

'Consistent' Generosity To Catholic University

My dear People:

It was a fortunate decision made by the Bishops of our country at the Third Council of Baltimore, to open a university in the National Capital for the special training of priests and religious brotherhoods and sisterhoods for the service of the Church. Later it became obvious that it would have to open its doors to all, as a great Catholic University.



After seventy-five years its accomplishments for God and our country rank it as one of the leading centers of learning in the United States. However, we do not forget that the consistent generosity of Catholic congregations has made the Catholic University what it is.

May I ask your generous help in the Advent Collection on next Sunday, that we may continue to hold the honored place we do in the support of this great Catholic institution.

With a grateful blessing, I am

Your devoted Shepherd in Christ,

James E. Kearney

Vicar Capitular

P.S. The Catholic University Collection is to be taken up as a separate collection on Sunday, November 27.

A Trauma If Unprepared

"I've had it! I've had it! I can't stand any more changes!"

That was the emphatic voice on the phone — a woman who said she was 36 years old, a graduate of Catholic schools — but "this isn't the way I was brought up."

She objected to items in a recent Courier which reported the Pope had permitted a married man to be ordained a priest in Germany, a picture of a young man with a guitar at a Mass in St. John Fisher College and an article discussing the possibility of ordaining women as priests.

It was only after considerable conversation that the obviously upset young lady was able to see that such items were only exceptions and that there was no immediate likelihood of flooding churches with priests who were married men or women, or with guitars.

The episode did indicate, however, that many people these days are seriously upset by reports week after week of added changes in cherished religious customs.

Many people claim, and perhaps rightly, that their priests either say nothing about the reasons for the changes or are themselves even opposed to them.

One priest was quoted as saying in the pulpit on a recent Sunday, "I'm tired of hearing 'The Vatican Council says this' and 'The Vatican Council says that.'"

If the shepherds are lost, there's little wonder the flocks flounder.

Lay people who want information, however, are not limited just to pulpit oracles. There are other sources readily available, including a vast supply of low-cost paperback books and pamphlets — chiefly those coming from the America and Paulist Presses and on sale in religious goods stores.

The American bishops at their meeting this past week in Washington indicated, whether some priests are fired or not, that we still haven't heard the end of the Vatican Council. The bishops decided to press on with still more revisions in the Church's ways of worship.

Some of the possibilities for the future were discussed in this month's issue of Worship magazine, a publication once laughed at or ignored by those who dubbed vernacularists as litniks.

One of the magazine's editors, Benedictine monk Father Aelred Tegels points out the increasing desire to have the laity receive Holy Communion in their hands and also to take Communion home to members of their family unable to attend Mass.

The practice, he says, "is already fairly widespread, both here and abroad" — despite the lack of authorization for such a practice.

Father Tegels admits that for a good number of American Catholics to receive Communion in their hands would be "a traumatic experience and it would be completely irresponsible to impose the practice on them without adequate preparation." That is why he sees the need for public discussion of it because, he says, the practice will undoubtedly ultimately be officially sanctioned.

He attributes the present "untouchable" attitude to "a vaguely monophysite trend discernible in scholastic Christology."

"It is revealing to note, however," he continues, "that a growing number of Catholics schooled in contemporary sacramental theology find the present rites of Communion scandalous."

His conclusion is forceful: "We do not hear many loud protestations against the use of ugly ciboria with miserable ersatz gilding. Yet it would be unconscionable materialism to pretend that even the most noble ciborium could receive a consecration so intrinsic as that of a baptized Christian's hand."

Before we thrust still more perplexed people into the "I've had it" situation, those of us who are aware and desirous of continuing the journey the Vatican Council set us on — we are confronted with the task not just of soothing the disturbed but of stating clearly what are the possibilities that may overtake us sooner than many may now expect.

—Father Henry A. Atwell

The Catholic COURIER

Vol. 78 No. 8 Friday, November 25, 1966

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

Published weekly by the Rochester Catholic Press Association

MAIN OFFICE: 25 Bolo St., 464-7050 — Rochester, N.Y. 14604
ELMIRA OFFICE: 311 Robinson Bldg., Lake St. RE 2-6688 or RE 2-3423
AUBURN OFFICE: 168 E. Genesee St., AU 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 \$6.00; Foreign Countries \$8.75

New Evangelical Fervor to Save the 'Lost' World

By FATHER JOHN B. SHEERIN, C.S.P.
Special Correspondent

Father John B. Sheerin, editor of the Catholic World, attended the Congress as an invited Catholic journalist observer. He has also been an observer at numerous meetings of the World and National Councils of Churches. His newest book is Christian Reunion: The Ecumenical Movement and American Catholics. He is a contributing editor to the Ecumenist.

Berlin — (RNS)—The World Congress on Evangelism held here Oct. 25-Nov. 4 presented some striking similarities to, and sharp contrasts with, the Second Vatican Council. Both were international assemblies and both were Biblically-oriented. The Council focused on the Bible as the source of Church renewal and reform.

The Congress, however, seldom referred to the church but concentrated on the Bible as the good news that must be preached with unwavering determination to a sinful and lost humanity.

Viewing the Bible as the source of vital preaching and the avenue to the personal regeneration of the Christian, the majority of the Congress talks were notable for their warm devotional quality, whereas the Council speeches were profoundly theological. If labels can be trusted, the mind of the Congress was "conservative," while the trend of the Council was "progressive."

The speakers at the evangelistic Congress stressed the urgency of preaching the Gospel to a "lost" world. In the lobby of the Congress Hall there was a world map and under it a population clock continuously clicking off the startling increase in the world's population every second. The Congress speakers generally saw no possibility of salvation "apart from Jesus," hence the urgency of saving millions of the "lost."

The Council, on the other hand, seeing grains of truth in all religions, was more optimistic about the non-Christian's chances of salvation.



Berlin — (RNC — Jewish and Catholic observers from the U.S. comment to the press on their reaction to the World Congress on Evangelism in Berlin. All hailed the event as an important step toward more fruitful interreligious conversation. From left to right are: Rabbi Arthur Gilbert, director of Interreligious Curriculum Research for the Anti-Defamation League of B'nai B'rith; Father John B. Sheerin, C.S.P., editor of the Catholic World, monthly published by the Paulist Fathers, and Father William J. Mansseau, assistant pastor of All Saints' Catholic church at Roxbury, Mass.

The doctrinal unity so evident at the Second Vatican Council found no parallel at the Congress. Carl Henry said, "It is well for us evangelicals to remember what a dappled and diverse company we are." For the delegates had come from all over the world and from disparate backgrounds and theologies which were reflected in their diverse and dissonant interpretations of the Bible. Yet before the Congress was over, they had blended into a warm fellowship. Only the Holy Spirit, working through Billy Graham as the human instrument, could have welded together so quickly so many men of different creeds.

The spirit of Pope John hovered over the Council. Billy Graham was physically, palpably and inescapably present at the Congress, speaking admirably and holding together forces that would unquestionably have exploded in all directions save for his presence. In his private visit with the Cath-

olic "observers" and in numerous other circumstances, I found him self-effacing and humble but there is no doubt of the fact that he is the idol and leader of the conservative evangelicals.

The Council document on the Church in the Modern World clearly revealed the Catholic Church's openness to the modern world and its problems. It regards social action as a mandate of the Gospel. Billy Graham and some of the other speakers tended to praise social action of the person-to-person type but it seemed to me they were opposed to church and Christian involvement in improving the structures of society.

No position paper dealing ex professo with the race question was presented but the situation of "racism" and its act of contrition for past sins against charity and justice toward those who differ from us in race or color. Even the prob-

lem of overpopulation, so dramatically pictured on the map and clock in the lobby, was looked at more as an incentive and stimulus to zealous evangelism rather than studied as a complex and tragic problem.

The Second Vatican Council lauded the dignity of the human person but said that the person needs community in which to develop. The Congress stressed individuality, especially in regard to personal devotion to Christ and personal evangelism. One delegate said that he had learned at the Congress that evangelism is "proclamation of Christ through me."

The Congress did not share the Council's enthusiasm for organizational unity. The delegates were mainly interested in the Bible, not in organization or externals but in the spiritual relation to the word. Carl Henry said in a press interview that evangelicals are impatient with any church structures that stand in the way of evangelism.

Evangelicals Indicate New Spirit of 'Openness'

By FATHER WILLIAM J. MANSEAU
Special Correspondent

Father Manseau, assistant pastor of All Saints' Catholic Church at Roxbury, Mass., was a guest observer at the World Congress on Evangelism. He has been active in a Boston area evangelism conference and works with an organization known as Catholic Messengers of the Bible which promotes New Testament reading among Catholics and others and "life in close discipleship with Jesus Christ."

Berlin — (RNS)—Evangelist Billy Graham led participants in the World Congress on Evangelism in a corporate examination of conscience at its conclusion in Berlin on Nov. 4. The honest questions posed by Mr. Graham focused upon the reality and integrity of the participants' Christian commitment and involvement in the world.

He thus summed up, in striking fashion, the agenda of the 11-day conference which had gathered together conservative evangelical leaders from over 100 countries.

Some 800 delegates and over 300 observers, including five Roman Catholics (four priests and one layman) and one Jew, heard 300 speakers examine the Congress theme: "One Race, One Gospel, One Task."

The Congress participants approved by acclamation, on a voluntary and personal basis, a 1,000-word "Sense of Congress" statement which addressed itself to each of the Congress

themes. Its basic assertions were a forthright condemnation of racism and a statement of repentance for past sins in this matter, a rejection of modern theology and Biblical criticism which does not submit itself to the Divine authority of the Word of God, and finally an appeal to the universal church to speak clearly with united voice to the world about Jesus Christ.

These few, simple statements represent within the ranks of those Christians commonly designated as conservative evangelicals developments of very real significance for the whole church.

Taking them in their order of appearance, the condemnation of racism in whatever form may not seem to have any

merit in today's society, characterized as it is by massive efforts for racial equality. However when one recognizes that a great proportion of conservative evangelicals in the world live in the Southern United States, one can appreciate the courage of the statement. In view of this spirit of humble repentance and love, perhaps the rest of the universal church might be led to examine more courageously its own conscience in regard to other culturally ingrained evils.

It must be noted, however, that the program of the Congress was not designed to examine concrete ways of eradicating racial practices among Christian people other than by fostering a change of individual hearts through conversion.

'Noted Baptist Preacher'

Vatican City — (RNS)—The Vatican Radio commented on Billy Graham and the World Congress on Evangelism of which he was the honorary chairman. The Congress was held in Berlin, Oct. 26-Nov. 4.

This was the first time that Vatican Radio has ever commented on the American evangelist. Referring to him as "the noted Baptist preacher," Vatican Radio also alluded to the delegates at the Congress as "conservative evangelicals who are perturbed by the growing lack of missionary spirit among many Christians and who are attempting to discover new means of evangelization adapted to modern times as well as stir up missionary zeal within their Christian communities."

Some Last 'Hurrahs' in Spain and Colombia

By GARY MacEOIN

Two of my friends have lost their jobs. One was fired, the other resigned. If I merely identified them as newsmen, it would hardly be news. The newsmen who has escaped such occupational hazards should examine his conscience. I, at least, am proud of the number of times I have been fired, get a little bonus satisfaction out of the further times I beat publishers for whom I worked to the draw.

But these newsmen are also priests, and they were long-time editors of Catholic publications with worldwide reputations: Father Mario Revollo, of El Catolicismo, Bogota, Colombia; Father Antonio Montero, of Ecclesia, official organ of Spanish Catholic Action.

I had considerable dealings with Father Revollo when he was in charge of the press bureau of the Latin American bishops in Rome during last year's session of the Council. If he had a fault, it was his excess of caution. It was not enough, however, for the Cardinal Archbishop of Bogota. His Eminence has removed my friend and his co-editor, Father Horacio Jimenez, on the ground that they had given the publication a slant harmful to Catholics.

The affair was handled with pre-conciliar heavy-handedness—no dialogue, no bill of particulars, no opportunity to define issues. Even in Colombia, nevertheless, the Council has had an impact. The press and radio have given the affair such publicity as to give hope that it will be recorded in history as the last expression of this kind of traditional arbitrariness. The Cardinal was reminded bluntly that even the Congregation for the Doctrine of the Faith can no longer continue the techniques of the Holy Office.

The affair Montero is part of a complex of occurrences which reveal an extremely deep malaise in the Church in Spain, a widening gap between an upper echelon of the hierarchy chained both emotionally and organically to a political set-up that no longer serves Spain's living needs, on the one side, and a big and growing segment of socially conscious young priests and laymen, on the other.

The conflict came into the open early this year when Barcelona students seeking freedom to organize outside the state-controlled associations met in a monastery, were arrested and administratively penalized in prima facie violation of the Concordat, to say nothing of human rights. When the Church authorities refused to

act in defense of the Concordat, a group of priests marched in peaceful protest in Barcelona in sympathy with the students, were in turn subjected to indignities without being able to get their own superiors to protect them.

The protests quickly assumed nationwide proportions, expressing themselves not only in student demonstrations but in strong statements by leaders of Catholic Action and the formation of a "secret" association of priests, Operation Moses, as it was code-named. Claimed signatures of 4,000 priests for a document protesting the failure to implement the decisions of the Vatican Council.

The permanent committee of the Conference of Spanish Bishops fixed six national chaplains of Catholic Action, men picked by the bishops and hitherto universally recognized as balanced and theologically moderate. Archbishop Marcellino of Madrid, episcopal head of the lay apostolate, next insisted that Ecclesia should editorially condemn Operation Moses. Professionally unable to accept the content of the proposed editorial, Father Montero resigned.

The shock was intensified by the almost simultaneous resignation of Rafael Gon-

zales, editor of Signo, another Catholic Action magazine. Gonzales was protesting the confiscation, the second since June, of an entire issue of his magazine. The offending content was apparently a survey by Signo's London Correspondent of world views on Spain's political future.

The facts need no comment. I may, however, add a personal testimony. Father Montero has for several years handled the most sensitive job in Catholic publishing in Spain with a rare understanding of the complex reality of that noble nation, rich in and proud of its Catholic traditions. He is known to and esteemed by his colleagues of the International Catholic Press Union.

I had the honor of co-directing with him a section of last year's Congress in New York charged with reporting to the Vatican Commission on the Mass Media the views of Catholic newsmen on the implementation of the Council decrees on the communications media. There, as always, he exhibited his wisdom, moderation and political acumen. If the Church in Spain is committed to dealing with such priests as it has just dealt with him, it is time we all give top priority in our prayer.

While speakers such as Oswald Hoffmann, Gerhard Bergmann and Ross Hidy affirmed the ecumenical responsibility of conservative evangelicals, several other speakers spoke disparagingly of official ecumenism and the World Council of Churches. In private conversations I found among the delegates a genuine enthusiasm for Christian unity but it was a spiritual rather than organizational unity they hoped for. Many of them claimed that the World Council had lost, since the Edinburgh meeting of 1910, its original evangelical zeal — probably because of the influence of liberal theologians.

In contrast to the Council's refusal to condemn any persons or isms, it was interesting to note the readiness of the Congress delegates to condemn liberal Protestantism. Some said that they resented the World Council's attempt to impose upon them a mechanical unity rather than leave the day and manner of unity to the Holy Spirit. Billy Graham hopes for a unity in depth, by which he means a fellowship reaching to the heart, not mere organizational or theological unity.

I came to Berlin anticipating some vigorous criticism of Catholicism and sacramentalism. John Stott of London questioned the Scriptural basis of the Catholic teaching on Confession. But the criticism was theological and made in a good spirit and in all fairness to the Catholic position. I do regret, however, one sentence in the final statement rejecting all traditionalism "which adds to the Word of God." The anti-Catholic indictment here has been rendered obsolete by the Council document on Divine Revelation.

What will emerge from the Congress? Definitely no new organization or movement but a new evangelical fervor and a new sense of self-confidence among the conservative evangelicals. They are flexing their muscles, ready to do battle with the world for the salvation of souls and with liberal Protestant theologians for the preservation of the purity of the Word of God.

Consequently, the Congress statement that "we reject all modes of theology and criticism that refuse to bring themselves under the divine authority of Holy Scripture . . ." must be taken seriously with the church universal.

The final Congress development of real significance was the statement which "implore(s) the world church to obey the divine commission to permeate, challenge, and confront the world with the claims of Jesus Christ."

I take the expression "world church" to mean all Christian churches. This is a fraternal exhortation in a style not generally expected from an assembly of conservative evangelicals.

Once again, this appears to be a manifestation of the phenomenon of openness and that instinctive tendency toward self-examination which is fast becoming a characteristic of our age. Other Christians are appealed to those who live within its boundaries, has often met a life situated farther with the clutch of poverty and accompanying desperation.

St. Martin dePorres Center providing inner city residence with the opportunity to learn how to defy this desperate hold on their lives.

Located at 537 North Clinton Ave., Rochester, the center has been in operation since 1959. Its founder, Margaret Mucha, was first made aware of need for just such a place through her work with the Legation of Mary. After going to the homes of the Puerto Rican element of the city to inquire about their spiritual life, she came to the realization that it's pretty hard to pray when you're starving.

Telling people to have faith doesn't do much for the needs of hunger and the frost-bitten hands. And St. Martin dePorres Puerto Rican Immigration Center came into being.

Originally established for Puerto Ricans, it soon became evident that those of many ethnic backgrounds were in need of just the sort of center that was provided. Consequently, it opened its doors and the hearts of its untears to all.

Initially the center rents rooms, and after enlisting aid of landlord Sam Polio, neighborhood handymen, glaziers of paint were put on the walls.

After a fire this past August the neighborhood felt that "Miss Margaret" was



Fathers Elmer fore the open



A storybook on the child's heart happ



A storybook on the child's heart happ

St. Martin dePorres

In Defiance

By MONICA REEVES

"Inner" says the American College Dictionary, means "situated farther within." The inner city, to those who live within its boundaries, has often met a life situated farther with the clutch of poverty and accompanying desperation.

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