

Directives On Unity, Liturgy

(Continued from Page 1)

• Meeting of Catholics and Protestants to gain a first-hand understanding of one another's faith and practice.

• Priests are urged to meet with Protestant clergy for "better mutual understanding."

• "Open House Programs" are recommended — inviting Protestants to guided tours of Catholic churches and accepting invitations to view Protestant churches.

• Pupils in Catholic schools and Confraternity of Christian Doctrine classes are to be given accurate and current information concerning beliefs and practices of other religions.

• Catholic priests and lay people "should cooperate generously" with people of other religious groups in civic and social welfare projects—such as programs for racial justice, strengthening family life, anti-poverty action, etc.

The most far-reaching change is the Commission's authorization for Catholics and Protestants to worship together—particularly at ecumenical services arranged by both Catholic and Protestant clergy.

Also approved is inviting other Christians to take part in the prayers and hymns at Mass and Catholics — from a motive of friendship or courtesy — or to deepen their understanding of the belief and practices of other religious bodies—may join the prayers and hymns at Protestant services provided the texts are not "contrary to Catholic teaching."

"Intercommunion cannot now be permitted under any circumstances," however, according to the Commission's ruling.

Catholics are authorized to attend baptismal and confirmation rites of their friends of other faiths but are not permitted to act as sponsors at these rites.

Catholics and Christians of other churches are free to serve as witnesses at weddings in one another's churches (also with a proviso—that the marriages are "presumptively valid and lawful.")

Non-Catholics spouses may be buried in family plots in Catholic cemeteries and converts to the church or those who in good faith purchased plots in other than Catholic cemeteries may be given Christian burial in those cemeteries.

The Commission's statement also authorizes Christians of other churches to receive the Catholic Church's sacraments — blessings, ashes, candles, palms, etc. — "if they desire to receive them."

WHAT WILL eventually come of all this ecumenical activity?

The Commission ends its statement with the comment, "Each participant must recognize that all that can be done with the dialogue is to offer it up to God. What happens as a result of the dialogue is to be left strictly in His hands."

Monsignor Wilfred T. Craugh, rector of St. Bernard's Seminary, is chairman of the seven member diocesan Liturgical Commission and Monsignor John E. McCafferty, presiding judge of the diocesan Tribunal and recently named pastor of Holy Rosary Church, is chairman of the five member Ecumenical Commission.

Families Sweep Together Clean Up on World Series

Blommington, Minn. — (RNS) — The World Series enriched a local Catholic parish by more than \$2,000.

That's the amount earned by parishioners of Assumption church in sweeping up Metropolitan Stadium after each of the four World Series games played here.

In four years, the parish has netted more than \$100,000 by cleaning up after the games of the Minnesota Twins, the American League champions who were defeated 4-3, in the Series by the Los Angeles Dodgers.

Father Cyril Foppe, O.M.I., Assumption pastor, estimated that the "cleaning up" by parishioners during the four years has paid for two-thirds of the cost of the parish's new \$175,000 activities building.

About 500 of the parish's 7,000 members have been consistent volunteers in the cleaning up activity, Father Foppe reported.

The men start sweeping at 5 a.m. following a night game. When they leave for work at 7 a.m., their wives and children take over.

"The family that sweeps together keeps together," he quipped.

Open for 'Freedom'

Milwaukee — (NC) — Five Catholic parishes here endorsed a public school boycott scheduled for the week of Oct. 18 to protest alleged segregation and said their facilities and teachers would be available for "Freedom Schools" during the boycott.

The five parishes, all in the inner-city area of Milwaukee and all predominantly Negro, said they "deplore the means of a school boycott" but feel that "all other means of communications have been closed."

The parishes are St. Benedict the Moor, St. Boniface, St. Elizabeth, St. Francis of Assisi, and

St. Gall. Earlier, parishioners at St. Boniface overwhelmingly endorsed the proposed boycott in an unusual parish vote.

Spokesmen for the five parishes said they consider the public school boycott the only means "to force the school board and the people of the city of Milwaukee to look at the children whose right to be treated as human beings are daily being denied."

They said the Milwaukee archdiocesan board of education was aware of what they were doing and left the decision up to them.

Agency Backs Civil Rights Measure

Harrisburg — (NC) — The Pennsylvania Catholic Conference, speaking for the state's eight Catholic dioceses, has urged enactment of new state legislation to guarantee the rights of Negroes and other minorities.

Among the proposals endorsed by the conference was one that would forbid church-related colleges to discriminate on racial grounds.

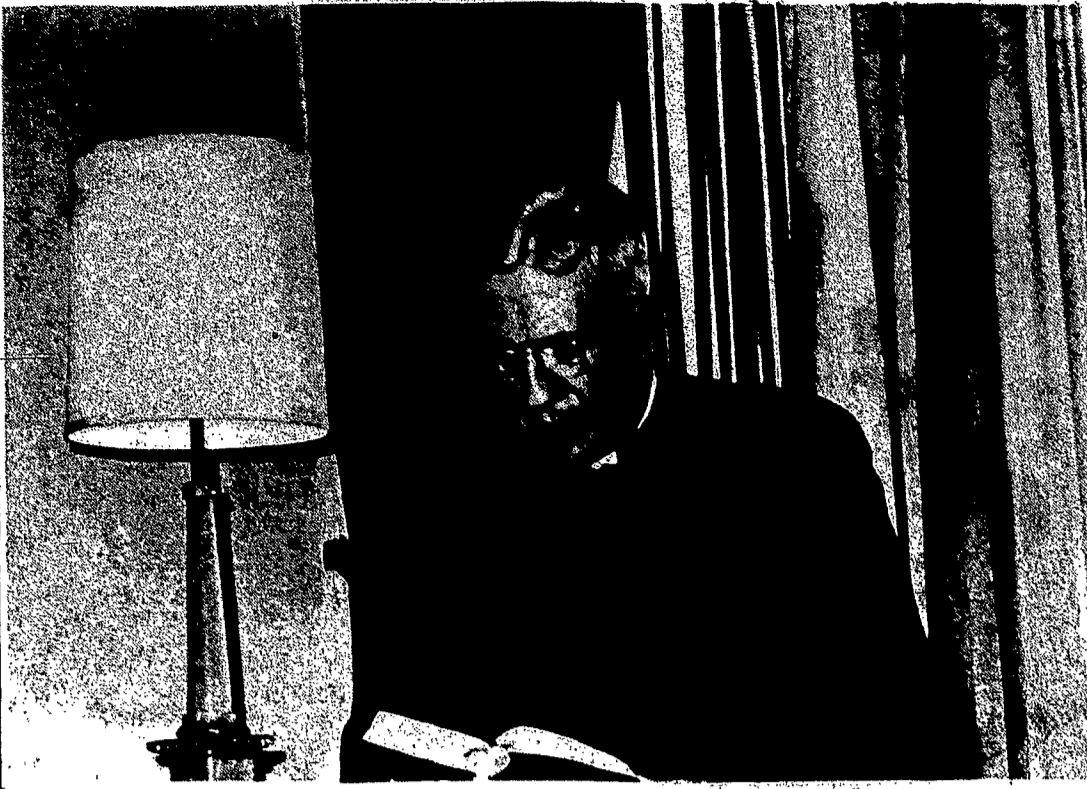
The conference said the 25 Catholic institutions of higher education in Pennsylvania had asked it to "place them on record as vigorously opposed to exempting church-related colleges from anti-discrimination provisions."

The Catholic Conference has endorsed civil rights legislation before. In 1961 it supported a fair housing bill in the state legislature.

Reviewing the racial justice picture in Pennsylvania, the conference said in its new statement that the past century has seen "successful efforts in law and in policy to deny the Negro citizen the benefits of the freedom which had supposedly been granted him."

"The Negro family found itself at the bottom of a rungless social ladder," it said.

Bishop Casey's Letter from Rome



His Breviary prayer follows morning Mass.

Continued from Page 4

ed reaction from the Council; some praised, others attacked it. Now it goes back to a mixed Commission to be reworked for the third time, and we do not envy these men their task. Bishop Marco McGrath of Panama, a member of the group which framed the document, talked to the U.S. bishops at the North American College, September 27, and mentioned that his committee had met three times at various places in Europe since the 1964 session to revise the schema, keeping in mind the observations of the Fathers last fall. One had the impression that an enormous amount of hard work had gone into composing number 13.

I am not going to analyze this schema. To do so would re-

quire many articles because its scope is so vast that it cannot easily be compressed into a capsule description. This is the first time — except for Pope John's encyclical "Pascam in Terris" — that the Catholic Church is addressing herself not just to Catholics but to all men; as Cardinal Spellman termed the precise goal of the document, "the beginning of a dialogue with all men of good will."

Basically, the problem here is one of communication. The mission of the Church is to preach the gospel to all men, to communicate to mankind the good tidings she received from Christ. Since the Catholic Church has the fullness of Christ's message and His guarantee of infallible assistance, there is no problem here.

However, in today's world, the Church needs to adapt herself to modern methods of communication. As an example, compare our means of communication with those of the Apostle of the Gentiles, St. Paul. He was limited to preaching and letter writing. We have the phone, telegraph, radio, television, rapid mail service, all forms of printing and mimeographing, tape recorders, photography, moving pictures. Obviously, the Church needs to be interested in the modern means of communication.

Even more, the Church must be interested in the intended receiver of the message — man himself. A message is valueless unless it reaches and is understood by the one who receives it.

Man today is different from the man of St. Paul's time. His cultural, social, political, economic, educational and intellectual capacities differ greatly from the man of the first century. Therefore, it is utterly impossible for the Council Fathers, in this first tentative attempt, to solve all the problems of modern man on a human plane, to come up with detailed and concrete answers for all of his individual problems. All they can do at the present time is to give men and women solid general guidelines they can follow in solving their individual problems, and to guide the People of God in their daily efforts to communicate the good tidings of Christ to their neighbors.

Summary
This is written October 10, 1965.

Friday or Saturday, the active work of the Council Fathers as a whole will be completed. It will then be the task of the various Commissions to whip into shape the schemata for the final votes on the Council floor. So far as I can see, the Council will meet two or three times a week during November to vote on the completed documents. When the Council will adjourn is anybody's guess; perhaps before Thanksgiving, maybe December 8. The one document which will delay adjournment is "The Church in the Modern World." The Commission can hardly finish revising this schema in less than a month.

Despite its slow start, and its often uneven pace, Vatican II has achieved its purpose, to renew spiritually the Church

and the People of God. During the past three years every Council Father, each in his own way, has experienced the workings of the Holy Spirit. We believe that He has been present in the basilica of St. Peter's during the sessions and in the lonely hours when each bishop worked on Council material in his hotel room or monastery. The Holy Spirit has been at work during the arguments and discussions, despite the cries of the liberals and the laments of the conservatives, in spite of the human failures and limitations of all the participants. And He will speak to you later through the declarations of this Council: "Be conscious of your dignity because you are the object of My love."

Faithfully yours in Christ,
+Lawrence B. Casey

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Canon Becomes Convert

London — (RNS) — Church of England circles were reported "severely shaken" by official disclosure that Canon Edward Brigstocke, an examining chaplain to the Archbishop of Canterbury, Dr. Arthur Michael Ramsey, has been received into the Roman Catholic Church.

Canon Brigstocke has held numerous Anglican posts since he was ordained a deacon in 1914 and a priest in 1915. He became one of Dr. Ramsey's examining chaplains when he retired in 1961 as canon of Durham Cathedral. He is in his late 50s.

First news of his conversion appeared in a London Sunday newspaper, which said it had come as a distressing blow and embarrassment to the Anglican Primate. Within a few hours the news was officially confirmed, though Canon Brigstocke could not be reached.

One of those who confirmed it to the Religious News Service was Msgr. Patrick Casey, vicar-general at Westminster Cathedral here. He said Catholic authorities had taken care not to publicize Canon Brigstocke's entry into the Church because they did not wish to embarrass Dr. Ramsey.

Canon Brigstocke and his wife both received instruction from a priest at Westminster Cathedral early this year, but Msgr. Casey said that neither John Cardinal Heenan, the Catholic Archbishop of Westminster, nor Archbishop Igino

Cardinale, the Apostolic Delegate here, knew about it.

Msgr. Casey said there was no question of deception involved. Many people receive instruction for a while but do not necessarily become Roman Catholics. "I presume," he added, "that as soon as Canon Brigstocke made up his mind to become a Catholic he told the archbishop."

Canon Brigstocke is reported to have told Dr. Ramsey of his decision at the end of August. He and his wife were then living at Lambeth Palace, London. Canon Brigstocke is now in Yorkshire.

Msgr. Casey told RNS there was no question of Canon Brigstocke taking up an official post in the Catholic Church. "He is a married man and will become a layman," he said.

The Archbishop of Canterbury's secretary, Mr. Robert Beloe, was quoted as saying that Dr. Ramsey was sad at not having been told earlier of Canon Brigstocke's plans. The Primate would have liked an opportunity to advise him and his wife, he said, "but, of course, he would not have put pressure on them against doing what they wanted."

Mr. Beloe was also quoted as saying: "The archbishop does not think that their decision was a wise one, but he wishes them every contentment in their new Church. He does not think this incident should in any way affect the friendship that is developing between the two Churches." This also reflects the Catholic viewpoint.

Canon Brigstocke was educated at Marlborough College, Keble College, Oxford, and Wells Theological College.

Laymen Named By Vatican

Vatican City — (NC) — Five laymen, including one American, have been appointed by Pope Paul VI consultants to the Vatican Secretariat for Non-Christians.

The five laymen — the first to be named for any such secretariat — include Dr. James Kritzeck, 35, an authority on Islam who is now on the faculty of the Institute for Advanced Study at Princeton, N.J. A native of St. Cloud, Minn., Kritzeck was educated at the University of Minnesota, and Princeton and Harvard Universities. He taught oriental languages at Princeton University from 1957 until this year and was a delegate to the international congresses of orientalists in Munich in 1957 and at Moscow in 1960.

The other laymen named by the Pope are Albert Cuttat, former Swiss ambassador to India; Prof. Oliver Lacombe and Jean Fillozat of the College de France, Paris, and Prof. Roger Arnaldez of the University of Lyons, France.

Religious Life
Los Angeles (NC) — A total of 566 students from schools of the Los Angeles archdiocese made a first step this summer toward the religious or priestly life, according to Father Lawrence J. Gibson, director of vocations.

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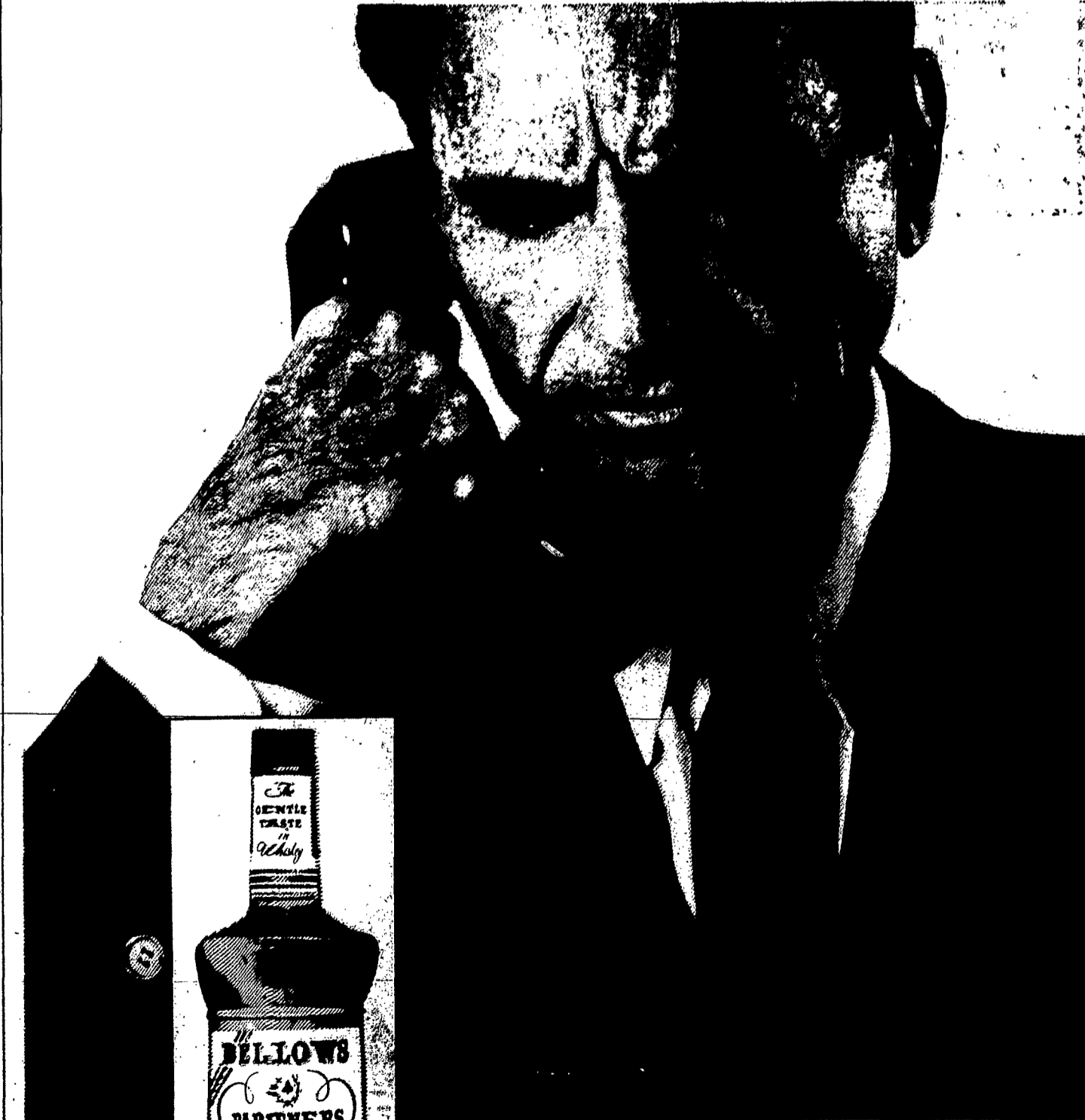
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