

Three Years at the Summit

(By NCWC News Service)

Vatican City — Pope Paul VI's unprecedented flight to the United States to plead the cause of peace before the United Nations will probably be remembered by the world as his most important act during the third year of his reign since his election to the papacy on June 21, 1963.

At the Vatican the anniversary passed quietly. By tradition, the solemn commemoration of the anniversary is observed on the date of a pope's coronation, in Pope Paul's case on June 30.

Certainly no one can doubt that Pope Paul's third year was significant both within and outside the walls of the Vatican. It was aptly enough a papal year that coincided with the principles laid down in one of the most important of the second Vatican Council's documents — The Church in the Modern World.

The closing of the Council after four long years of debate and study was in itself a major accomplishment. The Pope was not long in implementing the desires of the Council. The first example of this was his announcement as the fourth and final Council session opened, of his intention to institute a synod of bishops from around the world to assist him in governing the universal church.

This decision and others, such as the recent announcement of his decision to restore to local bishops a number of rights that had been long reserved to the Holy See, are examples of the Pope's awareness of his duty to preserve the faith and Catholic teaching. In numerous pub-



Pope Paul's outdoor Easter Mass at the Vatican

lication that exists within the Church today.

The reformation of the Holy Office, the abolition of the Index on Forbidden Books, some relaxation of the norms governing mixed marriages — all of which have occurred within the past year — are indicative of other changes yet to come.

Nevertheless, during the same period of time, the Pope has shown that while he is aware of the signs of the times, he is acutely conscious of his duty to preserve the faith and Catholic teaching. In numerous pub-

lic audiences the Pope has spoken of the need for balance, for discipline and for ability to discern between what is essential and what is non-essential.

TO GO BEYOND the confines of the Catholic Church itself, this past year of the Pope's reign has been within the framework of a Christendom marked by two great events.

One was the Pope's joining with the Non-Catholic Christian observers at the Council in a prayer service in the Rome basilica of St. Paul Outside the Walls shortly before the end of

This week Pope Paul begins his fourth year at the summit of Christendom. He received the papal crown June 30, 1963, a month after the death of Pope John XXIII. This article reviews the three years of his Pontificate.

the Council. The other was the official visit of Anglican Archbishop Michael Ramsey of Canterbury to the Pope earlier this year and the joint prayer service in which the two took part.

Both events would have been unheard of 10 or 20 years ago, but both show as did the Pope's meeting with Orthodox Patriarch Athenagoras of Constantinople (Istanbul), in Jerusalem in 1965, Pope Paul's real desire to do more than simply talk about the hope for the reunion of Christians.

At the present time it is impossible to say which if any of these events will prove the most important in terms of history. But in terms of the present day the papal peace mission to the United Nations certainly is among the most memorable.

Even so, that voyage is only part of the immense and intense effort the Pope has expended during the past year in the cause of peace because of the real fear of the outbreak of a war that jumps limited boundaries.

A year ago to the day, on June 21, 1965, the Pope had sent a peace plea to belligerents in the Dominican Republic, and his representative in that embattled Caribbean island was struggling hard to bring about a settlement of hostilities.

Even after the U.N. trip, which was hailed by all as a moral success at least, Pope Paul was not content to let his efforts rest.

In late December he capped his diplomatic efforts to de-escalate the war in Vietnam by appealing to all parties concerned with personal letters begging all to settle their problems at the peace table instead of on the battle field.

The Pope's efforts for peace impelled him to write to such hostile leaders as North Vietnam's President Ho Chi Minh, Red China's leader Mao Tse-tung and president Nikoli Podgorny of the Presidium of the Supreme Soviet of the U.S.S.R. While receiving President Lyndon B. Johnson's personal representative, Arthur Goldberg, U.S. Ambassador to the United Nations, Pope Paul also granted an audience to Soviet Foreign Minister Andrei Gromyko.

These efforts have taken the Pope thousands of miles away from the Vatican and often put him into contact with persons who either resent or at least do not welcome his intervention. But as the third year of his pontificate closed, the world could not accuse Paul VI of being indifferent to or unwilling to assume the burdens of his role as the representative of the Prince of Peace.

Who's To Decide The Moral Factors?

Newspapers reported this week that a 70-member commission sent its recommendations to Pope Paul to aid him in making a long-awaited statement on birth control.

The morality of birth control was not the only issue to trouble consciences during the turbulent month of June.

James Meredith was shot as he marched against fear in Mississippi.

President Johnson, reporting 30,000 were killed in the Vietnam war thus far this year, told newsmen the



White children in Mississippi jeer Negro marchers, an American GI sadly views the body of Negro buddy killed in Vietnam. What are the moral principles involved in civil rights and war?

United States would intensify the war during the next half of the year.

Escalation of the civil rights tempo and of the Vietnam war raised questions as to the moral factors involved in these page one issues.

Many Catholics understandably looked to their religious leaders for a word from the Church to guide them.

Pope Paul announced at the Vatican his intention to press on with his thus far fruitless campaign for a negotiated settlement of the Vietnam war.

But his statement found few echoes in U.S. Catholic pulpits.

A cynic might point out that the nation's Catholic religious leaders, while keeping a discreet silence about both Mississippi and Vietnam, did issue a statement through their agency at Washington that it is now permissible to use a guitar at Mass.

Jesuit edited America magazine this week probed for reasons for the silence on the overriding moral questions of our day. One reason, it suggested, is "fear of the press."

"What will happen, a bishop might ask himself, if I take this or that public stand? Will there be those predictably prompt news stories—often spiced with discreet ridicule—that follow on public statements that can so easily sound stuffy, conservative, worried, defensive, authoritarian, triumphalist, preconciliar or simply pious?"

"When a bishop speaks," the Jesuit editorial continues, "his people listen. Today, the general public also listens. In older times, the reaction might regularly have been 'Amen,' but today's bishop no longer counts on that response. He anticipates that his words will be analyzed, criticized, perhaps even held up to scorn."

"If he swings and hits a foul ball, the umpires of today will call it just that. And how can he tell in advance whether his effort will edify with a home run, or leave him humiliated as he strikes out before the press box? So, should he be blamed if he refuses to go to bat at all?" asks the America article.

The editorial says yes, "he should be blamed for refusing."

There is, however, a mitigating factor.

The world's Catholic bishops at the Vatican Council, in their statement on the Church in the Modern World, said, "The Church guards the heritage of God's word and draws from it moral and religious principles without always having at hand the solution to particular problems."

Catholics are going to have to get used to the idea that the pace and complexity of problems confronting consciences today are so intense that we can't expect to have a daily hierarchical directive to digest with our morning orange juice to solve each day's questions.

Xavier Rymne in the July Sign magazine says "this acknowledgement of the limitations of its knowledge is a healthy sign that the Church is turning more and more from the triumphalism and dogmatism of the past to a more plausible explanation of its message in terms of the modern world can understand. The humility which this approach implies is also consistent with the pastoral purpose of the Vatican Council and its refusal to characterize any of its pronouncements as infallible statements."

The net result of all this is to thrust upon Catholics the freedom and the responsibility to fashion from the principles of morality they have learned since childhood a mosaic of practical action which will best portray in their own lives the pattern of life set for all of us by the Saviour whose death broke down once and for all every barrier which divides nations, races, families and even individuals.

—Father Henry A. Atwell

Korean Priest, Martyr for Faith

Seoul—(NC)—"I thank you for torturing me for my love; may my God reward you for this kindness by bestowing upon you greater honors."

This was the reply of Father Andre Kim when he was asked to renounce his faith by a Korean mandarin. Father Kim was the first Korean to be ordained a priest and in one of a long line of his countrymen to suffer martyrdom.

He was born in August, 1821, in Tshong-tshong, Korea, and according to a family tradition was descended from a former king who had reigned in the south when the country was divided into a number of small states.

In 1836 he was taken to the Portuguese colony, of Macao off the south China coast, to study. He was ordained Sunday, Aug. 17, 1845, by Bishop Joseph Ferrel, Apostolic Vicar of Korea, in a chapel at Kim-kaham, near Shanghai.

As a deacon he served with many missionaries, aiding them in their travels in China. Several times he tried to get European missionaries into Korea, but had always been unsuccessful, until the end of 1844.

Christians were persecuted in Korea in those days and strangers and travelers were carefully watched. The only Christian missionaries in Korea had been killed in 1839. Even a pagan who performed an act of extraordinary virtue was suspected of being a Christian.

In 1844 Kim and a missionary priest were able to enter Korea disguised as Chinese traders attending a market being held near the border.

Later, Father Kim expressed his sorrow at seeing the Koreans "still in that state of slavery of seeing in a stranger only an enemy."

And he wrote, "How well I understood then the truth of the statement that man has no permanent dwelling here below, that he is only a traveler spending a few days on earth."

He had been allowed to live in China only because the people there thought he was Chinese, and now he was able to set foot on his native land for only a brief time, and then as a stranger.

"When will come the day," he wrote, "when the Father of

the great human family will make six all His children, his like brothers in that great love that Jesus, His Son, came to bring to all men?"

After crossing the Korean border they were finally greeted by a group of Christian neophytes, who recognized them by a prearranged signal: a white handkerchief in their hands and a red bag for tea in their belts.

The Christians warned them that it would be very difficult to keep a European missionary for a long time so the two returned to China.

In 1845, Bishop Ferrel had spent six months searching for a way to enter Korea, and Kim finally believed that he had located a spot where the Bishop could slip into the country. Before they left, the bishop ordained him a priest.

After a hazardous trip across the Yellow Sea, during which their boat was badly damaged, they finally arrived in Korea, in October but far from where they had intended to land.

They made contact with a group of Christians nearby and Bishop Ferrel entered his mission in disguise, wearing an overcoat of coarse linen, a large straw hat that came down to his shoulders, and a veil to hide his face from onlookers. It was morning attire.

The bishop sent another missionary, a Father Daveluy, who had accompanied them to a nearby community of Christians to learn the language, and then began his administration of his flock.

The Gospel was truly preached to the poor, the bishop wrote, for others were forced to abandon their professions when they embraced Christianity.

To avoid this, he said, many waited until just before death to become Christians.

The Koreans themselves, he said, estimated the number of persons interested in Christianity, both baptized and unbaptized, to be 20,000.

In 1846, Bishop Ferrel sent Father Kim to a place near the coast where many Chinese came in their boats to fish, in order that he might establish a system of communications with the Catholic missions in China.

Father Kim accomplished this

but was imprisoned by a Korean mandarin after having refused to give up his boat.

The mandarin forced him to appear before a tribunal, and they began questioning him.

Because his captors found a number of objects from China in his bag, they thought he was Chinese. Father Kim explained that he was Korean and had studied in Macao, but they refused to believe him.

He told them that he was a Christian and had returned to Korea to spread the faith.

When they asked him why he practiced this illegal religion, he replied: "I practice my religion because it is true; it teaches me to honor God, and leads me to eternal happiness; as for apostatizing, I do not even know the word."

In his cell he preached about his religion to others.

After five days, the mandarin sent him to the governor of the province, at Hailin. There the governor asked him many questions about his religion, and Father Kim seized upon every

opportunity to preach Christianity. But he would not reveal any information that would endanger other Christians in Korea.

When he was threatened with torture, the young priest ran toward the instruments of torture, grasped them, and threw them at the governor's feet.

"I am ready," he told the governor, "strike; I do not fear your torture."

When the king heard about his arrest, he ordered him sent to the capital. Arriving in Seoul after a cruel journey, he was thrown into a robbers' prison.

When he was brought before a group of judges, he was told to conform to the order of the king and apostatize.

"Above the king," he answered, "is God, who commands me to adore Him; to renounce Him is a crime which the order of the prince would not justify."

During his imprisonment, he was given an English map of the world to transcribe, and also was ordered to compose a small summary of geography.

His mother, Ursula, was finally permitted to see him, after a separation of 10 years.

The last words he wrote to his bishop from prison were: "To our meeting in heaven!"

He was soon taken to a nearby field and read the sentence of death for having been in communication with foreigners.

Father Kim, however, cried out in a loud voice: "This is the hour of my death; listen to me attentively. If I communicated with foreigners, I did so for my religion, for my God; it is for Him that I am dying. An immortal life is about to begin for me. Become Christians if you want to be happy after death, for God has in store eternal punishment for those who have disowned Him."

His captors then thrust two arrows into his ears; they threw water on his face and then a handful of lime.

After this they tied him up so that he was hanging by his hair from a tall pole they had erected. Soldiers with swords then began circling him, striking him on the neck. They severed his neck on the eighth blow.

Father Kim's body was left at the place of his death for three days because this was the law for criminals who had been executed, and his remains were finally buried where he had died.



People of God

Edel Quinn was 29 and in the advanced stages of tuberculosis when she arrived in Africa in 1886. But before her death, some eight years later, she had established units of the Legion of Mary on the African East Coast, in Kenya and beyond. Edel had planned to enter the Poor Clares, when massive hemorrhaging forced her to spend the next 18 months in a sanatorium at Wicklow. Informed by doctors that she had only a year to live, Edel said: "Then I'll find some better way to live it." And she went back to Africa as an envoy for the Legion of Mary.

Who Owns a Company's Re-Invested Savings?

By GAREY MacEOTIN

Early in March the French bishops issued a statement on the economic order which scarcely ruffled the surface of the news pond in this country, even in the Catholic press.

The more I read the text and the reactions slowly churning through Europe, however, the more I am convinced that we have here a thing-bomb not one of the old-timers of World War II but a nuclear-age time-bomb. Get out your Geiger counters as the atomic cloud drifts surely around the globe.

It has been pointed out that the text says nothing not found in papal encyclicals and Vatican II's The Church in the Modern World. The trick word here, as John Cogley would say, is "found." Does the Church's teaching change or evolve or deepen or remain always the same?

Different people use different words to describe the phenomenon, sometimes squabbling rather like children over the inappropriateness of the words used by the others.

It has also been said, and I think fairly, that the French bishops have indicated as desirable an evolution of the socio-economic system in the direction in which Sweden leads the world, an economy in which free enterprise is king, but a king responsible to a cabinet composed of government, management and labor. This means that profit has a place but not the dominant one. Capital must go, not where it makes most money, but where it does most good.

The Church has already said this many times. But the French bishops have on other not less interesting or less practical comment on capital. They analyze its changed character in modern industrial society and come up with a devastatingly logical deduction.

The three elements in production, in classical economies, are capital, management and labor, placed in an order of importance, as for a time Catholic theologians placed the ends of marriage. Marx wrongly tossed out capital and, more reasonably, questioned the validity of the management-labor antithesis. The French

bishops make what looks like an excellent sub-distinction as regards capital.

Capital can be the product of the savings of an individual, and in that case he is entitled to a profit for its use (if its use helps produce a profit). But a big, growing and indeed overwhelming part of capital in today's industrial enterprises is not so generated. It is the re-invested profit made by the enterprise itself. And who created that capital? Obviously the partners in the enterprise: capital, management and workers. Who owns it today? It accrues to the owners of the original capital. Who should own it? Those who created it, of course.

Little as it will appeal to some in this country, that kind of questioning is going to show up more and more. Vatican II's "The Church in the Modern World" is full of it, and there is a document that it's going to be very difficult to avoid reading.

A pillar of capitalism, long-time editor of the London "Economist," Barbara Ward, is also at it. In her Plunkett Lectures at Ottawa, just published here as "Na-

tionalism and Ideology," she insists that the "ideologically indistinguishable" capitalist and communist systems are coalescing and must coalesce in a more human amalgam.

As she puts it, the gospel of Karl Marx (whom she calls one of the greatest of the Jewish prophets) is "the mirror-image of the gospel according to Adam Smith or the Founding Fathers." The capitalist and communist ideologies were both messianic, visions of an earth made new.

The former sought to achieve its goal by an automatic economy, has been forced to evergrowing state direction. The latter chose state control as a remedy for the all-too-obvious abuses of the unregulated profit motive, believing it would lead to a utopia in which the superfluous state would wither away. The one sacrificed two generations of workers to build its system, just about the same as the other.

If Barbara Ward is not saying precisely the same thing as the French bishops, they complement each other perfectly. Both are required reading.

Priests

Theology in shirt characterized a week of 250 priests in diocesan Pastoral Week held last week at Fisher College.

Heat and humidity daunt the four speakers lectured nor the priest who represented these cases.

One energetic priest, Michael Ricker, rode cycle for 11 hours in Swanton, Ohio, parish the workshop.

Panel on inner C

One of the highlights four-day program was on Rochester's inner-city and cultural situation.

Two priests, Father Kreckel and P. David joined Presbyterian Rev. Herbert White and a Rev. John McCrory, in long fact-filled discussions.

Topics aired at the included the 1964 riots, bring to invite Saul Alinsky to Rochester, his Industrial Foundation to Rochester techniques and objectives, Negro-run FIGHTS, Catholic and Protestant creative projects in the city and proposed program for the future.

Workshop speakers tionally recognized their fields. Their topic ed Liturgy, counseling education and parish tion.

Regain World Vi

The priests heard a challenge to regain the "ollicity of vision" from signor Marvin Bordolet St. Joseph's Church port, La. in another series.

Quoting Christ's "Go into the whole world and preach the gospel to every creature," the Louisiana priests.

"Does this (mandat much to the average p

He raised the question we lost the will?" to the whole world" with message. He suggests while there was great going on in Catholic it seemed mainly to be care of ourselves."

Discussing the legitimate aims of the American, Monsignor Bordolet two major goals while

Horne

Hornell—The door faith understanding, unlocked dramatically. Week of Prayer for Unity on Jan. 18 to 21 ever wider is Horn

The response to the Prayer, during which of Hornellians met in frequent churches to get together, was so encouraging, a follow-up was inevitable.

Clergymen from 10 formed an ecumenical tee, urging members congregations to take series of three dialogues. They were held in lodge rooms from 8 p.m. with coffee and add an extra touch of to table discussions.

Those informal table lowered a panel discussion which Catholic and clergyman expressed views on subjects as meaning of ecumenism, Christians worship and mon Christian heritage lay moderator president.

There were discussion books for those present were gated in groups. The guide book contained opening and closing, a definition of ecumenism, a list of speakers, several suggested questions to spark the dialogues.

Attendance averaged 150 at each session. The meetings were well attended, and many were asked to evaluate, anonymously, if they liked.

The comments were warming. Practically

Principal Named

The Sisters of week the notice of

In addition to announced earlier by Agnes Cecilia, Mother of the congregation of that of Sisters Mary Joseph Gilman, superior, and Sister Rose as diocesan super schools — the following are of general the Rochester-Diocese

Sister Agnes Catherine principal at school, Canandaigua, principal and convent at St. Agnes High School; Sister St. Gertrude completing studies for and master's degree at University, to be guide at Nazareth Rochester.

New principals of elementary schools Mary Ida, Sacred Heart

The Catholic COURIER Journal

Vol. 77 No. 40 Friday, July 1, 1966

MOST REV. JAMES E. KEARNEY, D.D., President
Published every Friday by the Rochester Catholic Press Association
MAIN OFFICE: 35 Seio St., 464-7060 - Rochester, N.Y. 14604
ELMIRA OFFICE: 317 Robinson Bldg., Lake St. RE 2-5688 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 \$5.50; Foreign Countries \$6.75