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 The Valuan Council's Delaring of the identity of the residence of the religious property of the relistical literation of the religious property of the religious	the state	Religious Freedom, an Example Set by Christ	Normal States
that the "supreme religious act of the Christian" is "to exhibit the sovereign love of God," and "he cannot perform it unless he does it with supreme freedom." The symposium on the Coun- cil's religious freedom docu-	VOL XVIII NO.2/LENT 1964 Shawu Sheehau Frederick McManus John McEncancy Joseph Collins Augustino Hickey Charles Finn William Leonard Joseph Noison Francis P. Moran Ted Marier Sr. Francille J. Richard Quinn Mary Perkins Ryan	 North Auron, III. — (NC) The Vatican Council's Declarmation on Religious Liberty was not generative from tradition. The is the other kind with any other mission, "a professor of bilical literature declared here. The function of the form and the state is docra encessary and the this matter." The Church did not departs are the lised keeps any other kind with an each of chiristians. Dut a meter was restabilished remarks at the Council is and acter of tolerance on consersion or compromise with the state is to fulfill its real inscision. In this matter." What we heard was a noisy and persistent minority who what they believed The great majority remained silent, either from far or from heid (f, "he said. Ather Mekrazie toid a sysmethal the "suprementing of their own heide(", he said. Ather Mekrazie toid a sysmethal the "suprementing of their own heide(", he said. Ather Mekrazie toid a sysmethal the "suprementing of their own heide(", he said. Ather Mekrazie toid a sysmethal the "suprementing of their own heide(", he said. Ather Mekrazie toid a sysmethal the "suprementing of their own heide(", he said. Ather Mekrazie toid a sysmethal the "suprementing of their own heide(", he said. Ather Mekrazie toid a sysmethal the "suprementing of their own heide(", he said. Ather Mekrazie toid a sysmethal the "suprementing of their own heide(", he said. Ather Mekrazie toid a sysmethal the "suprementing of their own heide(", he said. Ather Mekrazie and religious for ecolution is the "suprementing of the sysmethal the "suprementing of their own heide(", he said. Ather Mekrazie and religious for ecolution is the sysmethal the "suprementing of the system and religious for ecolution is the system of the "suprementing of the system and religious for ecolution is the system and religious fo	

Liturgy and Life

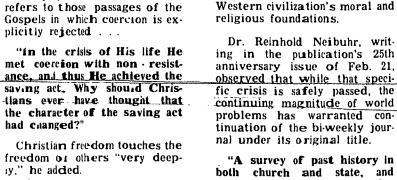
Rev. Thomas J. Carroll, director of Boston's Guild for All the Blind, was the first of a group of priests from the Boston area to serve as president (1946-49) of the national liturgical conference. Others included Rev. Shawn Sheehan of St. John's Seminary; Rev. Frederick R. Mc-Manus, now secretary of the U.S. Bishops Liturgical Commission; and Rev. John McEneaney, currently presiding. Under Father Carroll's leadership, a group of Boston liturgists established the New England Regional Liturgical Conference for a "grassroots study" of liturgical renewal, founded a newsletter, "The Mediator" for its Sacramental Apostolate, and sponsored a series of study-days for nuns, which continues to attract some 1000 religious to its monthly meetings. In other parts of the nation, other groups conducted similar programs to restore the liturgy as "the primary and indispensable source of the true Christian spirit."

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Changes, Evidence Of 'Eternal Youth'

A layman enthusiastic for the Church's new directions in its rules for worship visited Rochester recently.

His enthusiasm is somewhat explained by the fact he thrives on the revisions being made in most



possibly a projection of that "In its simplest terms, Chrishistory into the future, reveals tian freedom means that other that the social life of mankind men must have the freedom to is in a perpetual crisis of combecome Christians. If they do munity and comflict on various not become Christians by a free levels - tribal, national, impersonal decision, they do not perial and universal," he wrote.

New York -- (RNS) -- The

crisis which 25 years ago prompt-

ed the beginning of a modest

but influential Protestant jour-

nal, Christianity and Crisis, was

the threat Nazism posed to

"They cannot be compelled Dr. Niebuhr, who describes into the way of freedom, for it himself as "ome of the midof Christianity and Crisis" is would cease to be the way of now co-chairman of the editorial freedom if they were," he said. board. The anniversary issue He said Christianity has often features statements by him and shown little faith in "the power by the other co-chairman. Dr. of the Gospel, preferring to John C. Bennett, president of strengthen the - Gospel by vari-Union Theological Seminary, reviewing the publications history and purpose, and assessing its "Christians have shunned the contemporary role. encounter with the world, the free encounter of the market

Dr. Niebuhr explained that in addition to political crisis, the

ture, culminatime ultimately in

the fantastic nuclear dilemna."

Though "cured of irresponsi-

ble neutralism by the measure

of its power after World War

II," America continues to be

"tempted to self-righteousness.

Were we not the appointed

guardians of the 'free world'

against 'Communist despotism'?"

by communism as a threat to the world, he said, "merely em-

phasizes the other form of crisis

in the church, namely the need

for perceptive judgment in re-

lating the absolutes of the Gos-

pel to the various challenges of

justice, order and peace - do-

mestically in a technical culture

and internationally in an ear

While the moral crisis is

"ever changing," the famed

theologian continued, all

changes "reveal one constant

factor. The moral life of man is

continually in the embarrass-

ment of realizing that the ab-

solutes of biblical and rational

norms - which enjoin respon-

sibility for the neighbor's wel-

fare — can never be perfectly

fulfilled, either by the use of or

abstention from any of the in-

struments of community or con-

"Therefore, religious and

moral guides must teach the

necessity of discriminate judge-

ment. As long as this journal

combines moral imperatives

with moderate moral discrimi-

nation, it will have a creative

future in both church and na-

The replacement of Nazism

Dr. Niebuhr wrote.

of nuclear terror."

flict

tion."

come to occupy an increasing amount of the journal's attention in recent months-Vietnam. "Christianity and Crisis has not come to share the religious and ethical assumptions of Christian pacifism," he pointed out; "we still recognize the necessity for the military ingredient in national power and the moral ob-

dealt with the crisis that has

ligation to use power at times to check power. He stressed that the publication does not advocate immediate withdrawal from Vietnam, but that "we are on the side of those who keep pressing for the reduction of the violence, for a negotiated end to the fighting and for a political settlement that will not depend upon the defeat of the other side . .

"We have welcomed the President's emphasis on negotiations and his appeal to the United Nations, but these are accompanied by statements and policies that threaten to nullify them, especially in the context of commitments made to the Saigon government. We deplore the resumption of bombing in North Vietnam.

Dr. Bennett stressed that the differences between the crisis

of 1941 and the Vietnam crisis "are so great as to lead to quite different political and moral judgments concerning theissues raised by this war.

Throughoust its quarter century of publication, Christianity and Crisis has dealt with controversial issues.

The journal has consistently taken stands on problems of church_and_state,_In-matters-of government aid Eto parochial schools, it has searched out the truths and the flaws - as it saw them --- in the traditional positions of both Catholics and Protestants. Five years ago it raised an editorial voice in a call for shared time plans to allow parochial school pupils to take part of their work in public schools. It supported extension of "fringe benefits" -transportation, school lunches, medical care and the like - to parochial school pupils.

In 1960, Christianity and Crisis early issued an editorial plea for rationality and against religious bigotry in the Kennedy-Nixon campaign. In 1964, it declared t hat "a vole for Mr. Goldwater is a vote for irresponsibility, recklessness and reaction."

Although the editorial board is made up entirely of Protestants, many outstanding Catholics have wr-itten for Christianity and Crisis.

International concerns of the journal have included nuclear weapons, weorld organization, disamnament, international aid and trade as well as specific conflicts and tensions in various parts of the globe. Domestically, poverty and the racial crisis have domina ted the scene in recent years, Ebut not to the exclusion of a wide variety of other subjects.

jourmal's sponsors consider it pazradoxical that the subject which caused the greatest stir was an article on obscenity last year, written by a Green wich Village clergyman, the Rev. Howard Moody, Plead ing for a definition of obscenity that was not preoccupied with sex and traditional fourletter Anglos-Saxon words, Mr. Moody maintained that "the word 'NIGGIER' from the sneeringligos of an Bull Connor" was the dirtiest word in the English language. The editors received more requests for reprints of this article whan for any it had carried in the magazine's 25 year history_

discussed with both Protestant

and Catholic wormen a sugges-

tion that the Church enlist

women "in the third stage of

the respons-ibilities of women

are less. In the Western world,

at least, women at this point

have from 25 to 30 years of

Taking care of altar linens

and flowers= should not be the

extent of a -woman's active serv-

ice to the Church at that stage,

"Im our diay, I think our serv-

ice much deeper and

broader than this. There should

be opportumities for our bring-

ing to beam on the whole life

of the Church all that we have

she desc-ribed her presence

as one of 15 women seated with

2,500 bishcops at the Vatican

Council as "'a heartwarming ex-

Some of the bishops told the

women "it"s about time" that

womeen, "w-ho compose half of

the human race," be admitted

to the top Devel meetings of the

Sister Mary Luke said.

productive Life ahead of them,'

"When the children or grown,

St. Patrick's

The marble

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Rev. Joseph

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Community Ma

Fisher College

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Students will

portunity to see

inary is like and

hand answers to

pries

churches these days-he's a church decorator.

But there are deeper reasons for his endorsement of the Vatican Council's directives.



third generation executive of the nationally known church decorating firm, was in Rochester to meet diocesan officials and advise them on designs for the chapel in new Becket Hall soon to be built for seminarians attending St. John Fisher College.

> We asked him to name five parish churches in the United States that have successfully translated the ideas of the Council into brick and mortar. He mentioned right off the huge monastery church at St. John's Abbey in College-

ville, Minnesota, but then

ROBERT RAMBUSCH timeless but timely

fell silent about any parish churches. So we took a ride out to St. John the Evangelist Church in the town of Greece and as he stood in amazement in it, he said. "Here's at least one answer to your question."

He said much of the present turmoil among Catholics as to whether they like the changes or not depends on whether they have a "static" or a "dynamic" outlook on their faith.

He said he thought the greatest present opposition to any change anywhere is from the World War II babies, born at a time of upheaval and anguish. Now as adults they don't want any change-"keep things quiet and peaceful and the way we're used to it," is their demand, says Rambusch.

He also thinks many converts to the Catholic Church are likewise disturbed by the changes. "They came into the Church often at a great price-sacrificing cherished religious practices, sometimes losing old friends-and they paid that price because they were thoroughly convinced the Church was totally right in every aspect of its life. They now feel somewhat betrayed. They want the Church to stay as it was when they came into it.'

Rambusch maintains the changes provide "evidence of the eternal youth of the Church" He quoted the Jesuit writer, Father Henri Delubac, who said the "greatest heresy is not to grow with the Church"

Rambusch envisions still more dramatic changes to come.

Some of them, he predicts, will include-

· __+ * ___

• Smaller parishes with churches for no more than 500 people, so priests can get to know their people personally and so the people can "feel" they are part of the parish family.

• Churches in shopping centers "where the people are"--rather than "enjoying the luxury of our own Catholic grass in front of an isolated ecclesiastical palace."

• Store-front churches to reach the poor, the minority groups who are awed away from present huge church structures.

• Chapels in apartment houses and Mass on weekdays there rather than crowding people into rushed Masses in big churches on Sundays.

• Far more freedom to experiment with the format of the Mass-to get rid of many of the present puzzling terms and hymns in order to appeal to special groups such as teenagers, ethnic groups and even the range of different tastes among "ordinary" people.

Rambusch summarized his opinions and predictions by saying the Church needs to express its "timeless mystery with timely relevance." That's a nice phrase. And it'll be a nice trick if we can see it carried off in our life

that which they profess, they editors of the magazine have would fear an encounter with been "concerned by the crisis no one, confident that the power iu the church's relation to the and truth of the Gospel is greatpolitical and international order. er than all human arguments This was occasioned by the aband all human force. sence of discriminate responsibility toward all the complex "Yet it is precisely these problems of social existence in means which have sometimes an increasingly technical cul

been employed to propagate Christianity or to maintain it. "The unbeliever is quite safe from an authentic Christian; it is not difficult to understand why he is apprehensive when he

ment was sponsored by Loyola University's Bellarmine School

"The concrete ideal of Chris-

tian love is Jesus Himself," Fa-

ther McKenzie said, "who did

not employ coercion. The decree

of Theology.

plicitly rejected .

had changed?

iy," he added.

become Christians at all.

ous types of pressure.

place. Had they deep faith in

Catacombs

In Jungle Nairobi, Kenya - (NC) -For the present-day Catholic liv-

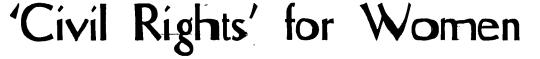
ing in the southern Sudan, the green jungle has become like the catacombs where they live in hiding from government soldiers who hunt them down and persecute them.

ing in the southern Sudan. Most of them have fled from the country or have been expelled. A few have been killed. Most of their missions have been destroyed.

"Some of our Christians who live in the forest have built some small chapels, while others pray under the trees. The forest is for us like the catacombs for the first Christians.

"I visited several chapels where I baptized about 60 catechumens and 180 children of Christian parents. In several regions traveling is difficult and dangerous. Families are hidden in the forest, and in order to visit them one must cover a distance of many kilometers on foot.'

Dr. Bennett, in his statement,



Catholics are going to have

to "absorb" the documents of

the V atic an Council before

women gain their rightful sta-

ture in the Church, Sister Mary

She singled out specifically a

statement in the Constitution on

the Church in the Modern

World, decHaring that "every

type of discrimination, whether

social or cultural whether

based on sex, race, social con-

dition, language or religion, is

to be overcome and eradicated

Current sociological and psy-

chological changes require that

the status of wommen in society

be properly respected, she said.

"We can move forward, not

stridently or aggressively but

openly" to share in the rich-

ness of thin gs to come, to which

_ _ <u>`</u>.... _

as contrary to God's intent."

forward in the Chrurch."

Luke said.

projuctices a gainst women," she boll men amd women will converse said. "We need to become "" tribute she said, aware. When we do, we can go

life,"

she declared.

learned."

perience."

Church.

Dayton - (NC) - The modern woman, who has widened her sphere of competence, must exercise more influence in the modern Church, Sister Mary Luke of the Sisters of Loretto told nearly 1,500 women of all faiths at a meeting here.

The first American woman to serve as an auditor at the Vatican Council and chairman of the National Conference of Major Superiors of Women Religious, Sister Mary Luke championed the rights of women from the pulpit of St. Albert's church here.

There is a parallel between the civil rights movement and the movement for the exercise of woman's rights, she said. In civil rights there has developed for some "an awareness of our prejudices which a few years ago we didn't even know-ex-isted."

There are "many times when we aren't even conscious of the



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

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highest gowerning body of the Catholic Conurch, to be present at all the messions, to be handed the secret documents with great aban=don and confidence

"I agreect that it was about time." she said. "The very fact that we were asked into this

that womern could keep secrets, had some meaning," according to Sister Mary Luke.

Those high who are interes tact their pastor their reservation Hall. Interested public high scho ly welcome.

Third O Slates N

Our Lady of Third Order Lady of Mt. Ca their monthly ence on Sunday 2 p.m. in Our Church. Father SS.CC., spiritua preside. A Rule Mee

and postulants p.m. in the Redirection of No liam Grillo at tress, Mrs. Cat

from the old Churches in other parts of the world which are better provided, and

growing solast. Some still scoff at such principles as utopian in the polistical sphere. Yet the passage of each year establishes more

whose need is less because they are not

Following th ference, Busine follow the Chi in the school ha Prior Joseph I He will annour visita

stances that Western statesmen will re-

sign themselves to a policy of supporting military regimes in Africa as the only way to achieve political stability. The Latin American parallel will be suggested.

During the 150 years since that part of the world shook off colonialism, most of its countries have been controlled by military regimes; and it is by no means cértain that the end of the Latin American military era is in sight. Washington, at least, does not seem convinced that it is.

I think it would be very dangerous to bush the analogy. Apart from the folly of encouraging the growth in Africa of a class structure which most of it happily lacks, there is the important detail of the Monroe Doctrine. Latin America's internal instability was isolated from world politics (at least until recently) by the United States, which quite coldbloodedly and hardheadly prevented European powers from taking a hand.

Neither the United States nor Russia

long, consequently, as its countries are economically and politically backward, it will constitute an irresistible temptation to intervene. Only the building up of its internal forces by the mobilization of all its energies, federation of its tiny states into more viable units, and massive outside aid without political strings, can gradually lessen the danger which a weak Africa constitutes to world peace.

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In this respect, Nikrumah was right. His Ambitious ideas for Ghana were basically sound. His misfortume was personal Linadequacy, though quite possibly helped by the limited vision of Western statesmen in the early days before he had turned definitely to the far left. What his ouster has done is to give the Western powers a second chance.

The most profound under-standing of the problems of Africa is to be found-inthe Vatican Council's decree on the missions. The debate on that document in 1964 and last year brought out all the viewpoints that are common Ey expressed

on all sides that token autonomy had to be conceded to the young Churches of Asia and Africa, for the same political reasons as the new states have been accorded nominal sovereignty.

But many churchmen were shocked at the suggestion that the young Churches should be given the meal responsibility for their own progress, on a par with the older Churches of wEhat used to be called Christendon_

Yet that is precisely what the Council decided in the decaree on the missions. Its principles not on Ey insist on local leadership and shaping of policy. They proclaim the right of these young Churches to draw personnel and material resources

Church Points Way for Statesmen in Africa

By GARY MacEOIN

Ouster of Kwame Nikrumah, Ghanais self-tyled "redeemer" and president for life, brings relief from intolerable pressures to his fellow countrymen, pressures which had laid with particular weight on the Catholic Church. Ghanians owed him a great debt for the leadership which brought this former British colony to independence as a dominion in 1957 and a republic three years later. But a combination of megalomania and poor judgment drove him to tyranny and dissipated Ghana's wealth. Clearly, something had to give.

of the country affected.

It is not even certain that Nkrumah is

permanently out of the way. What is certain is that his ouster, whether final or not, leaves unsolved the basic problems of Ghana's and Africa's instability. This is the eighth African nation to be involved in a coup in as many months. In every case, the result has been the same, to increase the role of the military in the government

This picture of the life of Sudanese Catholics was provided in a letter from an anonymous Sudanese priest, one of the handful of priests still work-

