## People of God

Eric Gill's biographer, Robert Speaight, has said of this unique contemporary of Chesterton and Belloc. "He passed for an individualist, but the last thing he wanted was to be different from everyone else. He could never quite understand why everyone else was different from him. His condemnation of the modern world may go down in history as a lonely and exaggerated protest, but if the ultimate catastrophe should befall us, his will be the last word." Gerard Rooney's drawing is based on a self-portrait of Gill in a paper hat. Eric Gill, noted artist,

## Yes Vote Urged On Amendment 4

One of the most misunderstood of human misfortunes is the problem of mental retardation.

An estimated 500,000 people in New York State are mentally retarded.

Retardation is not insanity. It simply means a mind stops developing. A person stalls at a mental age of two

Depending on their "mental age" level, they can be either trained or educated to a remarkable extent to care for themselves — but that training and educacation has to be especially geared to their limited capacities.

To invest in the training and education of retarded youngsters means, therefore, they will become creative and productive to the community rather than just its beneficiaries.

Voters will have a chance to decide this Tuesday to open the doors for a vastly expanded training and education program for the mentally retarded.

They can do this by voting yes for proposed Amendment #4 at the top of the ballots.

If the Amendment is passed by the voters, the State will be able to purchase services from existing voluntary agencies working for the mentally and emotionally handicapped children — such as at Holy Childhood School or in the Association for Retarded Children

The purpose of the Amendment is to put the mentally retarded child on an equal with those who are physically handicapped — such as the deaf, the blind, the mute - so they too can benefit from State-aided programs in their present schools and agencies.

The wide-spread misunderstanding of the whole problem of mental retardation has been underscored by the controversy in Rochester about relocating a "Halfway House" from East Avenue to Culver Road.

The House is a temporary home for young men from Newark State School who are being trained to live and work in normal society. Residents in the Culver Road area have vociferously attempted to block the move, chiefly because of a fear rooted in their not knowing really what retarded people are.

Fathr E. Charles Bauer, in a book just published, titled "Institutions are People," provides us with an inside view of the Newark State School and the needs these people have for understanding and kindness from those of us who pride ourselves on being normal.

The concluding paragraph of Father Bauer's book

"Under the direct light of experience, all my fears have faded away. Like the little boy and his shadow, I have discovered that the humanity of the personnel and patients merges with my own in the rays of that light. How different it looks from the inside! People on the 'outside' will never really understand a place like this. But I hope they stand a better chance — now that I have turned it inside out.'

It will be a great pity if voters, by their ignorance or apathy, fail to vote for what could be a major step in providing a far more creative life for thousands of mentally retarded people.

Common sense and Christian compassion, in our opinion, require us to vote yes, therefore, on Amend-- Father Henry Atwell

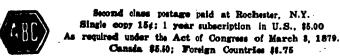


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MOST REV. JAMES E. KEARNEY, D.D., President

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## Noted Unity Priest Termed Man for Our Times'

By MICHAEL JACOT

In July, 1959, I was kneeling in a suburban church in London when a nun asked me to serve Mass for a visiting priest. I nodded to the priest in the sacristy, and we went straight to the altar. After Mass, I told him I was from Toronto and was on my way to my former hometown, Neuchatel, Switzer-

"I am just going back to my hometown — Toronto," he said, "and I have been studying near Neuchatel!'

Since the coincidence was too astounding to be left hanging in mid-air, he came to breakfast with me. As I remember it, he spent half an hour talking his way through a single piece of toast. And long before he had finished, I knew that I had met an extraordinary

He spoke rapidly, en thusiastically, wrapping his words in short, sharp mevements with his hands. He fired ideas at me in question form: Would Camandian Catholics be sho-cked if he s p o k e in Protestant churches? Didn't I think the main blame for the breakup in the churches lay with Catho-lics? Wasn't it time that the clergy faced up to some of the real problems concerning man today? Why were we always trying to convert instead of to help one another?

He left soon after breakfast, and I didn't see him again for two months. He was then retreat master at the Augustinian house at Marylake, near Toronto. But in that short time, Canadians had begun to talk of him. And already there had started one of the most meteoric and controversial careers of any Canadian priest in recent years. This career has carried Father Gregory Baum into the forefront of the efforts to bring the Church into thee modern world and, at times, has even motivated those efforts.

No single priest, of course, has been responsible for the new mood of self-examination and friendliness in Catholicism. Many scholars have worked for decades to bring it about. But in North America, few have done more to express these changes than Gregory Baum. And in doing this, he has sometimes caused controversy but, more usually, deep concord. His part of the weave of Charistian thought. And ever his worst enemies admit they are likely to remain there for many years - because he is one of the busiest Churchmen on the con-

Within the last five years, he has given an average of four talks a week, published three books, contributed to dozens of magazines here and in Europe. started a bi-monthly theo logical journal (The Ecumenist), become a member of the Secretariat for Promoting Charistian Unity, become an official peritus (expert) at the Vatican Council, accompanied Tomonto's Archbishop Philip Francis Pocock to the Council as has personal theologian, and become an associate professor of theology at St. Michael's College. He has been chosen as one of the four outstanding Caraadians in 1964 (alongside a hockey player, a firm of architects, and a politician), has set up a center for ecumenical studies, and, in general, has tried to reconcile church with church, people with people, and bishops with their flocks ("So many of our

lated from their people"). The German theologiam Hams Kung told me personally in Rome last year that he considered Gregory Baum "one of the great men in the North American Church."

poor little bishops are so iso-

Although Baum will discuss - at length and without even being asked — any of the facets in the few awakening of the Church, he has always been reluctant, like most priests, to talk about himself.

As his friend, I can talk. His other friends-Protestant, Catholic, Jewish, and agnostac-can and do talk. And this is the

Augustinian Father Gregory Baum, controversial and wide-quoted priest who was born a Jew, reared a Protestant and is now a member of the Vatican's special agency for religious unity, will give a public lecture at St. Agnes High School, Thursday, Nov. 17, at 8 p.m. Free tickets for admission are available from Colgate Rochester Divinity School, which is sponsoring his visit to Rochester, any weekday from 9:30 a.m. to 4:30 p.m. The accompanying article by Michael Jacot is reprinted from The Sign magazine published by the Passionist Fathers\_

first attempt to piece together publicly the history and personality which Baum is reluctant to talk about.

What sort of a man is Baum?

He is very likely to be found in his office in one of the creakingfloored, old buildings at St. Michael's College, Toronto, wearing an open-neck, black shirt, with a page in his typewriter, a record player giving out a Schubert song, and several very official-looking Vatican documents on his desk.

He is a stocky, dark-haired man of forty-one. His eyes are dark brown, and he has an imapish smile. In spite of many years in English-speaking courstries, he has a tendemcy to speak English as if it were German ("One would have to say that. .." "We must not fail to consider. . ." "It appears the situation . . ."). He is a casual man. He comes forward to meet you and shakes your hand European fashion. You wonder at first if this can be the man; it is more like some musiciam or perhaps a comedian. He quips, "Excuse the mess, I've a lecture at two-thiry. Tell mewhat shall I talk to my class about?"

When you are seated in the deep, leather arm chair opposite him, you begin to realize that you are not in the wrong rooms. He listens. He is an excellent listener, and you begin to feel very intelligent. He pulls his ear, twiddles with his ball-point pen, puts his forefinger to his lips pensively. And finally, he starts to talk. He is also a great talker. It is the one attribute of value he freely admits to. He is, by any standards, an excellent communicator. His twothirty lecture time arrives with infuriating rapidity. You leave, but you are thinking about it

Gregory Baum was born 2 nal Protestant, and converted to Catholicism while attending a Baptist university where he studied mathematics and react Barth, Jung, Freud, and Augus-

His father was a mechanical engineer, and his first exposure to Christianity was through the reproductions of religious paintings which hung in his Berlin home. His father died when he was very young. His mother married again, and he and his sister fled from Nazi Germany to England in 1939. When war broke out, he was interned and shipped to Canada, where he spent two years in intermment

"I was very unsure of myself. In fact, I didn't think of myself as being anything — I just appeared to exist like a splodge of matter. I was also a very poor student," he says.

Baum was by now sixteen and, as luck would have it, several prominent German professors were interned with him. They held classes, and he begara to work had for the first time in his life. Soon he had prepared himself for the univer-

About this time, he heard through the Red Cross that his mother had died as the result of privations suffered where hiding out from the Nazis. He later dedicated his second book. "The Jews and the Gospel," to

In 1942, Miss Emma Kaufman, a well-known Camadiam United Church worker, sponsored him, and he was released from his camp to go to Mc-Master, a Baptist university in Hamilton, Ontario. He used to spend his vacation at Miss Kaufman's summer cottage. "He still comes to see me occasionally," she says, "and he usually ends up doing the dishes."

In 1946, he had taken his B.A. and obtained a fellowship. He then taught at Ohio State University for a year. This enabled him to get his M.A. in mathematics.

At this time, he suddlenly and inexplicably became interested in religion. "I think I became a Christian because my life and background had been destroy. ed. I came from a liberal-bourgeois family. Life had been founded on a beautiful and highly individualistic understanding of society. But there had been a complete breakdown in this society. People I admired now had nothing to say. I realized this was not the real life The meaning of Jesus the redemptive power that really transforms us — attracted me. I wanted to be transformed. I regarded Christianity as a redemptive doctrine - grace would come, and we would be changed. God would lead us."

One of the men whose influence was felt by Bauma at this time was Rabbi E. L. Fackenheim, now a philosophy professor at the University of Toronto. He says, "Gregory is remarkably sensitive to all gemuine religious impulses. He has a great openness to both Protestantism and Judaism. At Me-Master, he was just a seeker after God, and he found Him in the Catholic Church."

Back in Toronto after his year in Ohio, he decided to become a religious. He went to the Augustinian monastery at Marylake, twenty miles north of the city, and entered. He was sent to Racine, Wisconsin, to study Latin and Greek for two to Nova Scotia for further studies and then to Fribourg, Switzerland, where he was ordained in 1954 and where he took his doctorate in theology in, 1956. He spent the next three years teaching in Switzerland and working with various Catholic and Protestant bodies interested in ecumenism, including the World Council of Churches in

It was this early contact that was to serve as a basis for his later being appointed a menaber of the Secretariat for Promoting Christian Unity\_

"When, in 1960, Cardinal Bea and Bishop Willibrandt started to look for collaborators in each country to serve with them and to prepare documents for the council, the only Canadian they could think of was rne," he iokes. "And this was a great turning point in my life."

He could now discuss his ideas with top theologians from all over the world. He mow had contact with all the new ideas in and outside the Church, and he began to work harder than he had ever done before. He went to Rome eleven times in three years and spent months preparing documents for the Council. Although the documents put before the Council bear no signatures, theologiams are able to pick out many of Baurn's ideas in those he worked on. This is particularly evident in the document on the

While Baum was making himself known in high places around the Vatican, he was also having a profound effect among those outside Catholicism. "There's probably no Catholic priest in the country," wrote Dr. Al Forrest in the United Church Observer, "with whom

Protestants have been talking more freely in the last four

At the Faith and Order meeting of the World Council of Churches in Montreal in 1963, Baum was one of the most sought-out speakers of any de-

To his office come rabbis, ministers, and lay people asking him to speak, attend interfaith dinners, and write for Protestant and Jewish papers. Sometimes, he is asked to speak during services in Protestant churches. Last month, he spoke at St. Clement's Anglican Church in Toronto, and earlier in the year he addressed the congregation at Calvary Baptist Church. "I am always deeply embarrassed because I cannot ask the ministers back to our churches." he says.

During the race riots in Alabama, Baum spoke at an African Methodist-Episcopal Church in Toronto and told the congregation, "I feel we here in Canada should be searching out race and religious prejudice among ourselves and beating our own breasts before becoming angry about the situation in the South."

Prejuice of any sort is something Baum cannot tolerate. After all, it was the basis of his thesis for his doctorate, and it later became the subject of his first book, That They May be One, which deals with Catholic prejudice about dissident Christians and the need to emphasize our similarities rather than fight over our differences. In his second book. The Jews and the Gospel, he deals with prejudices which have existed in Jewish-Christian relations. And the third book, Progress and Perspectives, deals again with ecumenism in a popular way, stressing the need to cut away prejudice within the Church, in order to become more loving toward our Catholic brethren and out-

While his influence in high Protestant and Catholic places has grown over the year, his influence with his friends and associates has never waned. Most people, when they meet him, are captivated. He is an extremely sympathetic and human man, who acknowledges all the faults and idiosyncrasies of today's society. For this reason. you can talk to him, man to

Everyone has a strong opinion about him, but not everyone takes to Baum. One priest once said to me, "All I see outside that man's door is a string of drunks, deadbeats, and neu-

To which I replied, "Thank

Another colleague complained, "Whenever I open the Catholic paper, Baum is saying something. Why doesn't the man shut up occasionally." When I reported this, Baum laughed. "The man's right."

A certain section of Canadian Catholic life has withdrawn from Baum for another reason. Some years ago, a university professor who happened to be a friend of mine said, "We should not be too closely connected with Father Baum he'll end up in trouble for some things he's saying."

That was five years ago. In the meantime, the Council confirmed many of Baum's ideas. The professor's disappeared.

One of the most fortunate happenings in Baum's career has been his assignment in the Toron to archdiocese. Many bishops in North America might have failed to understand his new approaches, but Anrchbishop Philip Pocock, himself a theologian of liberal repute (his pastoral letter or the place of Mary in the Church was trans lated into several foreign languages), has been a symmapathetic supporter of Baumi. Undler Archbishop Pocock, he is able to work unhampered. "I have the best of two worlds," he says. "I am able to carry out pasto-ral tasks among the peoples of the city and also to follow my urge

COURIE RJOEURNAL

Friday, Now. 4, 1966

Although Baum tales the ology and personal relationships very seriously, he tends to be flipparnt about himmself. It is this which attracts some pecple to him. "I am a fly," think of once told me, "when I myself, I am a fly."

to study, write, and think. I am very lucky."

Many people have classified Baum as an out and cout radical. He is not There are many areas in which he feels the Church must move slowely. "We must never discard our break down without heims surce we are getting something better," he says. "The purpose of renewal is transformationa. Remewal....is.... a Passover. It makens dying a little bit to the past armd rising to a new life."

Baum says he is concerned with theology in concrette terms, not in abstractions. "Theology should not talk of thaings as they should be or as they might be, but as they are."

Baum's stand on biarth control - he wrote a champter in the book "Contraception and Holiness," edited by Archbishop Roberts, SJ. — is rooted in this concrete theology. "The question of birth control," he says, "is not really part of the Gospel." The Church's Eteaching on social and moral life has not the same unchanging quality as its teaching on the Gospel.

Moral teaching flows and develops according to mam's place in history. "Therefore, I would say that it is time to re-examine thoroughly the positive role of sexuality in married life. If we do, I'm sure that the present ideas on birth control will change."

This concrete theology must re-establish contact with the world as it really di- and mot as some people Chaink at ought to be. "Christians - and especially priests—cannot fined a way to God today by excipling from society. A priest amust cause spiritually the ordinary experiences of every day - The must listen to God speaking to him through the community in Father Damieu 80m of Mrs.

Through thaislistening Baumin 1 : 100 L says-man can become reconciled with Gol. Becon-ciliation between mens and between G-od and man is the cornerstone of Baum's theology.

"We are a pilgrim . Church; even though we have been made a gift of Christ, we s=till lave in darkmess and Ignormance. If we want to be advananced in God's way, we means commstantly be humble and admit our errors, so that we can goo ahead with Him. In this way, we can eventually discover brotherhood. with Jews and become reconciled : with Protestants, wath ourselves; and with Jessus."

With this in mind, Bazam pushes ahead with a dettermination which amounts to obstinacy. The stocky figure ( wearing a black cap in winter to parotect his thinmning hair) is now familiar in many intellectual circles in North America.

"The danger albout Bauran," says one close associate, "is that he is too deeply involved on too many areas, and he many eventually dis sipa te his strength.

But there is certainly no sign of this yet. "He seems to grow stronger and deeper with each new project," says a lawyer

In any case, meost perople admit it will be many yeears before we all realize wheat he is really doing. In the meeantime, we must go on expecting exciting, new ideas as the countrover sial and captivating figure continues his career amonag us.

## The World is Listening, but Are We?

By GARY MacEOIN

Pope Paul's visit to the United Nations made a tremendous splash a year ago. But after the splash, what substance remains? Did the Pope significantly advance the cause for which he came here

With laudable journalistic enterprise. answers to these important questions on the first anniversary of the historic event. The conclusions it reached were not overoptimistic. Some beneficial side effects were listed. For example, Paul's forthright endorsement of the United Nations as "the obligatory path of modern civilization and of world peace" pulled the rug from under some of its critics

But what about the Pope's proclaimed primary purpose, to further the cause of peace? Has he achieved anything? "I hope so," was the only comment the Times could extract from a leading American Catholic prelate. Its over-all conclusion was that the impact on the American Catholic community was marginal.

While I cannot challemge the accuracy of this evaluation, it seems to me that

Pope Paul did in fact promote his objective significantly in amother way. Just as Pope John, the man of the people, caught the universal imagination of humanity, so Pope Paul, the diplomat has found the wavelength of the world's diplomats.

I was very impressed, for example, by the sense of the Pope's presence at the recent meeting in Geneva of the Economic and Social Council of the United Nations (ECOSOC). He was present, of course, in his official observer, and in the unusually numerous and technically prepared delegations of international Catholic bodies with comsultive status, Pax Romana, Young Christian Workers, the International Catholic Press Union, International Catholic Charities, and several others. But that is only part of the story.

What I think is even more significant was the presence of the Pope's thinking in the minds of the official delegations.

A distinguished Armerican, Paul Hoffman, head of UN Technical Assistance, put it in words. "Development is the new name for peace," he chose as the theme of his major presentation, giving credit to the Pope for the felicitous phrase. He then went on to quote extensively from the Pope's letter to UN Secretary

General U Thant and to explore further aspects of Paul's thinking expressed in a private audience with himself two months earlier.

Musch of ECOSOC's meeting was devoted to a review of the first half of the Decade of Progress. It was on the whole a depressing interim report. The rich nations have forged ahead pretty well, but the poor ones have not. Instead of narrowing, the gap is wider.

The delegate of Iran put the situation in a nutshell, comparing the internal feudal structures which prevent real development of the poor countries with the "international feudal structures" which similarly frustrate international efforts to develop the world as a whole. "The global ecomomic space," he said. "is characterized by a flagrant wastage of human and economic resources, nonparticipation of the masses in development, lack of rational economic planning, and existence of structures designed mainly to favor the powerful interests opposed to modification of the established

What struck me most in this and other interventions was a greater stress on the moral implications of the probalems, a better sense of human solldarity, more readiness on the part of the delegates of the developed countries to admit that they are doing less than they can and? should.

They dropped such stock arguments as that the poor nations were imcapable of absorbing larger quantities of capital, or that they were not making theeir own maximum contributions, And in all of this, I sense an elevation of the issues from the realm of politics to that of principle, and I certainly cred-it Pope Paul's efforts as an honest Torokear with a share in this notable progress.

We have still a very long road sto travel in order to achieve a universil awareness that the problem of world development is a common problem of all remarkind. But it is a significant start if the representatives of the nations to ECODSOC, in whose lap the problem rests, are finally getting closer together on the basic principles. If we could get the entire weight of American Catholic opinion behind the Pope on this issue the Times should be able to get something more specific than "I hope so," when its repeats its question a year from

The fifteen foot of new Mother atop historic Pa ture which near **Father Dam** 

Home

(Nov. 4). Father Dam ken, Benedictine n from Elmira, took of African missions after goodbye to his far friends. Today he re greet them on the an of his departure, and his experiences as a n in Tanzania, East Afr.

Father Damian, sor Jean M. Milliken and Cornelius J. Milliken o is a member of St. parish. He graduated Patrick's School in entered the Benedictin Seminary in Newton, year. He was ordained and sent to the African in 1960, after a year's

While in Tanzania, I mian served for five St. Benedict's Semina tive boys in Namupa. of that time, besides he supervised the bu gram at the seminary ing in the dedication new chapel last year ary, 1966, he was a St. Francis Xavier Lindi, a seaport to which he branched ou tion of several mission

in the bush. Father Damian v back to the States for of a new abbot at Abbey in Newton, hopes, if possible, to Africa to resume h

One of fourteen ch ther Damian has two the Rochester Sisters Sister M. Rosalia Our Lady of Mercy Greece, and Sister M is librarian at No High School in Elmin sister, Rose, is serving missionary in a h Lupaso, Tanzania, fo

Father Damian w main speaker at Mi Nov. 10, at Our Lady High School, which one of his most faithf tors for the past six

Grinne

All Sale GRIN