

Polish Cardinal, Man on a Tightrope

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

Stefan Cardinal Wyszyński has been called a "man on a tightrope." He has also been called, in other, less flattering things by the communist rulers of Poland.

The Polish communist regime once referred to him as one of the "greatest foes of the Polish People's Republic in the College of Cardinals." In recent months, the regime has made the cardinal the target of bitter attacks for allegedly mixing in politics by fostering Polish-German reconciliation.

But Cardinal Wyszyński, Primate of Poland, set out his own idea of the role he should play in his first pastoral letter after being named Archbishop of Gniezno and Warsaw in November, 1948.

"I am not a politician, not a diplomat, nor a reformer," he wrote, "I am your spiritual father, pastor and bishop of your souls."

For all that, the demands of history, geography and power politics have all conspired to force upon the cardinal the burdens of politician, diplomat and reformer, as well as pastor, as he has struggled for two decades to maintain the freedom and vigor of the Catholic Church in an Iron Curtain country.

The difficulty of doing so has been apparent many times, but seldom more so than in the past two months.

The new crisis began in Rome, near the end of the Vatican council, when the bishops of Poland and Germany exchanged letters urging friendship and reconciliation between their countries.

The action of the Polish bishops triggered a furious response from the Polish communist government. The regime was particularly bitter because the bishops had not cleared their letter with it, and because, it was claimed, the letter seemed to suggest the possibility of Polish concessions to Germany in the longstanding border dispute between the two countries.

The state-controlled Polish press launched a vitriolic attack

on the bishops, reserving its most furious denunciations for Cardinal Wyszyński who was called a "conspirator." On Jan. 14 Polish communist chief Wladyslaw Gomulka questioned the patriotism of the cardinal and the bishops and said, "Let the Church be loyal if it wants to enter into politics."

The government denied the cardinal permission to go to Rome in January for ceremonies celebrating the 1,000th anniversary of Christianity in Poland. The controversy has also raised serious doubts about a projected trip by Pope Paul VI to Poland this year and a scheduled journey by Cardinal Wyszyński to the United States.

But the cardinal has weathered other storms, and no one will be surprised if he weathers this one, too.

Born in the village of Zuzela in northeastern Poland on Aug. 2, 1901, he was ordained in 1924. He studied at the Catholic University of Lublin, where he received doctorates in social science and canon law.

He became a professor of social sciences at the seminary in Wloclawek, edited a scholarly journal for priests and wrote articles and books on social questions. During World War II he carried on his activities clandestinely, teaching social ethics in an "underground uni-

versity" and organizing secret spiritual retreats for laymen and religious.

In 1948 he was named Bishop of Lublin and in 1948 was transferred to the post of Archbishop of Gniezno and Warsaw which carries with it the title of Primate of Poland. The burden of preserving the Church's freedom fell squarely on his shoulders.

He helped negotiate an agreement with the government, signed in April, 1950, by which the Church accepted the communist regime in exchange for guarantees of its rights in worship, religious education and the press. But friction between the Church

and the regime was frequently sharp. When Pope Pius XII named him a cardinal at the consistory of January, 1953, he did not go to Rome, for fear that the communist authorities would not permit him to return to Poland.

Matters came to a head later in that year when the cardinal refused to condemn a bishop who had been imprisoned by the regime. The communists responded by arresting the cardinal, charging him with violating the 1950 agreement, and imprisoning him.

Over the next three years Cardinal Wyszyński was held at various times in four different convents in Poland. By 1956, however, the winds of change were blowing in Poland. Following workers' and students' riots in Poznan, the hard-line Stalinist regime was ousted and Gomulka came to power. In a move aimed at pacifying the country, the new rulers freed Cardinal Wyszyński, at the same time offering new guarantees to the Church.

In the decade since then, the cardinal has had many run-ins but no open break with the Gomulka regime. Harsh words have been exchanged on several occasions, but on the whole the Church authorities and the communists have managed to co-exist.

Cardinal Wyszyński defended his policies in May, 1957, on his first visit to Rome in six years. "We must not build castles in the air," he said. "It isn't always possible to come by 100% of what is good but if we have even a possibility of obtaining 70%, let us stretch out our hand with the hope that God will add more."

The cardinal has shown himself ready to fight, though, when fighting seemed necessary. In the present crisis of Church-State relations he has counter-attacked vigorously. "The bishops must be strong in the fight against the powers of darkness and the spirit of hatred," he declared Jan. 30 in a sermon preached to a cheering crowd at the Polish national shrine of Cestochowa. "Be calm and confident."

Calm and confident — for a man on a tightrope. Cardinal Wyszyński has managed for 20 years to be both to a remarkable degree.



Liturgical and Life

Father John LaFarge, S.J., a longtime associate editor and executive editor of America, was prominent among the early collaborators in the U.S. Liturgical Conference's apostolate for the renewal of the spirit of worship. He demonstrated, by his early and courageous advocacy of interracial justice, how complete was his understanding of social reconstruction founded on the Doctrine of the Mystical Body and motivated by a sensitive spirit of worship. He collaborated with Benedictine Father Virgil Michel in promoting rural cooperatives. He was also credited with inspiring the founding of the Liturgical Arts Society, and fostering the work of groups seeking liturgical music.

The difficulty of doing so has been apparent many times, but seldom more so than in the past two months.

Warsaw—(NC)—Stefan Cardinal Wyszyński, Primate of Poland (light biretta) meets parishioners and their children during a visit to a Warsaw parish.



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On Not Coming To Conclusions

One of the more frequent comments we hear about our editorials is that we "don't come to any clear-cut conclusion."

And similar comments followed last week's announcement that Catholics would have to decide for themselves how to do penance in Lent—"If the Church doesn't tell us what to do, how can we be expected to know what's right or wrong?"

Monsignor Richard Burns told men of the Serra Club that most of the changes recently enacted in the Catholic Church "will separate the men from the boys."

He aptly describes the way we've been brought up—to expect Mother Church to keep us tied to her ecclesiastical apron strings from the time we're baptized until we emerge from Purgatory, not until then did she seem willing to let us be on our own.

The Vatican Council, in its decree on the priesthood, told priests they should guide laymen in "the development of their own vocation according to that freedom with which Christ has made us free" and to do this in such a way that lay people will advance "to Christian maturity."

Our Lord, admittedly, said we must be "as little children" but he never said we must be forever infantile.

The strange fact remains however—many people prefer to be told what to do rather than think it out for themselves.

Dostoyevsky in his novel "The Brothers Karamazov" describes a poem about the Grand Inquisitor of fifteenth century Seville, Spain, and his reaction when Christ came to comfort the victims of the Inquisition.

The crowds instinctively recognize Our Lord and are irresistibly drawn to Him.

But then the prelate of the Inquisition orders His arrest and later visits Him in prison and tells Him, "Tomorrow Thou shalt see the obedient flock who at a sign from me will hasten to heap up the hot coals about the pile on which I shall burn Thee. Dixi."

St. Joan of Arc later faced a similar dilemma—she was told she could not be loyal to both her "voices" and to the Church and because she chose the former she too was burned at the stake.

Obedience is, of course, a very great virtue—its example being set by no less a Person than Christ Himself.

But obedience to men—even prelates—has often destroyed that greater gift which is freedom, not a freedom to think or act as one's whims prompt him, but a freedom to respond responsibly according to one's deepest convictions.

Cardinal Newman a century ago wrote "On Consulting the Laity in Matters of Doctrine" and his misfortune was that he wrote a century before his fellow Catholics were ready to hear such a thing.

He did not mean that the Vatican, or even a local pastor, should conduct an opinion poll of the laity before deciding on religious matters, but rather Newman envisioned a laity, well instructed in the faith, deeply imbued with the authentic values of the society in which they live, rooted in a devout and profound life of prayer—here, Newman said, was the grass-roots touchstone of orthodoxy, rather than the faddish speculations of ivory-tower theologians.

It is because we are convinced that there is precisely an increasing number of such lay people that we do not presume to draw conclusions which they have a right to draw by themselves. We feel our task is at most to point out those areas where conclusions still need to be made.

—Father Henry Atwell

Science, a New Tool for Bible Study

By Marjorie L. Fillyaw

Miami—(NC) — Application of sciences to the study of the Bible is having a tremendous impact on translations and knowledge of Sacred Scripture, a Catholic biblical authority told an interfaith assembly of clergy here.

Sulpician Father Raymond E. Brown, professor of New Testament at St. Mary's Seminary, Baltimore, principal speaker at the 16th annual Maurice Guman Institute conducted at Temple Israel, is the first Catholic lecture to the institute. A record-breaking audience of 300 Catholic, Protestant and Jewish religious leaders heard him.

Three types of science—language studies, historical science and archaeological science—now are utilized in biblical studies, Father Brown said. He emphasized: "Science represents a new tool at the service of the church or synagoga. This does not place any blame on the past for not using knowledge that was not available," he added.

"Up until approximately the beginning of the 19th century, the Bible was almost the only witness of all civilization that preceded Greece and Rome," the Sulpician priest said. "The very important civilizations were not known, some were completely forgotten. Our only witness was the Bible."

"In 1930," he continued, "we had a discovery at Ugarit in Syria for the first time of literature of the Canaanites or of a people closely associated with the Canaanites. We know that Hebrew is a Canaanite dialect."

"Their legends, poems, hymns, and legal documents have a tremendous impact on the study of the Bible," he said, noting that Hebrew underwent

changes similar to those in the English language over the years.

Father Brown said the Dead Sea Scrolls will affect our knowledge of history of the Bible text. Until discovery of the Scrolls, the oldest Hebrew Bible dated from about the year 900, he said. "In the first and second centuries there was more freedom in the preservation of Bible texts and the number of books considered sacred," he noted.

Biblical scholars formerly studied New Testament Greek "through the eyes of the Greek Fathers," he said, but since the 1930's a "number of papyrus copies of the New Testament have been discovered."

"In the last 10 years two fairly complete copies of the Gospel of John have been found," Father Brown reported. "The Dead Sea Scrolls give us

background knowledge of terminology that also appears in the New Testament. Some of the language which we thought was Hellenistic belonged in first century Palestine."

All of these discoveries have affected a translation of the Bible and have provided a way of correlating Israel history with surrounding events, he said.

"Only a few years ago," he recalled, "records of Nebuchadnezzar were discovered and from these records we know that the Book of Daniel is not historical in the details it narrates."

Archaeological discoveries "filled in a whole world which we didn't know existed," Father Brown said, and "have also created some problems."

Father Brown said the modern Biblical movement which

had the approval and encouragement of Pope Pius XII and more recently the Second Vatican Council, now has "full freedom in questions like authorship and dating, and on many of these points there is virtual unanimity in Protestant and Catholic scholarship."

"We are still not receiving from some sections of the Christian and the Jewish world first class commentaries on the Bible, although recently there have been very helpful Protestant, Catholic and Jewish translations. When we all begin to use the new approach you will get a good theological emphasis," he continued.

Tracing the history of separation of Jews and Christians Father Brown cited the hostility and hatred which has existed between the two.

"It is a question of fault on both sides," he declared. The challenge is to the present—can we as two intelligent communities come together and begin to discuss the problem of the Jews and Jesus?

Father Brown said after the death and resurrection of Jesus those who believed in Him were Jews who had no idea of founding a new religion and who saw no need of breaking away from Judaism.

"The moment of separation from Judaism comes with the destruction of Jerusalem itself," he said. "Christians interpreted the destruction as punishment of the Jewish people for rejecting Jesus, and from that moment Jewish-Christian antipathy developed."

He emphasized the "originality" in Jesus' teachings and urged that Jews "study Jesus objectively and not in the light of the years of harsh Judeo-Christian relationships."

Five 'Key' Documents Of Council

New York—(NC)—Study programs on the Second Vatican Council should start with five key documents that establish the spirit of renewal in the Church, a Jesuit editor told a Catholic-Protestant dialogue in Harlem.

"All other Council statements flow from the basic guide-to-renewal set forth in three constitutions, one decree and one declaration," Jesuit Father Walter M. Abbott told a dialogue meeting at the Harlem Branch YMCA. He is an associate editor of America magazine, director of the John LaFarge Institute and general editor of a new book entitled "The Documents of Vatican II."

"The Constitution on the Church is the basic document from which the council Fathers logically derived others," Father Abbott said. "What it was not the first promulgated in Rome, it bears all the marks of logical primacy. Study groups would do well to start with an analysis of it."

"The Constitution on Divine Revelation and the Declaration on Religious Freedom establish other basic principles that apply to ecumenical dialogue," he continued. "Study groups or individuals should investigate them next."

"Finally, the Decree on Ecumenism and the Constitution on the Church in the Modern World provide specific guidelines for Christians joining in ecumenical work. These two documents round out any Christian's guide to understanding the post-council Church."

Father Abbott urged Christians to extend their studies of council statements beyond the basic five he named.

Ireland Softens its Attitude to England

By GARY MACEOIN

Dublin — A few weeks from now, the Irish will be celebrating the 50th anniversary of "Easter Week." It was on Easter Monday in 1916 that a handful of rebels under Patrick Pearse set off the post office and other public buildings in Dublin and proclaimed a republic. They lasted only five days as a fighting force, but modern Ireland rose like a phoenix from their ashes.

The anniversary has provided the opportunity for much nostalgia and some national stock-taking. Rather, surprisingly, however, there is no indication that it will be marked by any revival of anti-English feeling. On the contrary, the big news of the year is a trade agreement recently signed with Britain which provides for an economic integration of the two islands that runs counter to basic tenets of modern Irish nationalism.

Starting this summer, Irish agricultural products will have free access to the British market. The first of a series of reductions of tariffs on manufactures of each country will also come into effect,

and further cuts each year will introduce complete free trade in ten years.

The man responsible for this agreement is Sean Lemass, who as industry minister in the 1930s built the protectionist system behind which most of Ireland's industries were born. Lemass then insisted that tariff protection would be temporary, but few imagined that so sweeping a change would come so soon.

The current trend to European integration, however, forced the issue. Somewhat later, both Britain and Ireland must join the Common Market. The Irish believe that the present agreement will prepare the way for that process. And they seized the opportunity of a Labor government in London to put it across. They have always found the Conservatives more difficult to negotiate with.

What is interesting is that most Irish industrialists seem confident that they will do as well or better without protection. There will be some changes. Industries, such as automobile assembly, geared directly to the small market, can hardly survive. But their skilled workers will be

available for United States and European automobile manufacturers who can locate a plant in Ireland with full access to the British market. Such is the optimistic outlook here, a confidence that gains will outweigh losses.

Since World War II, the Irish government has operated a program to encourage outside investors by means of tax relief, cash grants, duty-free importation of machinery, and guaranteed transfer of profits, dividends and capital. It has attracted some 200 factories, 30 of them set up by United States firms. This program is being intensified in the belief that the new bigger market offers greater opportunity to international investors.

The Irish insist that the country has now established an industrial climate which permits production as efficient as that in the major industrial countries. The Irish Airline, they point out, is in direct competition with the world's major lines on both its transatlantic and European routes. It is one of the few which operates regularly in the black without subsidies. Its seat occupancy rate is among the highest and its safety record unsurpassed.

I have been visiting plants operated here by subsidiaries of United States companies, and their managers are all happy at the prospect of a much bigger market area and confident that they can meet with the additional competition they will experience. One of them pointed to a particular machine. "In one day," he said, "that machine produces a month's supply for our present market. Soon, I hope we'll be running it a full week each month."

Not all the Irish are quite so enthusiastic. Some recall the carls and other devices by which English industry in the 18th century eliminated Irish competition. "How can a nation of three million be a partner with one of 55 million," they ask.

Others insist that there is no comparison with the past. It is not only that small nations have acquired more status and new ways to defend themselves. As a result of the mass migration of the past half century, there are today more Irish in England than in Ireland. They are no longer unskilled workers but teachers, nurses, doctors and business men, leaders in the professional world and in politics. Their impact is transforming the English attitude to Ireland.

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