

# War, Poverty Dim Gains of 1966

(Continued from Page 1)

land), leading church bodies and individuals called for an end to the war. Other churchmen were equally outspoken in opposing President Johnson's policies and in taking to task anti-war demonstrators. A Gallup Poll showed that 54 per cent of Catholic Americans supported the administration's conduct of the war in Vietnam, while Protestant support was only 39 per cent and Jewish 41 per cent.

The muster of religious forces in the war against poverty was evidenced in New Delhi when the National Christian Council of India and the Catholic Social Institute set up a Joint Food Development Organization to help overcome food shortages. In addition, Pope Paul and the World Council of Churches sponsored worldwide collections of funds on behalf of India's hungry.

In the United States, the newly formed Inter-Religious Committee Against Poverty — composed of leaders of the National Catholic Welfare Conference, the National Council of Churches and the Synagogue Council of America — pledged full support of President Johnson's national war against poverty. A year-end estimate showed that about ten per cent of all anti-poverty projects were in the hands of church-related organizations.

The racial issue in the U.S. took on bitter overtones when the chant of "freedom now" frustrated Negroes turned into the chant of "black power." This was largely a reaction to the demise of the Civil Rights Bill in the 89th Congress principally because of opposition to a "fair housing" provision which churchmen across the nation strongly supported.

(Church-sponsored attacks on housing discrimination assumed a wide variety of forms during the year. The Catholic hierarchy published a statement endorsing open housing and equal opportunities for all regardless of race, color or creed.)

Negro frustration erupted tragically in August when rioters spread destruction and death through the Chicago ghetto. Civil rights leader Dr. Martin Luther King, Jr., deplored the smallness of gains made in both Southern states and Northern ghettos which he said had led some Negroes to believe violence was the only way to achieve their rightful goals. Dr. Benjamin Payton, executive director of the NCC's Commission on Religion and Race, warned that disastrous consequences for world peace would result if the U.S. failed to solve the civil rights issue.

At their annual meeting in November, the Catholic bishops deplored the violent overtones of "black power," but urged Catholics to be charitable in their judgment. They said Catholics should oppose every form of racial discrimination, including the "white backlash."

The merger of The Methodist and Evangelical United Brethren Churches was scheduled to take place at Dallas, Texas, in 1968, subject to rank-and-file approval — with duplicate agencies of the two Churches to be assimilated into the new structures during a 12-year transition period.

Meanwhile, possibility of a United Church of some 25 million members was envisaged by leaders of the Consultation on Church Union within the next 10 to 20 years. This was after 1966 had seen three Churches join the six others which had accepted invitations to take part in union talks.

The newcomers were the Presbyterian Church in the U.S. (Southern) and two Negro bodies: the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church. The denominations already members of the consultation were the Methodist, United Presbyterian, Episcopal and

Evangelical United Brethren Churches, the Christian Churches (Disciples of Christ) and the United Church of Christ.

Another top merger development was approval by the United Church of Canada of "Principles of Union" with the Anglican Church of Canada. Though actual union still was expected to be at least a decade away, the action was viewed as a major step forward.

In the broader areas of Christian unity, Pope Paul sent hopes soaring in November when he directed the Vatican Secretariat for Promoting Christian Unity to study how it could cooperate with Protestant Bible groups in producing a common Protestant-Catholic Bible. This was regarded as the most important concrete unity step since the end of Vatican II.

It came after the Vatican had also agreed to set up a joint Anglican-Catholic commission to prepare for an official exploration of Christian unity. This was an aftermath to an historic meeting in March between the Pope and the Archbishop of Canterbury, Dr. Arthur Michael Ramsey.

In the United States, the dialogue produced important overtures between the Catholic Church and a number of Protestant bodies. The Standing Conference of Canonical Orthodox Bishops in the Americas announced in July it would enter into "formal dialogue" with the Catholic Church. In September, the General Council of the United Church of Canada called for talks with the Catholic Church and, in London, the World Methodist Council set up a commission to hold exploratory talks with Catholics.

The year was rich in ecumenical progress. In the U.S., the Catholic hierarchy created a General Secretariat for Ecumenical and Interreligious Affairs, and announced that the Vatican would soon issue a "di-rectory of ecumenism."

For the first time, the National Council of Churches named a Catholic priest — Father David J. Bowman, S.J. — to its staff as assistant director of the Department of Faith and Order. In December, the NCC made the Catholic Church eligible to have representatives on its policy-making General Board and committees.

Ecumenism also blossomed overseas. In early September, Catholic, Protestant and Jewish young people from 35 countries attended an ecumenical congress at Talze, France; in London, the British Council of Churches voted in April to cooperate with the Catholic hierarchy of England and Wales' joint groups for Christian action on common problems. Another by-product of Vatican II was a dialogue between Catholics and Humanists begun at Amersfoort, Holland.

An earlier dialogue with Communists was continued in such centers as London, Herrenchiemsee (Bavaria), Notre Dame (Indiana) and New York. In November, Vatican and World Council of Churches representatives set up a special commission to study the mixed marriage question. Vatican and Lutheran World Federation theologians also were forming a study group on marriage.

The Vatican had previously issued new instructions according to which the Catholic Church would no longer excommunicate a member who married in a non-Catholic Church. It also said it would accept an oral rather than a written promise by the non-Catholic to rear children of the union as Catholics. At the same time, the Church still refused to accept as validly married a Catholic who made his vows before a non-Catholic minister.

In the U.S. and elsewhere, there was significant effort to improve Christian-Jewish relations. Probably the most impressive epilogue to the declar-



## Angel, Pakistani Style

Dacca, East Pakistan — (RNS) — Christmas cards designed and produced in Dacca are financing a scholarship fund for bright East Pakistan boys who could not otherwise afford college training.

ation was the International Conference on Christian-Jewish Relations held at Cambridge, England, in August with more than 70 Catholic, Protestant and Jewish scholars from ten countries taking part. The conference adopted a message calling on Catholics and Protestants to make "more adequate expressions of penitence for sufferings inflicted upon Jews." The message also called for the "utmost vigilance" in combating anti-Semitism and racism in some parts of the world.

Growing Christian-Jewish rapprochement was seen in a mutual sharing of platforms at various Christian and Jewish gatherings. In Bamberg, the 81st German Catholic Day in July featured a special meeting devoted to Catholic-Jewish relations. In Washington, D.C., official Catholic authorities issued a set of guidelines on Catholic-Jewish relations.

Rated one of the biggest Protestant events of the year, the WCC-sponsored World Conference on Church and Society was held at Geneva over a two-week period in July. Delegates and observers from 70 nations adopted a message which urged a continual dialogue between social scientists and theologians and between those involved in the study of social problems and those who "spend their lives in the common tasks of society," and 2) underscored the urgent need for Christians to participate in world affairs.

Highlighting the conference were speeches calling on the WCC to take steps to provide a continuing ecumenical forum on economic issues, and recommending increased, careful study of changing social patterns and their effect on sexual relationships and expression in today's world.

Touching on the war in Vietnam, delegates asserted that the increasing military presence the bombing of South Vietnamese population centers could not be morally justified.

Another major international Protestant event was the World Congress on Evangelism held in West Berlin in October with U.S. evangelist Billy Graham as honorary chairman. Attended by 1,200 conservative Protestant churchmen and Catholic and Jewish observers from

began to be put in force, when national episcopal conferences the world over met to weigh the ways and means of aggiornamento. In the meantime, the Pope warned against what he said were dangerous ultraliberal tendencies in the Church, cautioned against liturgical innovations unless approved by the bishops in council or the Holy See, and deplored the "negative spirit" of those who adopted a "perverse" attitude toward the Church's legislative and disciplinary codes.

The Pope's most publicized rebuke to ultra-progressives was at an audience in November to delegates winding up the 31st General Congregation of the Society of Jesus (Jesuits) which approved a series of measures designed to "democratize" and "decentralize" the order.

Praising the basic aims and principles of the Church's largest missionary and teaching organization, the Pope nevertheless warned against elements guilty of "strange and sinister distortions" which meant assimilation to "the world, its mentality and its profaneness." In a motu proprio in August, the Pope urged bishops and pastors to retire on reaching age 75, but reserved the right to make a final decision in each case.

The Pope's statement on birth control was made early in November after a special papal Commission for the Study of Population, Family and Birth Control had presented a report (not made public) summarizing the views of leading Catholic theologians, scientists, physicians and sociologists on the economic, social and moral aspects of birth control.

Pope Paul said the issue was of such enormous complexity that he had decided to delay a decision for some time and meanwhile Catholics must continue to observe the Church's traditional teaching. The U.S. hierarchy became involved in the question when it made a statement at its annual meeting accusing the U.S. government of linking birth control programs with welfare assistance and using coercion to force family planning on the poor. The charge was promptly repudiated by government spokesmen and by both Protestant and Jewish leaders.

The year was made memorable for Catholics also when a Vatican decree in February modified the traditional 40-day Lenten fast by limiting it to Ash Wednesday and Good Friday. The Vatican also gave authority to national episcopates to abolish meatless Fridays. In France, he bishops gave the faithful permission to eat meat on Fridays, beginning January, 1967. The Canadian hierarchy abolished the Friday abstinence effective Oct. 14. The U.S. bishops followed suit in November, their decree coming into force Dec. 2.

Internal post-Vatican II developments within the Catholic Church in the U.S. saw the formation in October of an Association of Chicago Priests for the purpose of giving the clergy a voice in matters affecting the See. In September, an American Federation of Priests — the first priest's union in Catholicism — was formed in Los Angeles to seek collective bargaining with dioceses to force improvements benefitting the clergy.

In September, also, an independent group of laymen, priests and nuns announced the formation of an Institute for Freedom in the Church to deal with the recurring problem of personal freedom inside the Church's institutional structures.

Churchmen and church groups in the U.S. gave strong backing not only to anti-poverty measures before Congress, but to other bills of widespread social importance as well. The "prayer amendment" issue was revived, under the sponsorship of Sen. Everett M. Dirksen (R-Ill.). While the measure, which would have permitted voluntary prayer and Bible reading in public schools, gained considerable support, it was killed in the Senate.

Catholic developments on the diplomatic front saw the Church sign a protocol with Haiti to "normalize" Church-State relations. This ended a four-year

## Too Many 'Reluctant' Sermons

# Preach 'Forcefully'

Berkeley — (NC) — The Church has made the principles of its social doctrine clear, but these principles have not been preached forcefully enough, Bishop Hugh A. Donohoe of Stockton said here.

Some priests are reluctant to apply the principles in concrete situations because they feel they lack the necessary sociological competence. Others are reluctant to preach social justice because they fear economic reprisals from their parishioners who disagree, he said.

Many Catholics simply do not want to hear the Church speaking on social issues, the Bishop told an audience of University of California students at Newman Hall.

He admitted there is some validity to the fact that there is de facto segregation in Catholic schools. But, he said, the main reason for this lies in

the fact that there are not many Negro Catholics.

Citing Pope Leo XIII in his encyclical, Rerum Novarum, and other documents, including Vatican II's Constitution on the

## 'Meaningful'

Vatican City — (RNS) — Pope Paul VI told preachers they must make their sermons meaningful to people of the modern world.

"Preaching in the present conditions of the world is often difficult enough," he said, "but if it is to be efficacious in the minds of listeners, it cannot limit itself nowadays to expounding the Word of God in general and abstract terms."

"Instead, it must apply eternal truths to the present concrete realities of life."

Church in the Modern World, Bishop Donohoe said:

"The Church has spoken out and it is now up to every Catholic to examine his own conscience and to act according to his best judgment as to what is just or right after careful study of practical solutions within the larger framework of Church doctrine."

Emphasizing that the modern Church does not promise "all the answers in a world of flux," he said that the Church has provided clear guidelines for consideration of controversial positions on labor unions, de facto segregation, poverty and various manifestations of social injustice.

"Our generation has failed in getting people to accept the principles of social justice," he acknowledged, "and it is up to you young people to make America truly the land of the free and the brave."

radical overhauling of ministerial and sociological patterns.

Other developments that rated headlines during the year were:

Protestant and Catholic churchmen took strong stands in support of striking vineyard workers whose dispute with grape growers in Delano, Calif., was one of the year's most talked-about labor conflicts.

Important new Bible translations were published. One was the Jerusalem Bible, a complete new English version from original sources made by Catholic Biblical scholars in Britain. Another was a new English version of the New Testament in the syntax and vocabulary of everyday conversation and published by the American Bible Society.

Religious campus organizations broke ecumenical ground by forming a national University Christian Movement. Although "related" to the National Council of Churches, the group is autonomous in decision-making. It embraces the National Student Christian Federation, which went out of existence, the National Federation of Catholic College Students, the National Newman Student Federation and the Campus Commission of the Standing Conference of Orthodox Bishops in the Americas.

Latin America remained much on both Catholic and Protestant minds. In a message in October to a plenary meeting of the Latin American Episcopal Council held in Argentina, Pope Paul said the Church was challenged to prevent moral and spiritual programs from lagging behind material advancement.

In Poland, celebrations of the country's Christian millennium were marked by sharp clashes between the government and Stefan Cardinal Wysynski, who was charged with using the celebrations to incite against the state, and barred from foreign travel. The Primate, in turn, accused the regime of seeking to drive a wedge between the people and of underwriting extensive atheistic propaganda. Tensions between the Polish government and Christians were seen, too, in the refusal of Communist authorities to grant Evangelist Billy Graham a visa to enter the country.

In Hungary, there was little direct persecution of religion, but the Churches remained subjected to much subtle, highly efficient pressures. In Germany, communication between the Churches was hampered by the part of the Soviet Zone regime. In many quarters, concern was voiced over new campaigns against Baptist groups and the Jewish community in the USSR.

Both Protestant and Catholic Churches encountered difficulties in some mission areas. In Turkey, missionary bodies were targets of attack both on the part of the government and the Turkish press. In Rhodesia, United Church of Christ missionaries were expelled for outspoken criticism of the government of Premier Ian D. Smith.

In Rangoon, new regulations issued by the Revolutionary Council of Burma in April called for all foreign missionaries to leave the country by the end of 1968.

In South Africa, the Catholic hierarchy in July issued a pastoral letter rejecting the government's apartheid policy. Christians of all denominations joined in denouncing the assassination of Premier H. F. Verwoerd, but — excepting the pro-segregation Dutch Reformed Churches — the Churches stood firm against racial discrimination.

In Spain, voters approved a new Constitution which embodied a pledge of full religious liberty for all citizens. Implementing the provision was a



## Nuns on Job Corps

Dallas — (RNS) — Wearing secular clothes, two nuns are interviewed on becoming members of the supervisory staff for the Job Corps Training Center for Women at McKinney, Texas. The nuns are Sister Mary Teresita, president and dean of Our Lady of Perpetual Help Junior College in Houston (left), and Sister Mary Lucy of Corpus Christi, a graduate student at the Instituto Tecnológico in Monterrey, Mexico. Members of the Congregation of the Incarnate Word and Blessed Sacrament, they have been granted permission to work for 15 months in the job training center. They were interviewed by Edward N. Hallack, public service director of station KRLL-TV in Dallas.

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## Nun, Prisoner of Vietnam Set Free

## Priests for 1



One area in the for change is his re for not centuries, the active priest and (l historical factors w

The reduction of t hood by the sixteenth reformers together wit centuation of the prie the laity caused an e opposite reaction on th the Roman Catholic. Then in our country t the "father figure" t the priests among the migrants.

This was further ed by the problem of lam in the nineteenth which saw aggressive of the laity react to elitism of the pastor efforts to take over parishes and make it subject to their will.

These various action actions finally settled i moderate pattern, b means was the role of given its rightful in until Vatican II made step in that direction.

What did Vatican I say about the laity? The laity's role was to recognize and promote as well as the re. The dignity and resp of the laity are the grounded. Every mem laity is by Baptism a r the family of God, a the Holy Spirit of G member of the Mystica Christ.

The Church is not archy or the priest rather the sum total bers of Christ, havin their Head. Moreover, firmation the Christian responsible for the b and the maturation of tical Body. He becom tive, adult member Church, a positive coo the apostolate of the s proportion to his tal time.

Vatican II contin them (pastors) willing their prudent advice, confidently assign t duties in the servie Church, allowing them and room for action. let pastors encourage ple so that they may tasks on their own. Attentively in Christ, consider with father's projects, suggestions stes proposed by t However, let pastors r ly acknowledge that dom that belongs to in this earthly city." tion on the Church, j

It is a well known much needs to be do particular area.

Parish priests and numerous chores w easily be done by the in many cases, mor tenty done by the l nting dances, athletic entertainments, are energy" coming in, e early divert the pr some portion of his f u c i a t i o n. Care of schools, building, ar and many other should be in the han laity simply by reaso greater competence areas. Granted that labor would have th competence in the many do and simpl make use of them.