

# Red Leader Seeks Talks With Church

Budapest — (RNS) — Premier Gyula Kallai, addressing a meeting of the Hungarian Communist party, said his regime was strongly in favor of dialogue between Communists and Catholic leaders in Western nations.

He contended that such dialogue in his own country has "matured into cooperation in joint work."

People of religious persuasion, he claimed, "are honestly taking part in the great work of Socialist construction because their vital interests link them, too, to the Socialist society and because they agree with the aims for whose realization the Socialist state is fighting."

Mr. Kallai went on to assert that in Hungary the "experience of two decades has led the majority of church leaders to the recognition that cooperation between state and Church is the only realistic way. The normal relations that have evolved between the state and the Catholic Church have, among others, resulted in the agreement between our state and the Vatican."

This was a reference to the agreement signed in 1964 by the Vatican and Hungary which was intended to ease anti-religious restrictions in the Communist nation.

Premier Kallai said the agreement was a sign that the Vatican "has given de jure recognition to the existence of a Socialist state." He added that the pact was "an international success for our Peoples' Republic."

# French Plan Revises

Paris — (NC) — France's bishops faced with a growing vocation crisis, have begun to make plans for seminary reforms designed to attract and give a better education to more seminarians.

A new three-point program will become the basis for the training both of seminary professors and of seminarians themselves. The program will emphasize a philosophical formation based on a study of contemporary moral problems, an emphasis on the person of Christ and a readiness to share the conditions of contemporary youth.

# No Longer Straitjacket Thinking

(Continued from Page 1) "disunity" caused by recent changes is the concern of both the reactionary and progressive elements.

A music teacher writes, "I have a deep feeling of revulsion when I hear some of the drivel and slop that is being foisted on us in the name of sacred music."

One woman suggested that a pamphlet be issued with precise directives on sitting, standing and kneeling at Mass.

One reply to the questionnaire in particular typifies the feelings of those who find themselves caught between the two poles of pro and con — "As a Catholic I recognize the right of the Church to regulate its form of worship as it sees fit. Under these conditions I am doing my best to conform to the new regulations and if the result is a weakening of my devotion, let the chips fall where they may."

Those of this group called for a "logical, intelligent explanation of why many of our practices are being changed." Some readers indicated a desire to see the Church reaffirm her teachings first before attempting to unite with other religions. Poor translations of the Latin, off-key singing of the congregations and irrelevant sermons irk many middle-of-the-roads.

Puzzling questions, such as that of how worshipping at Non-Catholic services can be a sin one day and an encouraged practice the next has led one woman (who described herself as "devotionally untouched" by the changes in the church) to write, "I hope that I'm not the only one who feels a bit bewildered, shaken and insecure" at this point.

In both the reactionary and progressive camps, a loud plea went up for a realistic stand on the birth control issue. All most everyone who brought the subject up expressed dissatisfaction with the Church's present official stand against any birth control, measure other than that of the rhythm method or abstinence. One woman wrote, "Thousands of young couples who are financially struggling along have quit receiving the sacraments because they are practicing birth control measures considered a sin by the Catholic Church. The Pope must rule on this issue soon or we will lose millions of Church members forever."

Another complained that thus far only the clergy have had a chance to express their views on the question.

Many readers complained of the emotional strain, the impracticality, and ineffectiveness of the rhythm method of family limitation. One woman called for an honest approach to the issue with her statement, "Some of our wonderful marvelous mothers of 7, 8 or 9 children can't get through the day without a drink or a tranquilizer. Is that what Christ taught?"

A Catholic mother of 8 expressed mixed feelings on the revision of the Church's stand on birth control, "I am torn between wanting no change — because it would seem that the Church is double-crossing us parents of large families, and wanting a change so future families need not be burdened with unwanted children."

One Hornell parishioner sums up the feelings of many in her statement, "The Church must do something positive for the people about this birth control issue. Couples have a right to be close to God while raising a reasonable size family."

Praise for the accomplishments of the aggiornamento thus far, and positive suggestions for implementation of the Vatican Council's decrees, filled the letters of those who favor the changes in the Church.

Many readers indicated that they felt that the Council, under the guidance of the Holy Spirit, did much to "alter the whole atmosphere of Catholicism."

The changes in the liturgy — the altar facing the people, congregational singing, the use of the vernacular, etc. — were praised, and in the case of those whose parishes are not doing these things, pleaded for.

A St. Ambrose parishioner attributed the reluctance of some to accept the changes in the Church to the fact that it is impossible to go to Mass now and merely be physically present; one must be spiritually and intellectually present as well.

Divorce, annulment, celibacy of the priesthood, seminary education, the whole concept of Catholic education and Penance are topics which many feel need to be investigated.

Sermons came under close scrutiny with such criticisms as "irrelevant," "juvenile," and "insulting to one's intelligence."

All in this group agreed that they prefer the theological approach to religion, as opposed to the emotional one. Birth control, the responsibilities of parenthood, civil rights, and the morality of the U.S. stand in Vietnam were felt to be imperative subjects for homilies.

Most of the "progressive" people agreed that the poor don't feel that the Church is interested in them because, "we go on enhancing our affluent lives at their expense," as one Cornning couple phrased it. The clergy and religious came under fire in this respect, with the criticism that the "bishops, priests and nuns enjoy a standard of living considerably above that of the majority of the people" — a statement, by the way, that echoes what Bishop Sheen told the world's Catholic bishops in his talk at the Vatican Council.

The survey proved one thing very convincingly. Catholics, whatever they may have been in the past, are no longer in any way "straitjacketed" in their thinking. And there is no way to label them simply by age or educational background, urban or rural converts or cradle Catholics — as far as their present attitudes are concerned. There is a wide and, in many cases, an emphatic variety of opinions.

Whether such variety bodes well or for the future of the Church only another survey decades hence will be able to tell.



# Nun's Story: Kidney Transplant

Walla Walla, Wash. — (RNS) — Sister Fabiola, principal of St. Patrick's school in Walla Walla, Wash., will give a kidney to her sister who is also a nun. Here she explains with chart the physiology involved in such a transplant operation. The pupils are Blair and Emma Jo Gulielmelli. The nun's sister, who was scheduled to receive the kidney in surgery on Dec. 2, is Sister Monica Decker of Idaho, a teacher.

# Blake Begins on Unity Note

Geneva — (RNS) — Christianity's best hope for making an effective contribution to the search for peace depends on a united approach which will "establish a sense of worldwide Christian community," it was declared here by Dr. Eugene Carson Blake as he assumed the general secretaryship of the World Council of Churches.

The former chief administrator of the United Presbyterian Church in the U.S.A. and prominent proponent of Church union on Dec. 1 succeeded Dr. W. A. Visser 't Hooft as the top executive of the international Protestant and Orthodox organization.

Dr. Visser 't Hooft, a noted Dutch Reformed theologian and ecumenist stepping out of the WCC position he has held since the Council was formally organized in 1948, will continue as a "consultant to the general secretariat," Dr. Blake announced.

"I am not in a position to say what he will do for the organization because in large measure that will be up to him," Dr. Blake said. "But in addition to the writing which he intends to do, I am sure his wisdom and experience will remain available to the movement and the Council that have been his life."

As he moved into the World Council office, the American churchman listed three main areas of development facing the organization — making the WCC truly ecumenical in its own

makeup, continuing to develop relationships with the Roman Catholic Church, and stimulating the church to "get out of itself and into the world."

Elaborating on each of the points, Dr. Blake commented that since 1961 "almost all Orthodox Churches have been members of the Council, but it is still Western with a bit of Oriental embroidery."

In regard to the dialogue with Catholicism, he said that "at the world level I would guess there are many things on which we need studies that are totally Christian rather than either WCC or Roman Catholic." The search for peace, he stressed, is the most pressing area for a cooperative approach.

The movement of the church into the world, he continued, involves the development of a concern for broadened Christian witness among "responsible church leaders" and new efforts to reach intellectuals and students.

Also involved, he said, is identification with the churches of Asia, Africa and Latin America.

"North American and European churches will get a new view of the worldwide church as they listen to the 'third world,'" Dr. Blake said.

The new WCC executive acknowledged that concern has been expressed in some quarters about the appointment of an American to head the World Council, especially in view of widespread criticism of U.S. foreign policy.

He saw his election to the post, as an American, an indication of "recognition that United States churches have tried to avoid using their size and resources to dominate the programs of the Council."

"In view of America's great economic and political power," he added, "it is even more of a compliment."

Dr. Blake went on to suggest that his "obvious handicap of being monocultural may be a blessing in disguise for I am certain that the dominance of the English language and English and American thought forms in the Council needs to be radically changed."

Commenting on the ecumenical movement, the churchman said there are two erroneous ideas about it — that either the World Council or the late Pope John XXIII started it.

"Actually," he said, "the movement began and continues essentially in the aspirations and faith of people, young and old, who have found that their effective expression of Christianity is hindered and limited by all the ecclesiastical structures."

All Churches, Dr. Blake declared, have an opportunity "if they are free and creative enough, to give some direction to the desire of Christian people everywhere to make their faith once more central in the life of man."

The World Council is not interested, in "unity for the sake of unity" but in "a unity combined with reformation and renewal of the structures and life of the church, so that Jesus Christ may be presented with power everywhere," he said.

# Noted Abbot Now Bishop

Vatican City — (RNS) — Pope Paul VI has named Abbot Christopher Butler, O.S.B., of the famed Benedictine Downside Abbey in Somerset, England, as Auxiliary Bishop of Westminster.

Appointed to the Titular See of Novabara, the bishop-designate will serve as Auxiliary to John Cardinal Heenan, Archbishop of Westminster.

President of the English Benedictine Congregation since 1961, Bishop-designate Butler became Abbot of Downside in 1946 after serving as headmaster of the Downside School for six years.

At the Vatican Council he was a member of the Doctrinal and Theological Commissions.

A convert to Catholicism, he was received into the Church in 1928 and ordained a Benedictine priest in 1933.

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# Singing

SINGING, THE BEST

By VIRGINIA BOGDA

This is the fifth in articles on church music. Karoly Pados, a memorial music competition nationally recognized many masses and other liturgical music services currently music-director at Assumption Fairport.

It has been observed human mind, wretched by a new never revert to its former state. This ease in the case of parish singing by a sampling of replies to a recent survey.

"Considering past times, we've come a long way. When you're singing you really can pray with feeling. From your cause you can't rush them." "We save and build architectural churches, then with zippydoodah. Even the ancient Greeks appreciated the powerful influence for the music can exert."

Another encouragement was sounded in the confusion and "lull" occasioned by the new on singing together. People are not really the idea of the change. They seem to be more against the al and sometimes incoherent in which the change has been introduced.

Unfortunately they expected to cram the centuries' inertia in months' rehabilitation active, vocal congregation a time for patience standing on the part concerned. The situation greatly be improved cooperation and preparation of the dispirited: people, choir, the music program, schools. It is a time of permission under the intellect and with the good spontaneity of the people.

What is really about the new emphasis congregational singing is that it shows a decrease for "the active" of the faithful in being the noblest for ship." Does this mean can be content with mediocre music if the

# Pope On R

Vatican City — usual midweek general faith has become tacks, the field of m troversy even among

As on several the Pope cautioned changes in the Church to reforms mapped by ond Vatican Council.

He told hundreds of and visitors in the Benediction that "ec romeous opinions, na him which, he said, uphold arbitrary inte offensive to the sacro of the Catholic faith."

The pontiff said th are heard — few, to — but from all over of those who are in form "fundamental" clearly professed by of God."

Such beliefs are t tioned, he said, as a reaction of Christ. His presence in the and over the Virgin Lady and consequent tery of the Incarnat

"What is so terrible" is not so much the of these false affir the irrelevant and r ousness with which made."

This gives the imp continued, that the tr faith are being judg ing to one's own c

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