

Gifts

For Everyone — From Everywhere!
ARLYNE WIEDER'S You Really Should See Our Selections
Ave Maria Studio 410 WESTMINSTER
Near Canterbury Noon 'til 9
CH. 4-6290



**THIS CHRISTMAS
GIVE HIM
A STETSON
GIFT CERTIFICATE**

Abe Raff

He'll admire your taste and your cleverness. First because Stetson styling and craftsmanship have been internationally famous for 100 years. Second, because it's the one gift there can't be anything old hat about.

From \$12.95 to \$20.00



Use Your
American Express
Diners Club
Midland Charge

RAFF'S

Gift Certificate

from \$7.95 to \$11.95

RAFF'S HATTERS and FURNISHERS

Lincoln Rochester Bank Building
187 East Main Street corner Stone Street



The gallery at afternoon press panel includes clerical "ringers" anxious to hear details of Council's daily progress.

Newsman at the Council

News reporters are soon to end one of their "finest hours"—their reporting of the Vatican Council which will close Dec. 8.

Faced with the problem four years ago of reporting an event that was officially wrapped in secrecy, the reporters with remarkable discretion broke down long-standing barricades of Vatican isolation to bring the Council story to the world.

Their competence and accuracy has won the praise of both Pope John and Pope Paul.

Despite a generally "wide open" attitude to the reporters now, the Council still creates a formidable news problem each day it is in session.

The first major difficulty is the fact that reporters are not admitted to the Council meeting hall.

But an "insider" reports to the reporters as soon as the Council meeting closes at noon.

Holy Cross Father Edward C. Heston, formerly of Notre Dame University, is one of a score of press representatives admitted daily to the Council meetings. There are representatives of all the world's major language groups—English, French, German, Spanish, Italian, Portuguese, Chinese and other oriental languages.

FATHER HESTON is one of the first clerics to get out of St. Peter's when the Council is adjourned soon after noon. The hefty priest makes a rapid crossing of the more than half mile distance from the vast basilica to his rendezvous with reporters at a religious order establishment on the street leading from St. Peter's.

Waiting for him are correspondents from U.S., British, Australian and other English speaking news agencies—Associated Press, United Press International, New York Times, Time magazine, Religious News Service, the National Catholic Welfare Conference News Service—sometimes close to a hundred newsmen are on hand for Father Heston's report.

In less than half an hour he clips off the events of the morning's three or four hour business session of the Council—who said the opening Mass, which bishops spoke at the meeting and a summary of the points they made, the ballots taken on various decrees and any other events of the day.

When it's noon in Rome it's still early morning in the United States. The reporters are able to file their stories by 1 p.m. Rome time so that means Americans can read in their evening papers what happened that morning at the Council, thanks to the speed of the report, to the reporters and their own swift reporting back to their New York offices.

The newsmen can then squeeze in a quick lunch before the next report session of the day—a press panel set up by the U.S. bishops to aid the reporters in writing articles analyzing "in depth" the facts of their early report.

The panel includes a cross-section of experts on Council topics—a church historian, a canon lawyer, a seminary rector, liturgical and biblical scholars. And when major issues are up for discussion, special "big guns" are brought in—like Jesuit Father John Courtney Murray during this autumn's

discussions in the Council on religious liberty. Father Murray is credited with being the principal architect of the document which finally passed by an overwhelming vote at the Council last week.

Reporters are free to fire questions at any of the panel members and replies are honest and blunt—sometimes, the reply is a humble, "I don't know, I'll try to get that information for you."

It's determination like this—on the part of both sociological scholars and reporters facing relentless deadlines—to try to do all in their power to be prompt and factual that has resulted in a superb reporting job and deserves our gratitude.

—Father Henry Atwell



Saints atop the colonnade at St. Peter's piazza gaze serenely at historic events which swirl at their feet.

Council Maps Church's Future

(Continued from Page 1)

It emerged as a document of six chapters dealing with the vocation of the layman to the apostolate, the objectives of the apostolate, the various fields of the apostolate, the various manners in which it is to be carried out, the right order to be observed in the exercise of the apostolate, and the formation for the apostolate.

Obviously, there is here matter for ample reflection.

The lay auditors at the Council, who collaborated actively with the commission in elaborating the text, would be the first to insist, however, that the decree on the Lay Apostolate finds its true perspective and authentic interpretation only in the light of the chapters on the People of God and on the Laity in the Constitution of the Church.

There the family character of the Church is emphasized, the notion that it is composed of two parts, clergy and laity, listed as egregiously superficial. "Though they differ from one another in essence and not only in degree," the constitution asserts, "the common priesthood of the faithful and the ministerial or hierarchical priesthood are nevertheless interrelated: each of them in its own special way is a participation in the one priesthood of Christ."

As against the false tradition that Catholic lay people are merely expected to believe, pray, obey and pay, the constitution sets down their essential dignity: "These faithful are by baptism made one body with Christ and are constituted the people of God. They are in their own way made sharers in the priestly, prophetic and kingly function of Christ. And they carry out for their own part the mission of the whole Christian people in the Church and in the world."

It was proper for the Council to analyze the proper action of the lay Catholic and to supply, in the decree on the Lay Apostolate, a sort of "how to" manual. But techniques and exhortations would have been empty without the theology of the Constitution on the Church.

With that groundwork laid, the constitution could logically conclude its Chapter IV, on the Laity, with these stirring sentences: "Each individual layman ought to stand before the world as a witness to the resurrection and life of the Lord Jesus and as a symbol of the living God. All the laity as a community and each one according to his ability must nourish the world with the fruits of the spirit. They must diffuse in the world that spirit which raises up the poor, the meek, the peacemakers—those whom the Lord in the Gospel proclaimed blessed. In a word, as the soul is to the body, so let the Christian be to the world."

The commission responsible for the decree had cause for legitimate satisfaction when at its third reading before promulgation only two negative votes were cast. Immense and often exasperating work went into the document as it took different forms, material being assigned or removed from it. At one point, it was five times its present length and contained the analyses of contemporary problems currently found in the text on the Church in the Modern World. Even after its second reading, the last conditioned votes were possible, 1,314 amendments were suggested.

As exemplars of the spiritual renewal of the Church, Pope Paul pointed to his two immediate predecessors, Popes Pius XII and John XXIII and announced that formal processes looking to their beatification will be set in motion.

The pontiff had certainly heard suggestions that the Council close with a solemn public canonization of John XXIII by acclamation of the bishops. The decision was negative—the examination of the sanctity of Angelo Roncalli will be carried out in the traditional way: "Thus it will be ensured that for no motive other than the cult of true holiness" is Pope John blessed by the Church, which being translated means that John's sanctity will not be permitted to be confused with his political orientation, dear to most of us, especially liberals. Nor will the towering, dedicated soul of Pius XII, who inspired not a little of the Council's thinking, be forgotten.

Pope Paul's sense of justice and his loyalty to the chief he served for so long will put a stop to what was called "the de-Stalinization of Pius XII."

But the permanent significance of the two decrees promulgated must not be overlooked because of the new interest of the Pope's address.

"Everything seemed open to discussion," noted the Pope, "and was in fact discussed. Everything was seen as complex and difficult. . . . Everything was subject to criticism. . . . There was uneasiness. . . . It was a time of the arbitrary and the audacious. . . . Here and there doubts were cast. . . . Until the voice of the Council began to make itself heard, calmly, deliberately, solemnly (saying) what form the life of the Church should take."

The third stage is "that of ideas and plans, of acceptance and execution of the conciliar decrees, a period when 'discussion is coming to an end,' with the Church settling down to the new norms she has received." And "in these new norms 'there is a new element of increased awareness of ecclesiastical communion, of its marvelous structure, of the greater charity which should unify, vivify and sanctify the hierarchical communion of the Church.'"

This, Pope Paul says, is the meaning of Pope John's aggiornamento, this is the shape of Catholicism of the future.

The methods of this ordered change were outlined. These included post-conciliar commissions, additional secretariats, including those on the lay apostolate and another for world justice and social development—and, especially, the Synod of Bishops, comprising the elected representatives of the national episcopal conferences plus papal appointees, which will meet with the sovereign pontiff for the first time, if not next year at least in 1967.

Mention was made of the reorganization of the Roman Curia as requested in the decree on the Pastoral Office of Bishops and endorsed by Pope Paul. The efficiency, industry and fidelity of these organs of the Holy See won the praise of the Holy Father. He saw "no great necessity of structural changes: on the other hand, there is need for not a few reforms" for simplification of operations and the replacement of personnel with "due respect for persons and traditions." Nevertheless, "come this transformation surely will," beginning with a new statute for the Holy Office to be published "within a short time."

The commission responsible for the decree had cause for legitimate satisfaction when at its third reading before promulgation only two negative votes were cast. Immense and often exasperating work went into the document as it took different forms, material being assigned or removed from it. At one point, it was five times its present length and contained the analyses of contemporary problems currently found in the text on the Church in the Modern World. Even after its second reading, the last conditioned votes were possible, 1,314 amendments were suggested.

As against the false tradition that Catholic lay people are merely expected to believe, pray, obey and pay, the constitution sets down their essential dignity: "These faithful are by baptism made one body with Christ and are constituted the people of God. They are in their own way made sharers in the priestly, prophetic and kingly function of Christ. And they carry out for their own part the mission of the whole Christian people in the Church and in the world."

With that groundwork laid, the constitution could logically conclude its Chapter IV, on the Laity, with these stirring sentences: "Each individual layman ought to stand before the world as a witness to the resurrection and life of the Lord Jesus and as a symbol of the living God. All the laity as a community and each one according to his ability must nourish the world with the fruits of the spirit. They must diffuse in the world that spirit which raises up the poor, the meek, the peacemakers—those whom the Lord in the Gospel proclaimed blessed. In a word, as the soul is to the body, so let the Christian be to the world."

Monday Noon Deadline For News

WINE SAMPLER

from Old Friar

White Port
after dinner... on the rocks

Black-berry
big highball with soda or ginger ale

"Pink Cat"
(Catawba) friendly mixer with lemon-lime

Sherry
great cocktail!

4 Old Friar wines in a handy carry-home pack \$1.00

Old Friar Wine Company, Buffalo, New York

Forman's Annual Pre-Christmas Sale of our own Felice stockings

12 pairs 9.25
6 pairs 4.75
regularly 1.00 per pair

SEAMLESS STYLES:

1. Dress sheer
2. Micro mesh
3. Walking sheer
4. Stretch mesh
5. Plainknit stretch

With Seams:

6. Dress sheer
7. Walking sheer

The hosiery event Rochester women live-for. Forman's Annual Pre-Christmas Sale of our exclusive Felice stockings. All styles come in beige and taupe, numbers 1 and 2 also in smoke, grey and spice; proportioned sizes, short 8½ to 10, medium 8½ to 11, long 9½ to 11. Mail and phone orders call 325-1800, Stocking Collections, Street Floor, Midtown and at Culver-Ridge.

B. FORMAN CO.

The Catholic COURIER

Journal

Vol. 77 No. 9 Friday, November 26, 1965

MOST REV. JAMES E. KEANEY, D.D., President

MAIN OFFICE: 150 N. 2nd St., Buffalo, N.Y. 14202
 HELMIRA OFFICE: 217 Robinson Bldg., Lake St. RR 2-2028 or RR 2-2412
 AUBURN OFFICE: 100 W. Genesee St., Auburn, N.Y. 14406

Subscription rates: Single copy 15¢; 1 year (12 issues) \$1.50; 3 years \$4.50. As received under the Act of Congress of March 3, 1879. Canada: \$2.00; Foreign: \$3.00.