

Catholics at College

# Religious Unity, Task for the Young

The spirit of ecumenism as the keynote of the National Newman Apostolate's Golden Jubilee Congress was sounded by Auxiliary Bishop James W. Malone of Youngstown, Ohio, episcopal moderator.

He praised "the felicitous choice of ecumenism as the 1965 program theme" for the 920 Newman Clubs in the U.S.

Bishop Malone warned 800 delegates that "ecumenism does not mean the accommodation of Catholic doctrine to the theology of Christians."

"It does not look for a comparative study which will lead to the progressive assimilation of various Christian creeds," he observed. "It does not aim at an eventual compromise in doctrine and faith. Such activities have been condemned by the Church as not Catholic."

"True ecumenism," he continued, "tries to uncover the enormous riches of the Catholic tradition in order to show that the true Christian elements found among Protestants exist in the Church and that they will find fulfillment in the Church."

In his view, Catholics should seek "an honestly complete synthesis of belief" in order to understand themselves better and "also in order that our friends may understand us better."

He recalled Pope Paul's statement — "When we explain the teaching of the Church we must not explain it away."

Bishop Malone cited the pontiff's advice against "a temptation which can develop in good persons and give rise to a wrong and invalid attitude for resolving what are the most serious difficulties, the doctrinal ones. This is the temptation to put aside controversial points, to hide, to weaken, to modify, to deny, if needs be, those teachings of the Catholic Church which are not today accepted by the separated brethren."

He scored a tendency to "pretend to resolve doctrinal difficulties by seeking to discredit or disregard or conceal affirmations which the teaching authority of the Church declares binding and definitive."

He urged delegates to work out plans for an active involvement in "the practice of ecumenism."

"As Cardinal Bea stated at Graymoor last Spring," he said, "the Vatican Council Decree on Ecumenism is not the privilege of an elect few. The Council called for a mobilization of the whole Church, down to its last member, in favor of unity."

Bishop Malone praised as a practical example of ecumenical action, the interreligious supper given last May 7 at New York's Trinity Episcopal church at Wall Street. Parishioners of St. Patrick's Cathedral were guests. The pastors of both churches spoke, and discussions followed on the Decree of Ecumenism.

He found another hopeful sign for the future expansion of the Newman Apostolate in the fact that "the modern world is largely a young people's world. Within a year or two, one-half of the U.S. population will be 25 years or under."

This accent on youth has resulted in 775,000 Catholics studying on state, secular and Protestant related campuses—"The potential for our Newman apostolate is greater than ever before."

"The leaders of the next decades are all present today on our college campuses," he told his youthful audience. "All of you will influence society, whether for good or ill, either in Catholic colleges or through the Newman Apostolate. We can, then, bring the Christian heritage to bear upon every facet of life in the closing decade of our century."

"Another optimistic note is evident," he observed, "in the more favorable climate for Newman expansion on college campuses. Newman no longer exists primarily in a defensive or protective capacity. Today, the Church comes to the secular campus as one possessing a deposit of truth, anxious to share this truth with the rest of the academic community."

"The Church is also present on the campus to further the intellectual growth of the individual student. The Catholic student must progress in his knowledge of sacred truth as he progresses in the knowledge of the profane. A university knowledge of science and a grade school knowledge of religion is a potentially dangerous imbalance."

"Today's college curricula are science directed. But, the physicist of tomorrow needs, in a special way, the philosophical and theological background which on the secular campus is made available only by the Newman apostolate."

He cited the views of the noted space program scientist, Dr. Werner von Braun: "Our survival — yours, and mine and our children's — depends on our adherence to ethical principles rooted in a belief in an immortal soul and final judgment."

"Everything science has taught me," Dr. von Braun has said, "and continues to teach me, strengthens my belief in the continuity of our spiritual existence after death."

The Newman movement represents the apostolate of the Roman Catholic Church to the secular colleges and universities of the nation. The present membership of the 920 Newman clubs is about 50,000. They are served by 1,100 chaplains, 240 of whom are on a full-time basis. There are more than 200 Catholic centers on secular campuses.

By DONALD BROPHY

New York (NC)—The Protestant Episcopal Church has long been regarded as the most "Catholic" of the reformed churches in the United States. Now, in the midst of social and ecumenical ferment, Episcopalians are turning to their Protestant neighbors as a means of fulfilling their divine commission as a church.

This fact, however, should not be misinterpreted by Catholics as the abandonment of something essential, said Bishop John E. Hines, the 22nd presiding bishop of the Episcopal Church in the U.S.

"If it seems to Catholics and Orthodox that we are surrendering something essential," he said, "then it will require more conversations to settle the differences. We believe unity leads to a church that is more Catholic."

Bishop Hines spoke on the church unity movement during an interview at his office here. Many of his answers touched on the Episcopal participation in the Consultation on Church Union, a plan of merger which may eventually join his Church with the Methodists, the Presbyterians and several other denominations.

"The Church is beginning to confront the world more seriously than it has in many decades," said Bishop Hines. "As a result, the Church is thinking more seriously about its own nature. A part of this process is the whole ecumenical movement, and this Church has been in the forefront of the movement for a century."

"The chances of such a conversation resulting in actual union are better now than ever before," he said. "It's always difficult to assess what is happening, because it is easier for people on a high administrative level to reach agreement than it is for the men in the pew to understand the issues."

The issues for Episcopalians are centered primarily on the ministry and the sacraments. Episcopalians believe they form a "branch" of the divinely instituted Catholic Church with a ministry they can trace back to British Anglicans and before that to pre-Reformation times.

Episcopalians, unlike their Lutheran and Methodist counterparts, have a spiritual and teaching office that goes beyond their administrative duties. Whether this office will be recognized among the bishops of a united church is still uncertain. But, said Bishop Hines, "we cannot hold out just for the episcopacy as we know it. The episcopacy may be an essential factor, but its form is subject to adjustment."

"We can't hold back from union until all is settled," he added.

The Protestant Episcopal Church has a membership of 3.3 million persons organized within 79 self-supporting dioceses and 10 mission districts, all of them directed by bishops. Unlike the Catholic Church, however, bishops do not have absolute control over their church. The House of Bishops is balanced in the General Convention by the House of Deputies, composed of clergymen and lay leaders. Thus, the problem of deciding on actions outside of "high administrative levels" is a real one for Episcopalians.

Church unity under the Consultation on Church Union would be based upon the teaching of the Scriptures, the Apostles' and Nicene Creeds, and the acceptance of the episcopacy and two sacraments—baptism and the Lord's Supper. Bishop Hines acknowledged that the sacraments pose another problem in the movement toward church merger. Episcopalians especially have stressed the necessity of Confirmation (administered by a bishop) before a member is admitted to Communion.

Bishop Hines said he does not think the Consultation on

Church Union will hinder future Episcopal conversations with Catholics and Orthodox. One meeting with high Catholic leaders has already been held in the U.S. and rumors have hinted at an international meeting with Vatican officials after the council closes.

The biggest barriers to a union of Catholics and Anglicans orders and the issue of papal infallibility, said Bishop Hines, are the acceptance of Anglican infallibility. Related to this second of these is the place of Mary in the Christian life.

Episcopalians feel the first steps in overcoming these hurdles must be taken from the Catholic side. Anglican orders were declared invalid by Pope Leo XIII in 1896, and although many Episcopalians do not

agree with the judgment they are not lobbying for an immediate change.

The problems inherent in papal infallibility, they feel, can be demonstrated by the "dogmatic papal utterances on Mary."

"What Rome has done with the doctrine of the Assumption has frightened many non-Romans," said Bishop Hines. "We are willing to pay her honor, but many of us think the Roman Catholic Church has moved beyond the Biblical interpretation."

Peter Day, the ecumenical officer of the Church's executive "note of moderation" regarding the council, said: he detected a "note of moderation" regarding Mary in the Roman Catholic Church. But he added: "There

should not be dogmas about the Blessed Virgin Mary. Dogmas can be a means of salvation and, in a sense, a means of damnation as well. It is unrealistic to declare that a person will go to hell if he does not believe in a certain fact about the Blessed Virgin."

For the most part, Bishop Hines expressed a note of cautious optimism about future Catholic-Anglican relations, especially as a result of the ecumenical council. He said it was a "hopeful sign" that the Fathers of the council have been willing to meet in open session to consider updating the liturgy, religious freedom and collegiality.

"Our Church," he said, "has come to grips long ago with many of the problems Roman Catholics are talking about." Among these problems, he would list the use of the vernacular liturgy, the issue of Church authority and the place of the laity.

Yet Bishop Hines and other Episcopal leaders are far from being complacent, and their Church is not without its ferment of renewal, accompanied sometimes by controversy.

"There is more interest today in having the liturgy of the Church updated," Bishop Hines said. "There is more emphasis on the Holy Eucharist as the central act of the faithful. There is an increase in the ministry of the laity." Episcopalians are also planning a revision of the Book of Common Prayer (the first since 1938) that will update some of the Elizabethan phraseology and may expand the daily calendar of saints.

In the sphere of social action, the last General Convention approved the spending of \$300,000 for experimental projects in urban church strategy in seven dioceses. Bishop Hines offered this as an example of the way the Church must "adjust its historical structures to new kinds of ministries."

Finally, there is the case of

Bishop James A. Pike of California who was charged with heresy by some Episcopalians because he suggested that some traditional Christian teachings might be explained in terms of "myths," and who also proposed to ordain a woman for the ministry. The heresy petition had no official standing since only priests had signed it. It was dismissed at a meeting of the House of Bishops earlier this month.

"Bishop Pike stands for a re-thinking of theological formulations," said Bishop Hines. "Many people think he is a radical departure from tradition. I don't think so myself. He is trying to restate traditional doctrine in new and contemporary forms. After all, there is a good deal of effort being spent to confront the world with theology in non-theological forms."

Bishop Pike may be representative of churchmen in many denominations who are interested in the updating of theology. Yet it may also be true that the movement toward Protestant unity may delay closer ties between Episcopalians and Catholics. The ordination of women by the state (Lutheran) Church of Sweden, for instance, has posed new problems for the ecumenical dialogue there. And while he has no doctrinal objections to a female ministry, Bishop Hines acknowledged that Bishop Pike's proposal may be "a red herring of some consequence."

Despite these differences, however, and despite Protestant unity movement in the United States, Catholics still find more in common with Anglicans than they do with any other reformed church. Both sides discovered that fact during conversations last June in Washington. And because of the climate of tolerance existing in the United States, Bishop Hines' Protestant Episcopal Church may prove to be the means of achieving closer ties between the Roman Catholic Church and the world's 42 million Anglicans.



Text and Symbol, 16th Sunday after Pentecost

# Lutherans Take Lead in Church Unity

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

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

New York—The Christian community founded by the most famous of the 16th-century reformers is now taking the lead among the Protestant churches seeking a wider Christian unity.

The interest of Lutherans and often their eagerness to involve themselves in the ecumenical movement was stressed here by the Rev. Franklin Clark Fry, president of America's largest Lutheran body, the Lutheran Church in America.

"There are any number of our congregations that are almost avid to establish friendly relations with their neighboring Roman Catholic churches," he said during an interview.

"The unity of all Christian churches is definitely in God's hands. I assume this unity will be some kind of structured unity, but we're not deliberately working for that. However, we are aiming at much more than the so-called invisible or spiritual unity. So it will be structured at least to the extent in which the Church of God, which we believe embraces believers in all churches, will have an outward visible expression."

The desire by Lutherans to seek Christian unity and to give it visible expression is evident from three events that took place in the past 12 months.

—The most formidable barrier to the creation of the pro-

posed Lutheran Council in the U.S.A. was crossed in June when the Lutheran Church-Missouri Synod approved of the plan to bring together about 95% of America's Lutherans in one national council. The council will unite the three largest American Lutheran bodies on a cooperative basis, although they will retain local autonomy.

—American Lutherans became the first Protestant denomination to open formal ecumenical talks with the U.S. Catholic Bishop's Commission for Ecumenical Affairs. Two meetings between Catholics and Lutheran representatives have already been held.

—The Lutheran World Federation and the Vatican Secretariat for Promoting Christian Unity have announced plans to begin similar talks on an international level. The World Federation established a Center for Ecumenical Research in Strasbourg, France, last January, to promote interfaith discussions.

Although separated from each other along national and cultural lines, 75 million Lutherans make up the world's largest Protestant denomination. After the Baptists and Methodists, they are the third largest Protestant group in the United States. Most of the 8.8 million American Lutherans belong to three churches: the Missouri Synod, the American Lutheran Church and Dr. Fry's Lutheran Church in America.

"Our churches are separated almost exclusively for sociological and almost not at all for theological reasons," explained Dr. Fry.

American Lutherans emigrat-

ed from different European nations, he said, "and the result was that they settled down into little enclaves where they tried to perpetuate the old cultures they left behind. They erected separate little synods in order to preserve not only their faith but their whole way of life. It has required the erosion of generations to bring them closer to one another so we can begin to see the folly of these divisions."

Dr. Fry described the creation of a single Lutheran council in the U.S. as a "rather momentous" step. Most of the opposition to the plan was expected in the Missouri Synod, the most conservative of the three major churches. However, the Missouri Synod gave the council an overwhelming vote of approval, leaving only Dr. Fry's church to vote on the proposal in June, 1966. The council would come into being on Jan. 1, 1967.

The Lutheran Council in the U.S.A. will be a channel of communication rather than action. The creation of one, united Lutheran church in America is a less certain possibility. "I hope that it would happen," Dr. Fry said. "That is the ideal, but I don't see it in the offing. We still have a considerable difference sociologically to go."

If the Lutherans are divided sociologically, they have been united on essential points of faith ever since Luther's disciple Philip Melancthon drew up the Augsburg Confession in 1530. Like Catholics, they accept the Nicene, Apostles' and Athanasian Creeds. They accept two sacraments, baptism (of infants as well as adults) and Holy Communion.

Lutherans believe in the Real

Presence of Christ in the Eucharist, but they do not accept the ordained priesthood or the Mass as a sacrifice. Dr. Martin Heineken, professor of systematic theology at Philadelphia's Lutheran Theological Seminary, explained that Lutherans believe Christ becomes present in the Eucharist when the minister speaks the words of consecration, but not by any power of the minister. Christ is present "in, with and under" the presence of bread and wine. Consecrated elements may be disposed of after the Communion service because "apart from use, there is no sacrament," said Dr. Heineken.

Dr. Fry noted that Lutherans for the past 20 years have advocated more frequent Communion for the faithful. His Lutheran Church in America may grant permission for children to receive Communion before confirmation. Confirmation is not regarded as a sacrament.

There are many other ways in which the Lutheran church is changing, said Dr. Fry. "Many of us are gravely concerned about the renewal of the church. We were concerned long before the Vatican council started, and our concern has been whetted by the developments in the Catholic Church."

"In the first instance we are talking about renewal in the structural life of the congregation. But there is also the theme of relevance, and the nice balance one must achieve between relevance and timelessness in the Christian faith."

"We're strangers, let's be honest about it," he said. "We still have to know just where we stand."

# Council Opens in Mood of Uncertainty

By GARY MacKONIN

Rome—Frustrated orchestra conductors every one, the frenzied traffic cops urge onward the concerto grosso of the living traffic. Like a mother robin, a Calabrian peasant lovingly feeds juicy morsels to her sated young reclining in the shade of Bernini's columns while they wait for the baroque-robed Fathers to gush forth through the portals of Saint Peter's. The dead September heat presses into the pavement the hundreds of travel-weary clerics and newsmen gathered from all over the globe, many garbed to withstand the long siege of a rainy fall and pneumatic winter ahead.

For most of the bishops, theologians and journalists, this is their fourth trip in as many years. They no longer act like country folk in the big city. They board the trolley-buses confidently. They nod to acquaintances, exchange greetings with friends.

The formalities observed, they get down quickly to the subject on every mind: the faces grow serious. The heads shake ambiguously. For the Council's fourth—presumably final—session has opened in a mood of unparalleled uncertainty.

There is, of course, no going back. On this all are agreed. The 300-year control by the Roman bureaucracy of every detail of the Church around the world, if

not ended juridically (and now it seems likely that it will not be), is ended emotionally. The principle of subsidiarity will be progressively applied by local Churches, as it has been applied in many matters in the United States, with scant regard for the dictates of the Dutch hierarchy, in an unprecedented action, has actually forced the Holy Office to retract publicly its censure of a Dutch lady whose orthodoxy was upheld by her bishop. The Holy Office will continue to claim jurisdiction, but as a Dutch priest said to me yesterday, "it will never again attempt to assert it in such circumstances."

But if there is no going back, the overwhelming belief now is that neither will there be the sweet forecast that many expected, that the vast majority of the Fathers earlier sought, and that a significant though smaller majority still desires. Some from euphoria and others from a mistaken belief that whatever emerges must be for the best continue to proclaim a triumphalistic ending to the Council. I think we should stop raising false hopes and thank God humbly for the important if partial advances we have won.

Most obvious of the signs used by Roman soothsayers to read the future are the recent statements of Pope Paul culminating in the encyclical issued on the eve of the sessions start. Some present

them as a proof that the Pope, after a long period of apparent indecision, has finally taken clear command. This is a valid comment, but others are concerned with the negativities of the content of his orders. They are certainly not inclined to reverse the direction taken by Pope John, but they see them as designed to slow down the speed of advance.

Inadequately planned efforts at implementing Council decisions have unquestionably produced some bizarre results. An obvious example in the United States is the state of the liturgy in places in which the reform has been imposed mechanically without an acceptance or even an understanding of its intent.

If the slowing down permits a narrowing of the gap between the leaders and the laggards, it will be a good thing. But the way it is being done suggests that it may have a contrary effect. It will encourage a going backward in the places farthest behind while the more advanced continue to go forward, if at a slower pace. I think of a situation like the Sunday Mass I attended in Dublin on my way to Rome, one of the most disfiguring spectacles to which I have been exposed in a long time. The new mood will harden this kind of disregard for the decree on the liturgy.

A greater danger, however, is that we will forget the second purpose proposed by John, the one to which the updating of the Church was a preliminary. Christ intended the Church not only to bring the means of grace to those within its fold, but to reveal, to expose, to make intelligible divine truths to the world. What John saw and knew how to make plain to us was that the Church was hindered in this second task because its dress, forms and image prevented it being understood or believed by the world.

It would be a grave error to imagine that all we need is to produce in Schema 13 a statement of what the Church has to say to the world, even if the schema covers all the essential points and covers them adequately, a very big order indeed. This would still be monologue and not dialogue, if we have failed to update ourselves as to make what we say believable as well as true.

We may, to take a true example, feel ourselves late believing that a synod can replace "deicide" in the statement on the Jews. It may mean the same, but it won't have the same effect. And that is one reason why I see so many long faces and some so many troubled minds around me, as we wait and hope for the gracious guidance of the Holy Spirit on the sessions that has begun.

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# Teac

Catholic education special role to play in the movement Francis J. Hurle elementary school this week's Diocesan Conference. He is General Secretary National Catholic Women's Conference.

Quoting the Vatican on Ecumenism the Catholics to "recognize

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the time," and take and intelligent spiritual action, speaker stressed:

"Educators have responsibility and of prepare the way of unity."

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FILLING UP A for Teachers' C St. Joseph.

'Mr. Anony

Harrisburg, Pa.— anonymous benefactor more than the past 12 years to the public high school in Harrisburg diocese.

Scriptures In Punjabi

Lahore — (NC) Catholic New Testament language version published here in Urdu. The translator, J. uddin, a lawyer, first part of the sisting of the Gospel to Pope Paul VI visited Bombay last year International Eucharistic Congress.