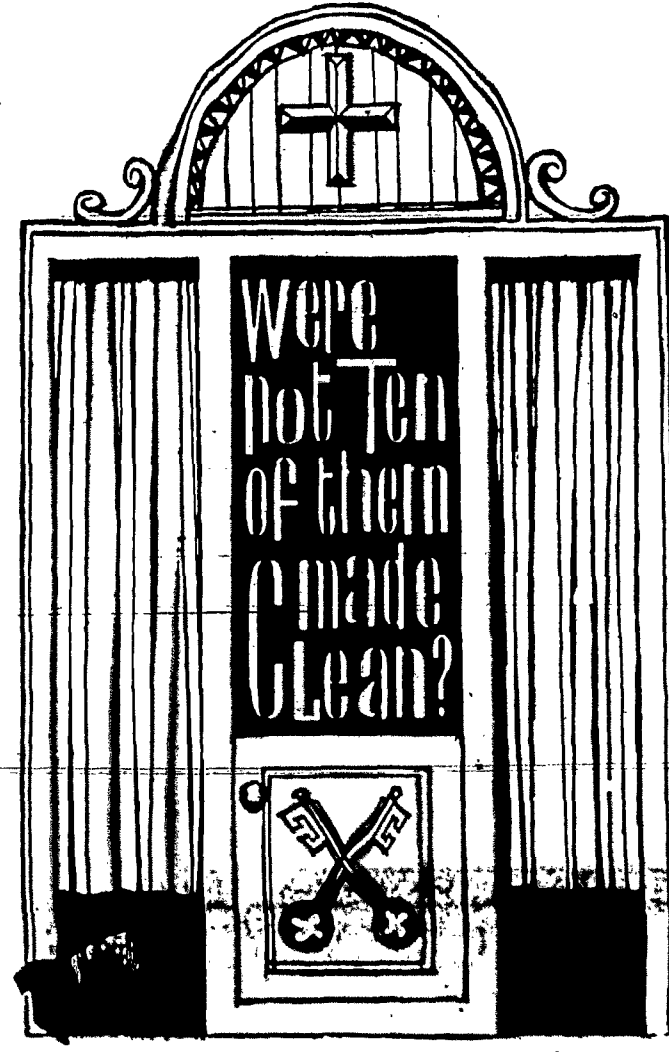
Mission Center For Lay People

Mexico City — (RNS)—Plans were announced for the establishment here of a special language and cultural center to provide courses for members of the Papal Volunteers for Latin America assigned to missionary service.

The new center, to be known as Inter-American House, will be in the charge of Father William J. McKean of Lansing, Mich., now stationed at the PAFLA Institute of Intercultural Communications at the Catholic University of Puerto Rico in Ponce, P.R.

Officials here said the new center was urgently needed because the existing training houses are inadequate for the increasing number of Papal Volunteers.

They said the first course at the center would begin Aug. 28 and the first group of students would include 23 of the 72 volunteers who recently completed their first training at the Catholic University of America in Washington, D.C.



Text and Symbol, 13th Sunday after Pentecost

Vietnam

Misery More Than World War Era

Philadelphia — (RNS)—Misery and suffering in Vietnam as the result of 25 years of war surpasses that found in Europe during and after World War II, a Quaker survey team reported following a three-month Vietnamese mission.

"In Europe and Africa in 1948 we saw suffering," the Quaker representatives said here, "but the misery of the people was tempered by hope. The people of Vietnam, after a quarter of a century of almost uninterrupted war, in which they feel themselves to have no stake, see only the promise of worse to come. Both sides are now employing tactics that numb the soul."

Making the report were Woodruff Emlen, a financial advisor with Drexel and Company, and Stephen G. Cary, a social science secretary of the American Friends Service Committee (AFSC). Immediately following World War II,

Mr. Cary served three years as a supervisor of the AFSC European program of relief and rehabilitation, for which the agency, together with British Quakers, was awarded the Nobel Peace Prize.

The two men were assisted for one month of their Vietnamese mission by Dr. Kenneth Morgan, professor of religion at Colgate University, who talked with leading Buddhists on behalf of the AFSC. The purpose of the mission was to survey the attitudes and human conditions of the people of Vietnam to determine how the AFSC might offer help.

"The agony of rural Vietnam, where 75 per cent of its people live, must be seen to be comprehended," Mr. Cary said. "It is found in the faces of the widow and the orphan, the hurt and the homeless, the harassed and the fearful — and their name is legion."

Although homelessness, hunger and disease plague the people it is the "agony of incessant uncertainty" which oppresses the population most, team members said.

"There is no front, and the front is everywhere," they said. "The village never knows in the morning if this will be the day when death comes from the air, and never knows at evening whether this will be the night death comes with stealth. Living in this situation produces a constant agony that is hard to describe."

During their visit the team traveled widely in the war-ravaged country, talking with people in all walks of life. They observed conditions in rural villages, hospitals, refugee centers, schools, clinics and social centers. They also visited a camp for Viet Cong defectors.

They found people united in deep yearning for peace and a

weariness of the conflict, but with differing opinions as to how the war might be brought to a conclusion.

"If this present conflict can be brought to a speedy end through negotiations and development of an international peace-keeping force," mission members said, "we believe there are modest grounds for hoping that a stable solution in Vietnam can be found." They cited the rise of leadership among the young people as one of the hopeful factors.

AFSC leaders here are studying possible ways in which the relief organization can help in Vietnam. These include support for a Vietnamese youth group, work in refugee camps, the rehabilitation of amputees, maintenance of community centers in Saigon, social work training, and community development training for young Vietnamese.

Vietnam War Increases Need For Chaplains

Washington — (NC) — The Vietnam war has created an increased but not insurmountable demand for additional military chaplains, according to the Journal of the Armed Forces.

The weekly magazine published here said the three services "anticipate no procurement problem unless there is a general mobilization call-up."

At the same time, the magazine said, all three share "a major concern . . . the inability to procure and retain enough Catholic and Jewish chaplains."

"This is due primarily to the fact that there are not enough religious leaders to take care of both military and civilian requirements," the Journal of the Armed Forces said.

Chile Views U.S. as Paternalistic

By GARY Mac EOIN

I hope that our Latin American experts can spare time from their Santo Domingo worries to study the implications of the European trip of President Eduardo Frei of Chile. While it portends no immediate catastrophic change in the power structures of the continent, it suggests future patterns very different from those being promoted by Washington.

President Frei proclaimed his purpose in visiting Italy, France, Britain and West Germany with laudable candor. He wanted European help to avoid having to choose between "capitalist oppression and enforced Marxist-Leninism." Who the "capitalist oppressors" are he made clear in a speech to French newsmen, in which he criticized the "paternalistic policy" of the United States and urged Europe to join Latin America in a new Alliance for Progress free of "every aspect of neo-colonialism."

This it must be emphasized, is the same Eduardo Frei whom the State Department, with the approval of all shades of Chile last year as offering the only policy capable of saving that country from a Marxist take-over. A scholarly man

of humble origins, respected for his energy and integrity, he not only trounced the Communists in that election but early this year performed the miracle of crushing the traditional parties in congressional elections.

President Frei recently summed up his political views as follows: "Christian democracy must break with traditional forces," he said. "It must be capable of going to the people and becoming an opponent of Communism at the popular level, not by practicing a purely verbal anti-Communism, which today has no effect on anyone, but by constructing a system which proves to the people that a method exists—other than Communism and more democratic—which is capable of securing both economic development and popular participation in the social and political life of the country."

The comparison with President de Gaulle of France has been frequently made during President Frei's visit to Europe. Both are men with a "rightist" background, free of the slightest suspicion of being crypto-Communists, who have secured national unity by pursuing progressive policies calculated to take the wind out of the sails of the powerful

Communist and Socialist forces in their respective countries. Both men are highly critical of United States policies and lead the opposition to them in the alliance to which they belong. President Frei has denounced repeatedly the U.S. intervention in Santo Domingo and he rejects the proposal to form a permanent "police force" under the aegis of the Organization of American States.

There is one factor in this equation which I think deserves more emphasis than it usually gets. No matter how offensive or how troublesome President de Gaulle gets or President Frei gets, we have no choice but to continue to support them. Any of the practical alternatives would be worse for us. At the same time, it is obvious that much of our effort will be wasted unless we can reach agreement on policies and programs. And this we are not doing.

What are the elements in our present policies that produce hostile reactions? President Frei has been quite specific. The policies, he says, are paternalistic and neo-colonialist. And that is why he approaches Europe for a new Alliance for Progress. He believes, as do most

Latin Americans, that the Alliance is no longer what President Kennedy proposed, a cooperative program of social and economic development, but a United States program to do things its way.

One of the aspects on which we have moved farthest apart is the role of private foreign capital. Just two months ago, members of Latin American departments of economics, representing all Latin American departments of economics, met in Mexico City for their third survey of the economic problems of the region. Among the resolutions they adopted was the following:

"Direct foreign investments produce unfavorable effects on the balance of payments, the integration of our economies and the formation of national capital. They have an unfavorable impact on foreign trade, they encourage monopolistic practices and they displace and subordinate national industries."

Even if President Frei, the Latin American man in the street and the professors of economics are all dead wrong, it is evident that we need a dialogue to get together again on basic issues. Until we do, we are wasting our time and money.

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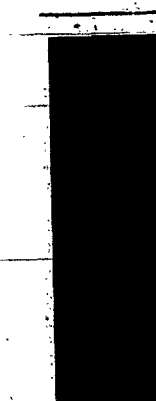
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