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Birth Control Report by June

Pope Prods Mankind To Build 'New World'

By PATRICK RILEY

Vatican City—(NC)—In his Easter message to all men, Pope Paul VI warned that the world's postwar resolutions "of brotherhood, of unity and of peace" are dangerously veering toward totalitarianism, racism and the other gaunt outriders of war.

"Mankind is hesitating between peace and war, between a brotherly union and a selfishness without care for the interests or needs of others; hesitating between building a new, better and more just world and returning to the old, supported and dominated by its armaments and its grasping, short-sighted schemes."

The Pope spoke from the balcony of St. Peter's basilica before a crowd of perhaps half a million who had gathered in the vast piazza for his Easter Mass. His address was beamed by Vatican Radio across the world, and a direct link-up of the television network brought him and his words into homes throughout Western Europe.

He addressed his brothers "near and far": Catholics, other Christians, "and finally all men, who are our brothers by reason of the human nature which links all of us as sons of God and as sharers in our common natural destiny of life and death."

He urged them to listen to his Easter message, which he summed up in four words: "Christ has risen again!" He called this exclamation "the shout of faith" but asserted it also "bears witness to a real truth which fills the world with the glory of Our Lord Jesus Christ and which fills men with light and hope."

Christ's Resurrection "highlights the unity of men among themselves." He explained: "Having been united to the one and only Master and made capable of a higher love, they now can find happiness in loving one another and in doing good to each other."

Calling the Resurrection "history's eternal springtime," he said it encourages him to "speak confidently of this triumph of unity in love and justice, in liberty and progress." But he spoke of the saddening spectacle of today's world and "the struggle, the inconsistencies, the opposition with which it is travelling on the road to unity, which is a road of peace, of concord, and of collaboration."

He spoke of the postwar years and the "resolutions of pardon, of brotherhood, of unity and peace" which sprang from the hearts of all.

"We are forced to note with profound sadness that such resolutions are weakening in places and threatening to turn into totalitarian ideologies, into racism, ambitious national class warfare, or else political games of dangerous forces and conflicting interests."

"Freedom is not yet the normal law of many people, as so many of our sons and brothers know who are still hindered in the proper exercise of their rights of faith and conscience. Peace within and between nations is not yet firm enough to allow a steady advance to benefit modern civilization."

Pope Paul declared that he did not hesitate to say that the world needs Christ. And for this reason we give the glad news once again to men ready for the truth: Christ is present! For Christ lives! Christ is risen!

The Pope repeated "Christ is risen" in 10 languages, including English, Polish and Russian. In Christian Russia, "Christ is risen" is the traditional Easter greeting.

During the Mass, Pope Paul distributed Communion to 10 people, including a girl crippled by polio.

The day was blustery but fairly bright by the time Pope Paul began his noon Mass. But it was still dark and threateningly when he celebrated his early morning Mass for the parish of St. Stephen's in a shantytown on the southern edge of Rome.

"God is dead," says Rochester Colgate seminary professor Dr. William Hamilton.

Book stores are hard put to keep his latest book in stock—"Radical Theology and the Death of God"—and churches attract unprecedented numbers when a sermon or discussion on the topic is scheduled.

Ecclesiastical graveyards, like closets, have many skeletons. But few people, even theologians, ever quite expected that one of them might be the remnant of divinity.

Dr. Hamilton's statement is posed not so much as an obituary notice as it is a prelude to a galaxy of questions which haunt people today in their quest to unravel age-old religious mysteries.

Time magazine, in its eve of Easter edition, unwilling to commit itself editorially to either side of the "God—Dead or Alive" debate, greeted its readers with big red headlines, "Is God dead?"

It is a question which Time's editors really never got around to answering—not surprisingly since even theologians are fumbling for a convincing reply.

For us ordinary people of Christian faith, however, there is, ultimately, only one permanent corpse. Faith's companion is hope—a conviction and a confidence that the here and now are not all there is to be—and that means, really, that death is dead!

Isaiah, the ancient Hebrew prophet, foretold the Saviour's great victory: "He shall cast down death heading forever."—24:8. Another prophet, Osee, voiced the Saviour's boast: "O death, I will be thy death."—13:14.

St. Paul had the same idea. Jesus' Christ's Easter triumph is for St. Paul much more than an episode outside Jerusalem. It has cosmic dimensions because Christ's rising spelled out once and for all that man's most ancient "enemy, death, shall be destroyed."

The clue to this conviction is scattered through several of St. Paul's epistles.

Most every Catholic has heard pulpit references to the Church as the "Mystical Body of Christ." Pope Pius XII wrote an encyclical on the subject in 1943 and there are numerous books, pamphlets and articles also on the "mystical body" idea.

The word "mystical" created the impression that the whole thing was more "mythical" than real and so it got left up in the air as a curious bit of theological terminology with little practical significance.

Anglican Bishop John A. T. Robinson of "Honest to God" fame, a recent visitor to Rochester, said in his much earlier book "The Body" that he wished "that the misleading and unbiblical phrase the 'mystical' body had never been invented."

There is an increasing trend in Catholic scholarly circles these days to agree with what the Bishop of Woolwich meant—that St. Paul was speaking quite realistically when he told the Corinthians, "You are the body of Christ."—1 Cor. 12:17.

Baptism, he says, plunges us "into Christ" and we become, in a way beyond human comprehending, the risen body of Christ. As a matter of fact, baptism is really our ritual acceptance of the fact that everybody—even everything—is wrapped up in the resurrection of Christ and He is now "all in all."

He told the Christians at Rome, "We know that Christ, having risen from the dead . . ."

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lives unto God. Thus do you consider yourselves also as alive to God in Christ Jesus."—Rom. 6:10.

This "in Christ" is for St. Paul quite real, more real than anything we see or touch or imagine, like reaching out from a three dimension world and touching a fourth dimension.

Perhaps St. Paul was so keen on this idea because he had, for a moment, touched that fourth dimension—or rather, it touched him, on the road to Damascus. There as Saul he was the much-feared persecutor of the infant Church and in a blinding light he heard the voice of Jesus, "Saul, Saul, why are you persecuting Me?"

And from that moment, Jesus was, for St. Paul, the elder brother of the Christian family, "the firstborn among many brothers," and in His sacred heart He included all men—so that all other barriers melt away: "there is neither Jew nor Greek; there is neither slave nor free man; there is neither male nor female, for you are all one in Christ Jesus."—Gal. 3:28.

We are "a new creature"—more new than Adam in Eden—as a result of the resurrection of our Lord. He was "the beloved Son," the divine prodigal sent to "a far country" and it is in and through Him that all prodigals can one day return to the Father's house. And the price of that return was death, even on a cross, as evidence that "greater love than this no man has."

Passionist Father Barnabas Ahern in an article published in 1964 explained it this way: "Though a distinct person like every man, Jesus was also, in some way, one person with all men . . . Through his God-given love for men and his divine power to save them, he embodies every man in himself, and is bound to them with a tie which no power in heaven or on earth can sever: 'Who shall separate us from the love of Christ?'"

This bond, experienced from time to time in fleeting contacts beyond the ken of human reckoning, assures us who are Christians that death, however real, is not the final victor.

—Father Henry A. Atwell

Ecumenism For People In The Pews

Kansas City—(NC)—A nationwide program to involve Catholic-laity in "grass roots ecumenism" was announced here by the National Council of Catholic Men and the National Council of Catholic Women.

Designed to reach "the man and the woman in the pew," it features a program kit produced with the cooperation of major Protestant and Jewish agencies. The kit will be distributed through Catholic parishes throughout the nation.

The overall "grass roots" ecumenism effort will be boosted by a national closed-circuit television dialogue with religious and civic leaders in 70 major cities of the United States, and a four-part television series in May on NBC.

According to the co-sponsors, "one can find a wealth of materials on the scholarly level, but little has been available for the average lay men and women, to explain the meaning and implications of the ecumenical renewal and the importance of lay involvement in it."

Although ecumenism generally refers to the movement toward Christian unity, the new "grass roots ecumenism" kit also contains a section on Christian-Jewish dialogues.

Portable Typewriters. Easy Payments. William S. Thorne, Jeweler. 218 Main St. E.—Adv.

Vatican City—(NC)—The work of Pope Paul's birth control commission will probably come to a climax in 15 days of meetings and discussions in June.

This prediction was made by the commission's head, Alfredo Cardinal Ottaviani, to an interviewer from the Rome weekly, Le Ore. The cardinal earlier expressed the same conclusion in an interview with the Italian weekly, Gente, which ranged over other subjects, including book censorship and the Church's stand on communism. The Le Ore interview centered on the birth control subject.

ASKED HOW LONG it would take his commission to wind up its work, Cardinal Ottaviani replied:

"It should be able to conclude its labors within a series of meetings to be held in a 15-day period in June, but this is according to ordinary expectations."

Asked if he foresaw an end to the entire work of the commission, he answered: "We suggest to the Pontiff what are the results of our studies. I do not know if the Holy Father in every respect will wish or can accept the conclusions of our studies. In this way it depends ultimately on the one who is the teacher and who must speak the last word. But naturally all that is to be done as quickly as possible will be striven for."

He added that this is desirable because of the present confusion due to the various declarations made on the subject. "There is born a disparity in the midst of regulated view from the moral point of view of the administration of the sacraments."

Even when and if the commission concludes its work by June, the cardinal noted, there still must come the Pope's decision, which "certainly is not an easy one because it will have to penetrate into the intimate conscience of millions of human beings. The commission will work quickly to enable the Pope to make a decision, but it must be kept in mind that it is almost impossible to bring out a pontifical document regarding regulation of births in a short period."

The cardinal, when asked what was the majority tendency regarding the lawful use of the birth-control pill, said the members of the commission as first set up were not in agreement, and therefore he could not report a tendency. But he added that one "cannot depart from the teachings given by Popes Pius XI and Pius XII because they are founded on natural law."

On the subject of the right of a family to limit the number of children, he referred the Le Ore interviewer to the second Vatican Council's phrasing in the Church in the Modern World statement which permits limitation for good reason. But he said this must always be done by licit means, "never following the system of the pill which interrupts gestation."

Need to Wait

Vatican City—(NC)—The salvation of the human family can be guaranteed only by responsible birth regulation, founded on selfless conjugal love, according to the rector of the Pontifical Academy of Sciences.

The complexity of the problems regarding birth regulation, Francesco Tesauri told the 10th Christological Conference in Naples, "imposes on Catholics the obligation of awaiting the ex-cathedra clarification of the Church's teaching."

Some of the Changes Proposed in Mass Text

Some of the proposed "improvements" for the English text of the Mass rite include:

At the Gloria, the phrase "to men of good will" may end up as "God's good will to men" or "to men through God's good will."

At the Creed, the present "and He became flesh by the Holy Spirit of the Virgin Mary"—obviously confusing—may become ". . . was made flesh of the Virgin Mary by the Holy Spirit" or "by the power of the Holy Spirit He took flesh of the Virgin Mary."

And the Agnus Dei with its present "Lamb of God, who take away the sins of the world" may be changed to "Lamb of God, you take away the sins of the world."



Groundbreaking at Penfield

Father John D. Malley and two young members of St. Joseph's parish, Penfield, dug the first spadeful of earth to launch construction of a new church there. John Brankacz and Jane McIlhoney are the youngest pupils in the parish school. Altar boys are John Gray and Michael Pignato. The groundbreaking rite followed Easter Sunday's noon Mass in the temporary church.

Better English for Mass?

Washington—(RNS)—A booklet containing two unpublished sample English texts from the Ordinary of the Mass has been issued here by the International Committee on English in the Liturgy for international criticism and suggestions from qualified clergy and lay persons.

The "English for the Mass" pamphlet is the first by the international committee which has been authorized by the bishops' Conference in ten countries to prepare a uniform English version of all Latin Rite liturgical books.

Regarded as a first step toward a new and uniform English version of the Mass, the booklet is being distributed in this country and abroad. Responses are invited by the committee which set June 30 as a deadline.

Father Gerald J. Sigler, the international committee's secretary, said that "every attempt is being made to elicit the assistance of qualified people in each country." The responses to this booklet, and to other on psalms, prefaces and prayers,

now in preparation, will in large part determine the work of creating an English version of the liturgy.

He said that welcomed are responses from persons of "varied gifts . . . masters of the English language in prose and verse. Scriptural and liturgical experts, musicians." The priest added that "lay men and women are especially invited."

Father Sigler also said that "we are very interested in the ecumenical implications of this work. Other Christian churches, especially those with a strong liturgical heritage, are anxious

to explore with us the possibilities for a common translation of the Gospels, the psalter and the lectionary.

"Needless to say, a version of the Our Father which would be acceptable to the vast majority of English-speaking Christians would be a great impetus in the search for Christian unity."

The ten bishops' Conferences—represented in the international committee—are from the U.S., Australia, Canada, England and Wales, India, Ireland, New Zealand, Pakistan, Scotland and South Africa.

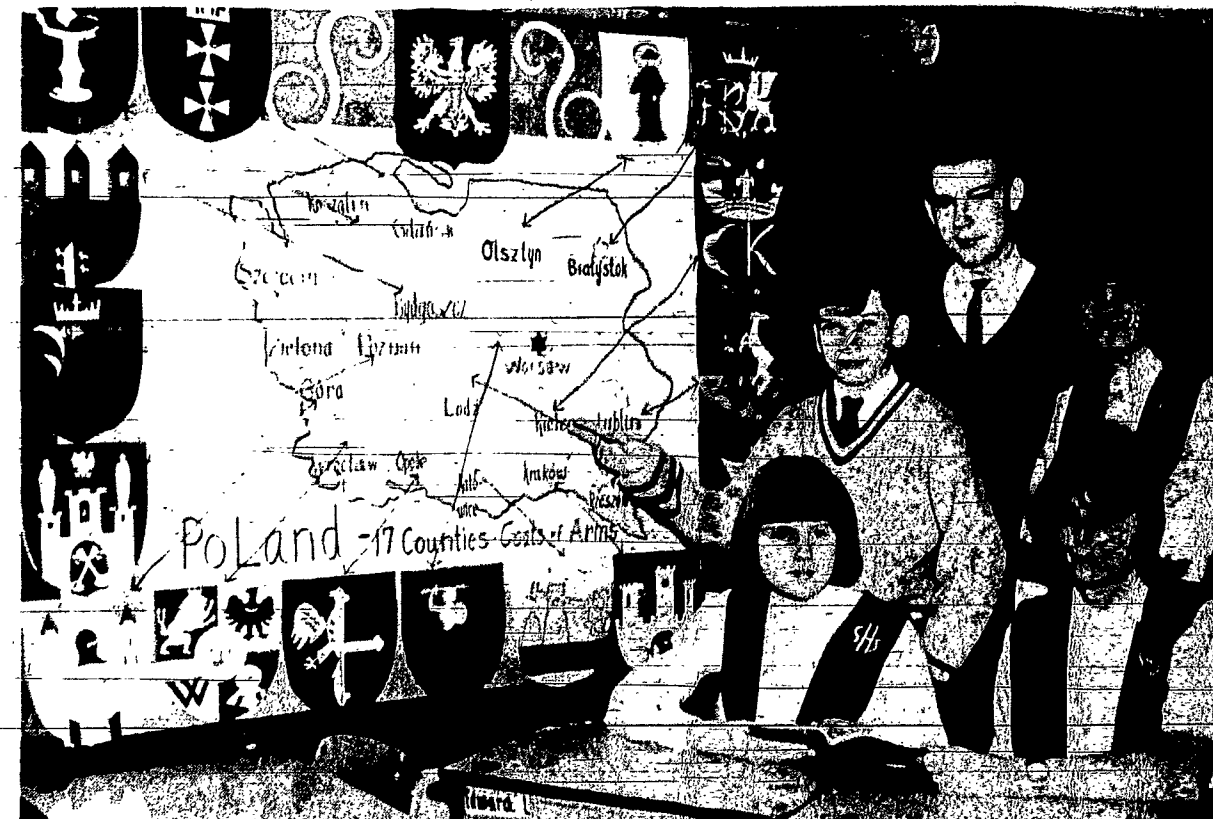


Exhibit of 1000 Years of Faith

Pupils of the eighth grade of St. Hyacinth's school, Auburn, have prepared an exhibit for the month of May for the Cayuga Museum of History and Art on the 1000th anniversary of Christianity in Poland. Pupils who worked on the project include Georgia Shea, Jacqueline Dec, Stan Surowiec, Chris Norwacki and Anne Symula.