

Papal Visit Indicates Faith in United Nations

(By Religious News Service)

Pope Paul VI's visit to the United Nations next week—described by a British Catholic weekly as one of "almost eccentric brevity"—has aspects of multiple, vast-ranging significance.

For one thing, it is being made during what could be the most crucial session of the United Nations (soon to be enlarged to 117 member nations with the admission of Gambia, Singapore and the Maldives Islands) as it turns for the first time since 1953 to pressing issues of war and peace.

More interesting still, perhaps, it is a clear reaffirmation of the vote of confidence in the UN which found full expression in the late Pope John XXIII's widely-hailed encyclical, *Pacem in Terris*. In this document, Pope John urged that the United Nations be given the "structure and means" to safeguard world peace.

At this time, Pope Paul is implicitly rejecting all UN attitudes in some American Catholic circles. One critic of note is Msgr. Rudolph G. Bandas of Minneapolis, a member of two Vatican Council commissions, who was quoted as charging that some UN activities were "undermining American principles."

On the other hand, the late Auxiliary Bishop James H. Griffiths of New York, who was for many years the Holy See's observer at the UN, complained that too many American Catholics were unwarrantably hostile or indifferent toward the UN. He noted that all the Popes of the century from Leo XIII on had repeatedly called, in ever plainer language, for an international body capable of enforcing international law with justice.

Speaking in the name of one of the world's eminent moral forces, Paul VI will be the first pontiff ever to come in person before leaders of nations, many of them non-Christians and some anti-Christian. He will plead for harmony and sanity in a global situation darkened by the India-Pakistan war, the fighting in Vietnam, the breakdown of armament talks at Geneva, ferment of racial discrimination and refugee problems of ever growing proportions.

For his one-hour UN visit, the Pope will make an 8,000-mile round trip by air, bringing with him some of his hopes and expectations from the Second Vatican Council now in its fourth and final session.

He will set foot in the new World at the close of the so-called era of triumphalism in the Catholic Church, and at a time when 2,500 bishops from the four corners of the earth are bringing their combined wisdom and experience to bear on a variety of problems—moral, spiritual, political, economic and cultural—spelled out in a monumental draft on the Church in the Modern World.

That the Pope should make his brief dramatic trip was hailed in a debating issue that will influence the Church for centuries is eloquent proof of the pontiff's personal faith in the United Nations.

In a message presented last January to UN Secretary General U Thant, Amleto Cardinal Cicognani, Vatican Secretary of State, reported the Pope as having expressed the hope that the 1965 International Cooperation Year on the 20th anniversary of the UN would mark the start of a "long period which will find, in the United Nations, the best instrument of mutual understanding and pacification."

On various occasions, directly or indirectly, Pope Paul has expressed appreciation of the many projects undertaken by UN organizations to provide technical assistance to developing countries, as well as its role in medical, social, cultural and educational fields.

The climat came early last year when the Vatican named a permanent observer to the UN. This made it the sixth state with observer status, holding virtually all membership rights except the vote. The Holy See meanwhile has participated regularly in UNESCO's Food

and Agricultural Organization and other UN agencies.

Pope Paul is now about to become the first head of an "observer" state to address the peace organization.

This will be his sixth trip outside Rome since he was elected in June, 1963. Two of his earlier trips were also out of the country—in January, 1964 he made his historic Holy Land Pilgrimage and the following December he visited Bombay, India, for the 38th International Eucharistic Congress. The remaining three trips were all in Italy—to Pisa, Orvieto and Cassino. He is the first reigning pontiff to travel by airplane and by helicopter.

While in New York, Pope Paul will add a spiritual highlight by offering a Low Mass in the 70,000-seat capacity Yankee Stadium. Alreay the chancery office of the New York archdiocese has been flooded with requests for tickets. It announced that 90 per cent of those given tickets will be lay persons. In all, only a tiny fraction of American Catholics will have a chance to glimpse their spiritual leader except as spectators along the route the Pope will be driven after his arrival at Kennedy International Airport.

Ending widespread speculation was the announcement from Washington last week that President Johnson would meet with Pope Paul in New York City, expectedly in the Waldorf-Astoria apartment of U.S. Ambassador to the UN Arthur Goldberg.

The meeting of the head of the Catholic Church with a U.S. President will not be unprecedented. It has happened three times in 46 years, but always at Vatican City. President Wilson met with Pope Benedict XV on Jan. 4, 1919. On December 6, 1950, President Dwight D. Eisenhower called on Pope John XXIII and on July 2, 1963, Pope Paul received John F. Kennedy. In a 40-minute talk with the first Catholic Chief Executive, the Pope pledged prayers for the latter's efforts to end racial discrimination in the United States.

For President Johnson, the meeting will be his second with a reigning Pope. In 1962, when he was Vice President, he visited Pope John at the Vatican. They spoke principally of war and peace and the drives against hunger and illiteracy throughout the world.

Protestant and Eastern Orthodox leaders in this country have joined in hailing Pope Paul's visit. Dr. R. H. Esby, general secretary of the National Council of Churches, said he hoped his address to the UN would "help reinforce the will of peoples and governments to live in peace and goodwill." Archbishop Iakovos, Primate of the Greek Orthodox Church of North and South America, issued a statement this week calling for prayers for the success of the Pope's "exalted mission."



This combination picture illustrates the visit of Pope Paul to the United Nations in New York City scheduled for Monday, Oct. 4.

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Only rift in the ecumenical lute was an editorial clash between America, national Catholic weekly, and the Christian Century, ecumenical weekly published in Chicago, over what has long been a touchy Church-state question.

America raised the possibility of Pope Paul's visit leading to a re-evaluation of the United States attitude toward diplomatic relations with the Vatican. After reviewing U.S. reluctance to maintain formal ties with the Vatican since Myron C. Taylor left the post of "personal representative" of the President at the Vatican in 1950, it said:

"Today, in mid-1965, the precise form of U.S.-Vatican relations is not so important as the substance of these relations. In

the past 15 years, the world situation and the situation of the Catholic Church within it have both drastically changed. . . a President who has the courage to send several hundred thousand dollars into unpredictable and long-term fighting in Vietnam—can and should be equally courageous in taking parallel bold steps to reinforce our diplomatic offensive in this most significant manner."

The Christian Century replied to America in the form of "a letter to the Pope" in which it urged him not to let his visit be used as "a springboard for renewed efforts to get U.S. recognition of the Roman Catholic Church as a state."

"Don't," it said, "let the first papal visit to the United States revive the rancor and bitterness created by President Truman's abortive effort to make General Mark W. Clark ambassador to the State of Vatican City. We thought your coming to the United States was to be a friendly visit; America turns it into a political enterprise and makes it sound like an invasion."

"Please let us know whether you will come as a beloved, respected and welcome head of the Church or as the sovereign head of a state. We still want to chat with the first over a cup of coffee, but we have no interest in the second."

When Pope Paul arrives in New York, he will be given a bound copy of the proceedings of the Pacem in Terris convocation held there last February. The convocation was sponsored by the Center for the Study of Democratic Institutions in Santa Barbara, Calif., and attended by more than 2,000 persons from 200 countries. It was addressed by leading scholars, theologians and educators from around the world.

At the suggestion of the Center, it is reported, Mr. U Thant invited Pope Paul to attend the February convocation. However, the Pope decided not to come to the UN and the United States at that time. Frank Kelly, Center vice president, said the Pope's decision to come to the UN on October 4 is "a direct outgrowth of the invitation extended to Pope Paul by Secretary General U Thant at our suggestion last winter."



Text and Symbol, 17 Sunday after Pentecost

Tempest in a Tea-pot

When Bishop Kearney was asked for his personal opinion on the subject of the Rochester Police Review Board he gave it simply and honestly.

In a matter of this kind, His Excellency dictates to nobody, not even his own flock; and, by the same token, nobody dictates to His Excellency.

Then, why this "tempest in a teapot"?

Bishop Kearney's Appointments

October

- 1 Friday—St. Joseph Church—St. Monica Sodality Mass and Mass of the Holy Ghost for St. Joseph High School—9:00 a.m.
- St. Bernard Seminary—Conference—5:30 p.m.
- St. Francis of Assisi—Family Rosary for Peace—7:00 p.m.
- 2 Saturday—St. Joseph Church—20th Anniversary Mass for First Saturday Group—8:00 a.m.
- 3 Sunday—New York City—Arrival of His Holiness, Pope Paul VI
- 6 Wednesday—St. Pius X—Confirmation—7:30 p.m.
- 7 Thursday—St. Mary's Hospital—Consecration of new altar—8:30 a.m.
- St. Peter & Paul Church—Confirmation—7:30 p.m.
- 8 Friday—St. Andrew Church—Confirmation—7:30 p.m.
- 10 Sunday—Holy Rosary Church—Solemn Pontifical Mass—11:00 a.m.
- Annunciation Church—Confirmation—4:00 p.m. and 5:30 p.m.
- 11 Monday—DeSales High School, Geneva—Mass of the Holy Ghost—11:00 a.m.
- St. Mary Our Mother Church, Horseheads—Low Mass and Sermon—5:15 p.m.
- 12 Tuesday—Blessed Sacrament Church—Low Mass for Members of Knights of Columbus—followed by Blessing of new W. of C. Building—8:30 p.m.
- 13 Wednesday—St. Monica Church—Confirmation—7:30 p.m.
- 14 Thursday—St. Mary Magdalen Church, Wolcott—Confirmation—7:30 p.m.
- 16 Saturday—Nazareth Hall Academy—Confirmation—10:00 a.m.
- St. Andrew Seminary—Good Counsel College Alumnae Mass—12:00 noon.
- 17 Sunday—St. Cecilia Church, Elmira—Confirmation—4:00 p.m.
- St. Casimir Church, Elmira—Confirmation—7:30 p.m.
- 18 Monday—St. Patrick Church, Elmira—Confirmation—7:30 p.m.
- 19 Tuesday—St. Gregory Church, Marion—Confirmation—7:30 p.m.
- 20 Wednesday—Mercy High School—Alumnae Banquet—7:30 p.m.
- 24 Sunday—Good Counsel College, White Plains—Convocation—3:30 p.m.
- 26 Tuesday—National Guard Armory, Corning—Major Rally JCF Campaign Committee—7:30 p.m.
- Notre Dame High School, Elmira—Major Rally JCF Campaign Committee—8:30 p.m.
- 27 Wednesday—East High School, Auburn—Major Rally JCF Campaign Committee—8:00 p.m.
- 28 Thursday—Rochester War Memorial—Major Rally JCF Campaign Committee—8:00 p.m.
- 29 Friday—St. Andrew Seminary—Low Mass and Sermon—11:45 a.m.
- Our Lady of Mt. Carmel Church—Confirmation—7:30 p.m.
- 30 Saturday—Our Lady of the Lake Church, King Ferry—Confirmation—11:00 a.m.
- 31 Sunday—St. Joseph Church—Communion Breakfast for Sibley's Employees—9:00 a.m.

Mass for Peace in Yankee Stadium

Pope Paul will celebrate a Mass for Peace in Yankee Stadium, New York City, Monday, Oct. 4, at 8:30 p.m., to climax his day-long visit to the United States and the United Nations.

Those who follow the Mass on radio or television may use their regular missals which contain the text of the Peace Mass.

At the Offertory, a litany-like "Prayer of the Faithful" will be recited in Latin, Chinese, English, French, Russian and Spanish.

The Pope will begin and end the prayer. Lectors will give the prayer petitions in the five official languages of the United Nations. Text of this part of the Mass is as follows:

Pope Paul: (In Latin) Let us pray, brethren, in this prayer of the people of God which we are about to offer in common, let each not pray for his own

needs, but let us together beseech Christ, the Lord for peace for the whole world.

Lector: That God may continue to guide our Church in a ceaseless search for ways to bring the "peace which the world cannot give" to men who recognize that they are brothers.

All: Grant this, O Lord, we humbly pray.

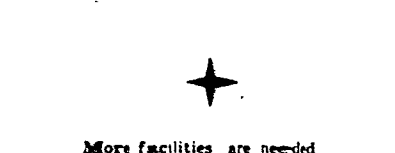
Lector: That God may grant this peace to all peoples and instill trust in place of fear in the community of nations.

All: Grant this, O Lord, we humbly pray.

Lector: That God may grant to the officials of all governments wisdom in knowing, courage in accomplishing, and dedication in fulfilling the responsibilities of their office.

All: Grant this, O Lord, we humbly pray.

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



More facilities are needed to teach children their religion.

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

Lector: That God may awaken the sympathy of every human heart for those whose hunger and nakedness and exile are the result of armed conflict.

All: Grant this, O Lord, we humbly pray.

Lector: That God may inspire wise leaders to use the growing mastery of nature to provide the necessities of life and a decent measure of comfort for all men.

All: Amen.

Local television and radio listings should be consulted for exact time of broadcasts.

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Apathy of Laity Slows Council Program

By GARY MacROIN

Rome—The emotional climate, if not optimistic, has gradually become more balanced as the Council session gets into its serious business. For this, the Pope's decision to create a largely elected senate of bishops was undoubtedly in part responsible. But I think a separate factor is finally rising to the conscious level, and that is the sense of frustration which from the beginning has affected the majority of the Fathers.

The new factor, as it is now being formulated, calls for a distinction between the majority in the Council in favor of going much farther than the Council has gone or is likely to go was clear from the beginning. This overwhelming majority still exists, but many of its members have refined their thinking.

Why did the majority fall so short of achieving its overall objectives? I think the theologians turned newsmen and the professional journalists were substantially correct when they told the world that the majority believed that it was being

unfairly blocked by a minority which controlled the machinery of power, which knew the ropes, which had the personal contacts, which manipulated the ill-defined and archaic rules of procedure.

All of these elements are, I believe, in fact true. But the tiny minority could see by astuteness alone has retained its hold all these years. Now it is finally being seen that something very deep was also working for the minority. Although the vast majority of the Fathers wanted change, the great majority of the members of the Church did not. This is the hidden force of inertia which has been holding back the Council.

The paradox calls for an explanation. It is being suggested that the bishops of the world have lost their touch with their people? Not at all. That would be a denial of truth always admitted and at certain periods firmly proclaimed in and by the Church, that the voice of the people is the voice of God.

Rather, a sub-distinction is needed. In the Church today, only a small part of the people of God is intellectually and

emotionally involved in the issues being debated at the Council. And when I say people of God, I include not only the laity but the clergy or clerics of both sexes as defined by canon law. The major part may be the Sleeping Beauty or the Rip Van Winkle of the Church, according to one's prejudices and taste in metaphors. It was drugged to sleep long ago, and if it is awakening, it is still both out of touch and suffering from the hang-over of stupor inevitable in such circumstances.

Of the small first group, the majority is with the majority of the Fathers, and the minority with the minority of the Fathers. In this, there is no problem. The bishops reflect the views of those of their people who have views, speak for them and lead them. The problem is in the second group which constitutes such a large part of the people of God. Having neither understanding of nor involvement in the issues, it is a block of inertia. It is the inertia which makes this an accidental but real majority here and now.

The first small attempts at improvement-

ing reform have brought the bishops in their respective dioceses up against this immense fact. So far, the main experience has been with the liturgy, and as the bishops exchange experiences here in Rome, each finds that most of the others have the same difficulty as himself. Their clergy and people do what they are told, but if they formerly did what they did without understanding or commitment, they do the new things in the same way. One often sees this in "converted" Communists. The direction changes but the brainwashing survives. Today, we have many "converted" Catholics.

The danger is not of a schism, a subject on which someone has been written. The danger is a mechanical, meaningless reform of practices and institutions, with no corresponding spiritual reform. Unfortunately, many progressive who, recognizing the need, not to lower their sights but to space out the timetable. At the same time, they continue to insist that there is no consensus. The world is pushing forward, and ultimately we must build up to a faster tempo than that of the world, if we are to catch it.

Communist Han

An indirect tribute to the efforts of American Peace volunteers in Panama by a Communist paper which devotes much of its space to undermining the visit of the paper called 'The People's Voice' recalled a young woman, Kathy Center, home now after a 2-year tour with the Peace Corps. She is the daughter of Mr. and Mrs. Paul Chase 256 Wyndham Road, in brook park.

The editor of the Communist weekly in Santiago, a Panamanian city to Chinese, "well-educated" and eager to discuss Peace Corps," she was

Anti-American feeling tending on control of the Zone in Panama, I strong, Kathy felt, mostly in the cities. In the town of Rio de Janeiro, where she stayed for months, she found it most friendly.

(Editor's Note: On U.S. President Lyndon B. Johnson stated that a re would be offered to the returning Panamanian to try over the area of the Canal Zone, and give her a share in the land and profits of the Ca

Even when "Go home" riots erupted in the Zone area, Kathy's 1 assured her that she l ing to fear in Rio de

Being able to ma friends with the vilas was one of the nice about her stay, Kathy Courier-Journal recent

A rigorous and later ing program ushered areth College grad into the Peace Corp weeks in Puerto Rico en us up physically a up more," were the p 13 weeks of scholoin Louis University in St.

She was impressed calibre of her fellow Of her 31-member group, most, like her cent college graduate two were middle-aged.

"They mentioned va sons for joining th Corps," she recalled wanted to know mo some foreign land so drawn by a spirit of a but basically they we led-by some humane a desire to help other shape a better world.

Asked about the criti Catholic colleges had contributing proportion bers to the Peace Cor said it wasn't evident observations.

BACK FROM man, left, dispa Paul Chapman.