

Over the Fence is Out!

Batman Syndrome Infiltrates U.S. Catholic Church



Unitarian Dana McLean Greeley, Methodist Bishop John Wesley Lord and Catholic Bishop John J. Wright were three of the participants in inter-religious peace conference in nation's capital.

Search for Peace, Everybody's Task

Religious leaders of the United States probed for pathways to peace at a conference in Washington this past week.

Following is an NCWC News Service roundup of the conference.

Bishop John J. Wright of Pittsburgh said that the First National Interreligious Conference on Peace achieved its major goal: it set on foot today's most urgent tasks in a religious and ecumenical framework.

Bishop Wright was a co-chairman of the unique three-day session. The conference had been three years in the making. Its intention was not to sit in judgment on the heads of state, nor to render specific solutions to complex problems. It was meant to nourish the theological soil that is vitally necessary if the peace efforts of statesmen are to bear fruit.

To that end, some 400 clerical and lay delegates—rabbinis, Friends, Unitarians, ministers, ethical humanists and the bishops of several churches—underwent three grueling days of exchanging the insights of their respective traditions. Often the participants were eloquent and creative.

Their efforts were not unnoticed.

President Johnson and United Nations Secretary General U. Thant both wrote that they were watching closely. Vice President Hubert Humphrey stopped by late one night to say he understood what the hard-working delegates were going through. He wasn't sure he could agree with all their thoughts, Humphrey said, but their right to the expression of those thoughts was inviolate.

On the day after Humphrey's visit, the conference issued a public declaration. It contained a resolution asking the President to order an immediate end to the bombing in both North and South Vietnam. It also requested him to announce a cease-fire in Vietnam by Good Friday, 1966.

The conference called for the diplomatic recognition of communist China by the United States and for China's admission to the UN.

It said the United States should send more butter and fever-guns to Southeast Asian countries. It urged that the people of such countries, including Vietnam, be assured an early opportunity to select their own governments.

Those were among the conference's most widely publicized recommendations. Some conference members said they could not in conscience go along with these recommendations and requested an opportunity to file written dissent.

Bishop Wright said that the churches had not yet done enough towards helping to create a widespread will for peace.

"There is widespread aversion for war, yes. But much of it, I suspect, is merely a physical aversion like the aversion for plane crashes or blood all over the floor," he said.

Bishop Wright said that antagonisms among religious bodies throughout the world were embarrassing proofs that the religions had not quite put their own houses in order. He also acknowledged that many wars had been fought for presumably religious reasons.

"The only 'holy war' permitted believers in God in our day is the crusade to build peace. The energies of religious emotion and religious idealism must henceforth be entirely on the side of the forces that build just and enduring peace."

Huntington, Ind. — (RNS) — Father William H. DuBay, the California priest who proposes a trade union for Catholic clergy, was described here as "a victim of the Batman Syndrome."

Dale Francis, executive editor of Our Sunday Visitor, national Catholic ecumenical weekly, defined the "Batman Syndrome" in this manner:

"... a combination of symptoms that have affected a wide range of young priests, seminarians and angry laymen.

"The symptoms that make up the syndrome are these: All things are black and white, people are divided into villains and heroes, all situations are complex and all solutions are simple; it is, in short, a 'pop' view of life."

Some of Father DuBay's solutions to many problems facing the Church, Mr. Francis charges, follow the Batman technique.

The editor said that in his new book, "The Human Church," Father DuBay had noted a friend's plan for parish renewal: abolish church-going, burn down the parish church.

Said Mr. Francis: "Father DuBay's simple black-and-white viewpoint doesn't allow him to understand that a church building may have meaning to the Church. If you think he is jesting when he offers his friend's plan for parish renewal, then listen to him:

"I personally had often thought of giving church buildings back to the community in compensation for not paying taxes. But the ceremony of burning down the parish church and school would be a much more Christian oblation. It would dramatically represent a real conversion to serve the living God and a rejection of the worship of brick-and-mortar monuments we have erected in every corner of the land."

To this, Mr. Francis replies with some Batman phraseology:

"CRACKLE, SIZZLE, CRASH, BANG, BOOM! That's Father DuBay's solution. It doesn't matter that it was a community that built those brick-and-mortar structures, that they built them not to worship but to use and they've been using them. Father DuBay had better be careful with his matches. It isn't the hierarchy he needs to worry about, it is the ordinary community of people whose hard work and love of God constructed those churches, not as monuments but as churches for community use."

The Our Sunday Visitor editor was critical of the priest's stand that pastors be elected by popular vote, that bishops be elected for set terms, and that pastors and bishops obtain a congregational consensus before issuing pastorals.

"The Church is a Pilgrim Church," wrote Mr. Francis. "It moves through history on the King's Highway and the highway is broad, the road to the right and road to the left.

"But you can't climb over the fence, call back over your shoulder, 'Come on, let's everybody play Batman. There will be some other potential Batman to follow you, some Boy Wonder will shout, 'Holy Heretics, DuBayman, let us join you so we can be a Dy-



Huntington, Ind.—(RNS)—Our Sunday Visitor, the national Catholic ecumenical weekly, published this cartoon by James McBride to illustrate "The Batman Syndrome," an article by executive editor Dale Francis.

namic Duo, but over the fence is still out."

The Human Church, published by Doubleday, New York, contains no imprimatur in which a bishop, upon the advice of a theologian, that there is nothing therein in conflict with the Church's position on faith and morals, states it is worthy of publication.

While Father DuBay was suspended by Cardinal McIntyre in the wake of publicity involving his proposal that a clergy union be formed to protect the rights of priests in dealing with bishops, the fact that the priest refused to clear his writings and check with his archbishop was sufficient cause for suspension.

The book is slight in size and sells at \$4.95. Of the 193 pages numbered in the volume, not all are the work of Father DuBay. The book begins on Page 13, and this would include blank pages beginning with the inside cover. The total included is a selected booklet that runs 10 pages, and inside, among Father DuBay's own writings, are

21 pages of biblical quotations, selections of Gospels and encyclicals and the writings of other authors.

FATHER DuBAY, who has been transferred five times by Cardinal McIntyre in his five years as a priest and who now has taken up a counselor's post in a secular haven for narcotics addicts, discusses at length the question of authority and obedience involving bishops and priests. In so doing, he includes his call for a priests' union but not in the scope that was contained in his address before the Center for the Study of Democratic Institutions at Santa Barbara, Cal., and in subsequent press interviews.

While Father DuBay speaks out often for freedom of priests from the control of bishops, he also comments on many other Church areas.

In holding that "one of the greatest demands of the Negro revolt is church reform," Father DuBay says that publicity on race comes from Catholic areas where something is being done, not in areas of "greatest need."

He intimates that the Archdioceses of Chicago and St. Louis — often praised for advanced race policies — are pretty much "the same as in other institutions operating in those two cities." This, he said, "indicates that the church is merely following the policy of the local situation, whatever it happens to be."

On the Church liturgy: "If a person wanted to fashion a form of worship depicting and honoring a remote and authoritarian God, he could do no better than copy the present Roman liturgy. Nowhere in the Church is paternalism more in control than in the matter of worship."

On prayer: "This is a very old, very poor, very Catholic prayer. Because of the emphasis on institutional conformity and approved prayers, Catholics don't take themselves seriously in prayers... Children in parochial schools spend much time in endless repetition of the standard formalized prayers. Because these prayers usually have so little meaning for the students, their attention is usually suspended in a reverential

distraction. Such non-prayer only alienates them from the benefits of prayer. But the same is true of adults, priests, and nuns."

On baptism: Father DuBay feels that this is something in which the congregation should participate. "The present rite and situation of baptism express a removal from the human situation rather than a dedication to it. It is almost a secret ceremony performed in the presence of a few relatives and friends in an empty church... The rites and circumstances of baptism should rather speak of the community's acceptance of the newly baptized."

On Confirmation: (It) "is supposed to be the sacrament of apostolic dedication. At present it merely marks the end of the primary course in religion. It most often represents the termination of all formal instruction in the faith."

On Penance: "The present practice of the church is characterized by 1) the Church laws that oblige a person to confess his mortal sins to a priest before receiving Communion and, 2) the attributing of the efficacy of the sacrament to the absolution prayer recited by the priest. Neither of these elements is demanded by revelation and the tradition of the church cannot afford to impose new obligations. A ritual confession should be something available for those who feel a need for it. The general confession and absolution at Mass and other ceremonies should suffice for the sacramental needs of our people."

On Anointing of the Sick (formerly Extreme Unction): "The object of the sacrament of the sick is not the fear of death or the afterlife. The church spends so much time speaking about the afterworld that it does not equip people to deal with the problems of illness and dying."

On Matrimony: "As the church uses fear of death to avoid preparing people for death, so does it use the fear of sex to avoid preparing people for marriage... Now that the church no longer has the tools of social control at its disposal, it must desperately re-examine its theology of sex if it is to uphold a Christian concept of marriage." Father DuBay claims that "one (partner of the marriage) believes that sex is dirty; the other believes that there are no restrictions on sex within a valid marriage. Neither one has been taught the responsibilities of love and communion."

Prayer for Vocations

(Continued from Page 1)

Perhaps this is the key to the recent falling off of vocations around this country. Maybe our Catholic people have come to feel so secure, so comfortable without God's guidance that they have become indifferent to it. Possibly the felt need for priests to bring God to them and them to God is no longer real.

It is a historical fact that when conditions become immediately desperate for mankind there is a rush for God. Depressions and wars usually bring on a wave of religious fervor and prayer. It may also be relevant that vocations are seldom lacking during those times.

The first step, then is to realize our urgent need for God even in good times. Prosperity is an illusion without God. "Unless the Lord build the house, they labor in vain who build it."

When we realize our need for God and his shepherding, we will ask Him to come to us. And He will, in the men he calls to be shepherds of the twentieth century, laborers in the abundant harvest of our time.

'Isolated' Orthodox Worship with Catholics

Caracas — (RNS) — Eastern Rite Catholics and Eastern Orthodox worshipped side by side here in a Mass which saw the Orthodox take Holy Communion at a Catholic Church.

And temporarily, at least Orthodox may participate in the parish — until they are assigned a priest of their own Church.

The unusual ecumenical incident stems from one of the documents of Vatican II: The Decree on Churches of the Eastern Rite.

It all came about because Josef Cardinal Slipyi, exiled Archbishop of Lvov, who spent 18 years in a Soviet prison before release to Rome, was informed that some 3,000 Ukrainians — the majority Catholics, the rest Orthodox — lacked clergy here in Caracas.

The famed Ukrainian prelate appealed directly to Pope Paul VI for action, and the pontiff asked Jose Cardinal Quintero, Archbishop of Caracas, to erect a parish for them.

In establishing the Parish of Our Lady of Lourdes for the Ukrainians, Cardinal Quintero, one of the most ecumenically-minded Catholic prelates in Latin America, invited the Eastern Orthodox Ukrainians to attend the inaugural service.

That Mass was said in the Byzantine Rite by Father Pablo Cruz, a Ukrainian Catholic priest.

Cardinal Quintero, during the service, invited the Orthodox to receive Holy Communion, following the relaxed regulations involving Catholic-Orthodox relations directed by the Ecumenical Council.

Lay Missioners Meetings Set

Chicago — (NC) — A series of five regional meetings across the nation has been launched by the Papal Volunteers for Latin America to review and strengthen its program, PAVLA announced here.

Father Raymond A. Kevane, national director of the volunteer program, will meet with 120 local directors and members of their lay advisory boards.

The first meeting, was held in Seattle, March 21. Others will be in Omaha, March 23; Detroit, April 19; Washington, D.C., April 21; and Worcester, Mass., April 25.

Is Guatemala Next on the List?

By GARY MacEOIN

In Guatemala, no less than in Vietnam, the honor of the United States is at stake. As I write, the outcome is still in doubt. It may remain so for some weeks or possibly months. But the issue itself is clear. Will the expressed will of the people prevail, or will a self-seeking power clique repeat its usual performance of burning the ballot boxes and reaffirming the supremacy of the tank?

And if the army moves, what will the United States do about it? For, apart from everything else, it was we who provided the tanks. Our postwar military aid to Guatemala totals \$9.9 million, of which \$1.2 million was allocated in fiscal 1965, this to a country ruled by a military dictator in order to build up an army whose sole value is as an oppressor of its own people.

The current dictatorship goes back to 1954, when a U.S.-backed colonel, Castillo Armas, overthrew the Arbenz regime which had become Communist-infiltrated. Castillo Armas not only ousted the Communists but halted the program of land reform and social modernization which

the country needed desperately. He was assassinated in 1957 and replaced by a general, Ydigoras Fuentes. When it became clear that elections he had scheduled for 1963 would end the military control, yet another soldier intervened. Colonel Peralta staged a coup and installed himself as dictator.

One of our more solemn international commitments is that we will not recognize military dictators ousting democratic governments in Latin America. In half-hearted compliance with its spirit, Washington dragged its feet on aid disbursements until Peralta undertook to hold elections. We tried to get him to invite an Organization of American States team to supervise them, but he balked, and we did not insist.

The elections were held this month in a tense atmosphere. Guatemalans called the "transistor elections," because of the involvement of the Indians in remote mountain valleys, thanks to the universality of the miniature radio.

In spite of pressures and intimidations, the Indians came out to vote. They were little interested in ideologies. What they

knew was that since the military took over in 1954, the land reform program was dead, that on coffee plantations they were paid as little as 15¢ a day, a wretched allowance of food, and a bowl, that in the city they got only \$2 a day to pay high rents and feed and clothes their families, that often they had no work at all.

For the fact is that the military governments did little to promise social and economic reform, even since the Alliance for Progress, that foreign aid was channeled in large part into projects that benefited the rich more than the poor.

The March 6 elections gave 187,000 admitted votes to Julio Cesar Mendez Montenegro, a moderate left-of-center law professor, while two army colonels — a moderate righter and an extreme righter — polled 127,000 and 95,000 respectively. Under Guatemalan law, if no candidate gets 50% of the votes polled, the decision passes to Congress. It will meet early in May, and since it will be controlled by Peralta, he will decide which candidate to choose. Unless, of course, the army anticipates him, as he himself anticipated the electoral decision in 1963.

The Communists supported Mendez Montenegro, understandably enough in view of the alternatives. During the coming weeks, he will frequently be referred to as a Communist. The epithet doesn't mean much in Guatemala.

"The Ydigoras Fuentes government wouldn't let me into Guatemala, because I was accused of being the chief Communist agent for Central America," William C. Doherty, Jr., recalled recently. First director of the American Institute for Free Labor Development, Doherty learned his "Communism" at Georgetown and Catholic University in Washington, D.C.

Of course, there are Communists at work in Guatemala, as there are in Santo Domingo, Brazil, Colombia, and in every Latin American country in which the regime's concerns are not those of the destitute masses. No amount of military aid will stamp out that sort of Communism. Desperation will inevitably polarize around the Communist power structures, as long as it has no alternative point of polarization. And if the military in Guatemala, with our connivance, again negate the popular will, the desperate in Guatemala will continue to lack an alternative.

The Catholic COURIER Journal

Vol. 77 No. 26 Friday, March 25, 1966

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

Published every Friday by the Rochester Catholic Press Association
MAIN OFFICE 46 Seneca St., Rochester, N.Y. 14604
ELMIRA OFFICE 317 Robinson Bldg., Lake St., RE 2-6688 or RE 2-3423
AUBURN OFFICE 168 E. Genesee St. AL 2-4446

Second class postage paid at Rochester, N.Y.
Single copy 15¢; 1 year subscription in U.S., \$5.00
As required under the Act of Congress of March 3, 1879,
Canada \$6.50; Foreign Countries \$6.75



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