

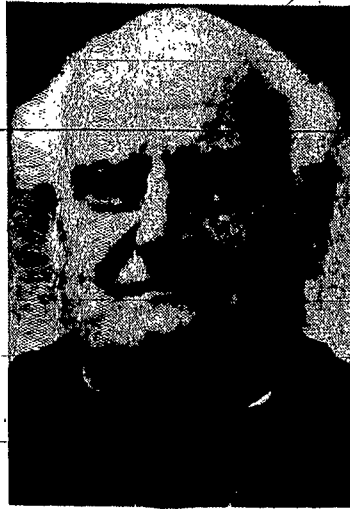
Another Step toward Unity in Rome . . .

The two hour jet flight of the Primate of England to see the Pope at Rome was a journey that began ten years ago.

And when the two prelates prayed together yesterday Pope Paul must have recalled a prayer he said with Anglican clergymen in 1956.

Behind the scenes in this ten year development of relationships between Canterbury and Rome was an energetic, spry little cleric who was in Rochester recently.

Canon Bernard C. Pawley of Ely, England, was the Church of England's delegate at the Vatican Council and he probably had more frequent and more informal visits with Pope John and Pope Paul than did most of the Catholic bishops at the Council.



ARCHBISHOP RAMSEY from Canterbury

He described his first visit with Pope John, several months before the Council opened in

1962. The Pope asked him if he were a theologian. "No," the Canon told him, "I've been mostly involved in parish work and recently I've helped in some administrative chores of our Church."

"Good!" replied the Pope. "That's quite like my own life. It's the theologians who've got us into much of our present difficulty and it's up to the pastors now to get us out."

Pope John frequently insisted on the need for a "pastoral" solution to the problems of the Church, particularly its fragmented condition.

Canon Pawley's contacts with Pope Paul date back to the decade prior to the Pontiff's present position at the summit of Catholicism.

"Some people think he's but a Johnny-come-lately to the ecumenical movement, that he's



CANON PAWLEY in Rochester

had to keep up—somewhat reluctantly or more cautiously—with what Pope John began in

this direction," Canon Pawley said.

And then he described what began a decade ago.

"We received word in Canterbury that the Archbishop of Milan wanted to know more about the Church of England, how we worship and what we believe—and we were given to understand that he would welcome an off-the-record visit of some of our clergymen to his residence for a few days' stay."

Canon Pawley was one of four chosen for the assignment to go to Milan where Pope Paul was then simply Archbishop Giovanni Montini, not even a Cardinal.

"He was a most gracious host," Canon Pawley recalls and the Pontiff listened "intently." He revealed he "had already done considerable homework of his own" on the subject, the Canon commented.



POPE PAUL VI from Milan

Did the four Anglican clergymen conduct their Communion service in Milan?

"Yes," said the Canon, "We had a whole room set aside as a chapel and on the final morning we were there, the Archbishop came to our service. We gave him our Book of Common Prayer and he knelt very reverently all through the ceremony."

CANON PAWLEY also described the rite which Pope Paul arranged for the Protestant and Orthodox delegates at the Council four days before its closing last December.

He chose the vast basilica of St. Paul, the church built on the site of the martyrdom of the great Apostle so dear to Protestants and Orthodox Christians as well as Catholics, as the location for the interfaith rite.

Alabaster windows flood the interior with soft gold light.

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Bishop Urges Prayers For More Vocations

Bishop Kearney told members of the Serra Club recently of the increased need for prayers for religious vocations as fewer and fewer young people choose to be priests, brothers or nuns.

The Bishop spoke at a Mass at Old St. Mary's Church Tuesday, March 15, arranged by the Club, a group of laymen who promote vocations to the religious life.

Why Do We Pray For Vocations?

The month of March is traditionally observed in Catholic devotion as "Vocation Month." This week's Courier has two articles written specially for Courier readers about nuns from the Rochester Diocese who have served as missionaries at outposts of the faith. Their stories are on page three. This article by Father Hohman tells why all Catholics should be interested in the Church's continuing need for vocations to the priesthood and religious life.

By REV. LOUIS J. HOHMAN
Director of Vocations
of the Diocese of Rochester

Since we were little children we have listened to the pleas of nuns and priests to "pray for vocations." We did so obediently when asked but were never really motivated to do it on our own. It was simple enough to understand the need for more priests and nuns.

Certainly the Church could use more in her work of bringing souls to God, but there was never a personal urgent need. And besides, why must we pray for vocations? God could see the need just as well as we could.

A vocation is defined as a calling by God to share in the work of redemption. It is his work and His will. Rather mysterious is the fact that men must pray for that. And very obviously Jesus made prayer a condition for His calling men and women to the apostolate.

In the ninth chapter of Matthew's Gospel we read the following: "At the sight of the crowds his heart was moved with pity for them. They were like sheep with no shepherd, lying prostrate from exhaustion. Thereupon he said to his disciples, 'The harvest is plentiful but laborers are scarce. So pray to the owner of the harvest to send laborers to reap it.'" (Matt. 9: 36-38)

There was the crowd, lying prostrate from exhaustion, weary of the world, perhaps even of life itself. Without a shepherd they had become anxious, fearful. Confused about where they were going, perplexed about what life meant, they simply did not know what was for their good or how to get it.

Things have not changed over the centuries. Life's direction and purpose are mysteries to millions of people in our times. Anxiety about the bomb, perplexity about truth, law, morals, authority and politics—these things millions live with as daily companions. Peace and purpose are strangers.

Little wonder that the Master has pity on them and longs to lead them to green pastures beside restful waters and to walk by their side through the death-dark valley.

If He is so concerned, why then must we beg Him for shepherds, for vocations? The answer can easily escape us—because of its simplicity.

The pity of Jesus for floundering, fearful men is the sign of His love. He yearns to give the fruits of His love—peace, truth, dignity. But gifts of love must be accepted freely, must be desired by the beloved. Otherwise they cease to be gifts of love and become impositions. So we must show we want these gifts of love by asking for them, praying for them. Jesus simply will not impose even the gift of His shepherding on us. We must pray for vocations.

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IF YOU MOVE . . .

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Catholics Gain in Burundi

Bujumbura (RNS) — The African Republic of Burundi has more than trebled its Roman Catholic population in the last 20 years.

Figures released here showed that while Burundi had 500,000 Catholics in 1946, it now has 1,570,000, or almost half the entire population.

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The Batman Syndrome
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The Catholic COURIER Journal

THE NEWSPAPER OF THE ROCHESTER DIOCESE

77th Year

Rochester, N.Y., Friday, March 25, 1966

Price 15 Cents

Church Help Needed on Race Issue in North

Toledo (NC)—Racial problems in northern cities cannot be solved without the help of the Catholic Church, the executive director of the National Catholic Conference for Interracial Justice said here.

Mathew Ahmann told leaders of the Toledo Catholic Interracial Council:

"There isn't a single northern city that is going to solve its problem without the help of the Church. This is where the institution of Catholicism is located. Here we are big—in wealth and numbers."

Ahmann noted the increase in Catholic interracial groups from 35 in 1961 to 132 now, but said this is not enough.

. . . and in Rochester

Catholics, Protestants and Orthodox Christians will try again this Sunday to pray together for religious unity in a first-of-its-kind ceremony for Rochester.

The rite will bring together Bishop George W. Barrett of the Episcopal Diocese of Rochester, Auxiliary Bishop Lawrence B. Casey of the Catholic Diocese and Baptist minister Rev. George W. Hill, president of the Rochester Area Council of Churches, to conduct the historic rite at the Eastman Theatre, Sunday, March 27, at 7:30 p.m.

Originally scheduled for January 23, the service was one of many victims of a blizzard which blanketed the city with snow that weekend.

Speaking at this Sunday's rite will be Rev. Dr. Leonidas C. Contos, director of com-



FATHER CONTOS

munication and interchurch relations of the Greek Orthodox archdiocese of North and South America.

He arrived for the January ceremony and was trapped in Rochester for four days. He agreed to return for a "better weather date."

Monsignor John E. McCafferty, chairman of Bishop Kearney's ecumenical commission, in a letter this week to pastors, urged them and their parishioners to attend and participate in Sunday's rite at the Eastman.

"There was clearly a widespread interest among our people in the ecumenical service as first planned and it is hoped that this interest may be revived and extended at the present time," Monsignor McCafferty said in his letter.

Vatican Revises Mixed-Marriage Regulations

The Vatican de-communicated Catholics who go through wedding rites by Protestant ministers—but they still aren't allowed to go to Communion.

The Catholic Church doesn't consider them married.

It eased its previous "no ministers allowed" regulation, however, to authorize them to take part in mixed-marriage rites in Catholic churches.

A minister may now extend his greetings and join in prayers after the Catholic ceremony is completed.

The Vatican decree was signed by Cardinal Alfredo Ottaviani, head of the Congregation for the Doctrine of the Faith (formerly called the Holy Office).

The instruction insists on the traditional and basic stand of the Catholic Church, requiring marriage before a priest and promise by the non-Catholic partner as to the Catholic education of children.

However, it introduces modifications, taking into consideration possible difficulties of conscience on the part of the non-Catholic partner, and it left the door open for further easing of existing regulations.

The general obligation of a Catholic parent to rear children in the Catholic faith is repeated in the new document as well as the requirement of a promise on the part of the non-Catholic party not to create any obstacles in the fulfillment of this obligation.

The decree adds that if the non-Catholic party believes that he cannot make any such promise without violating his conscience, the bishop should refer the case with all details to the Holy See.

This change in the existing promise was seen by observers as suggesting that some compromises may be authorized under terms yet to be determined or published.

Another main change in the decree was that the promise of the non-Catholic spouse to respect the partner's faith and allow the children to have a Catholic upbringing could be made orally rather than in writing. These promises have long been

a cause of tension between Catholics and other Christians.

The Congregation's instruction made it clear that it was in no way attempting to change the law on marriage, but was merely revising the Church's canons as a gesture of reconciliation toward the "separated brother Churches."

It said that the non-Catholic marriage partner must be clearly informed regarding the duties, obligations and inherent unity and indissolubility of Catholic marriages.

The decree expressed hope that in certain countries where laws make the Catholic's education of the offspring of mixed marriages impossible, such laws may be modified in the spirit of ecumenism.

HOW MANY couples in the Rochester Diocese are affected by the Vatican ruling?

No definite statistics are available other than an indication gleaned from last spring's diocesan census.

Of 48,272 married couples in the Diocese, 4,175 were not married by a priest.

Those who were wed in a civil ceremony weren't excom-

municated, only those wed by a Protestant clergyman. It is estimated that probably a 50-50 ratio would account for the two types of marriages "outside the Church."

JESUIT FATHER Robert Graham, special correspondent for the Religious News Service, filed the following commentary on the decree from Rome—

The recent Vatican document on mixed marriages leaves many points up in the air—and may be a disappointment to some—but it strikes a bold new course in ecumenical relations.

It takes note of the rights of conscience of the non-Catholic party and concludes by declaring, "It is the mind and intention of the Church to serve the needs of the faithful and to encourage a more fervent sense of charity in the reciprocal relations between Catholics and non-Catholics."

But it is not, and in all honesty could not be, the complete and full answer to the dramatic family problem increasingly common in the pluralistic society of today. This must be worked out by experience and through consultation with Protestant and other non-Catholic religious leaders.

The visit of the Archbishop of Canterbury—Anglican Primate Arthur Michael Ramsey—to Pope Paul is neither the first nor last of the occasions in which this problem can be candidly discussed.

The pledge required of the non-Catholic partner in a mixed marriage to allow the Catholic upbringing of all children is probably the most vexing and humiliating feature of current Church marriage legislation. Does the new instruction point a way to a solution? Over a century ago, after dramatic conflicts in several European countries, notably in Germany, the Church withdrew the practice, by which boys followed the religion of the father and girls followed the religion of the mother. Apparently, the answer today does not lie here, and Protestant leaders themselves do not suggest such a form of compromise.

For those closely following the historical development of the problem the key passage in the "Holy Office" instruction occurs at the point where it is stated that the non-Catholic party must be asked to promise openly and sincerely not to impede the free exercise of the other spouse's faith—and in particular that spouse's grave duty of baptizing and raising children in the Catholic Church.

The document proceeds, "If however the non-Catholic party feels that such a promise cannot be made without violence to his conscience, the local bishop

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Bishop To Lead Feast Day Rosary

The Birthday of the 'Ave Maria'

for peace upon which we rest our hopes for today and tomorrow.

The Bernadettes of Nazareth College will sing the archangel's greeting: With my blessing.

Your devoted shepherd in Christ.

John E. McCafferty

The Bishop's Rosary will be broadcast on the Family Rosary for Peace radio program tonight, Friday, March 25, at 7 p.m. on Rochester's radio station WSAY, Auburn's WMBO-FM and television cable outlets in Elmira, Channel 8; Hornell, Channel 5, and Corning, 88.75 MC.

Special Section On Bishop Casey

A special four page tabloid about Bishop Casey is included in this issue of the Courier.

The tabloid contains an article by Anne Mae Buckley, feature editor of the Advocate, newspaper of the Newark archdiocese and Paterson diocese, and Bishop Casey's own final report on the Vatican Council.

Turn to page 10 and on the facing page you will see the tabloid. Slip it out for separate reading.

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