

'That Great Scourge' Rages On

The Vietnam war raged on with new ferocity after the truce of Tet, the lunar new year festivity there — and everybody seemed helpless to halt the escalation.

Pope Paul appealed to American and Vietnamese officials to extend the truce. Ho Chi Minh replied by asking the Pope to "use his influence" to halt the war. President Johnson assured the Pontiff "intensive efforts" were underway to work out a solution and that "we are prepared to talk at any time and place, in any forum, with the object of bringing peace to Vietnam."

Both chiefs of state hedged their replies, however.

President Johnson told the Pope, "I know you would not expect us to reduce military action unless the other side is willing to do likewise."



An appeal in Rome

Ho Chi Minh, in his message to the Pope, said the Americans were using the "most barbarous weapons" including, he charged, napalm and poison gas. He said he hoped the Pope would understand why the people of North Vietnam continue, therefore, "resolutely fighting against the aggressors."

There was at least a glimmer of hope in the fact that both had replied to the Pope's appeal to the two statesmen "to search for a way to peace."

British and Soviet statesmen also probed, seemingly fruitlessly, for the elusive key to peace.

If the United States, "Clergymen and Laymen Concerned about Vietnam" mobilized 2500 priests, ministers, rabbis and lay people in a massive anti-war demonstration in Washington.

In New York City, 28 prominent clergymen, including Pittsburgh's Bishop John J. Wright, presented an appeal to Arthur



a protest in Washington.

Goldberg, U.S. delegate to the United Nations, asking for a 60-day truce in Vietnam.

Also, 400 Americans who have worked overseas, including many former Peace Corps workers, signed a plea to the President to stop bombing North Vietnam, saying they were adding their voices to the "eminent voices of United Nations Secretary U Thant, Pope Paul and the National Council of Churches."

Most dramatic, however, of all peace appeals was the three day fast of an estimated million Americans who endured Ash Wednesday and the following two days with nothing more than fruit juice or tea and rice to nourish them.

This week Pope Paul went into the seclusion of a spiritual retreat promising he would pray for an end "to the sufferings that are caused by war, that great scourge."

Penance Still Needed in Modern Life See Page 12

The Catholic COURIER Journal

THE NEWSPAPER OF THE ROCHESTER DIOCESE

Confirmation at 18 and a baptismal-renewal rite for those about to be teenagers

A 'Memorandum' by Bishop Sheen See Page Four

78th Year

ROCHESTER, N.Y., FRIDAY, FEBRUARY 17, 1967

Price 15 cents

What's Ahead for Catholics, Jews?

A 'Colloquium' on the 'People of God'

A day-long Colloquium sponsored by the Roman Catholic Diocese of Rochester and the Jewish-Community Council of Rochester on the subject "Catholic-Jewish Relationships — What's Ahead" will culminate in a meeting open to the public Wednesday, Feb. 22, at 8 p.m. at Temple B'rith Kodesh, 2131 Elmwood Ave.

Speakers will be Bishop Sheen and Rabbi Marc H. Tanenbaum, National Director of the Department of Interreligious Affairs of the American Jewish Committee.

During the morning and afternoon the "Catholic-Jewish Col-

loquium" will be carried on by some 100 Catholic and Jewish community leaders meeting in sessions at St. John Fisher College. Represented among them will be people active in religious, educational and civic affairs. They will devote their lectures and discussions to the theological self-concept of Israel and the Church as "The People of God."

Papers will be presented by Dr. W. Gunther Plaut, Rabbi of Holy Blossom Temple in Toronto, and by Rev. Edward Syman, of the Pontifical Institute of Medieval Studies in Toronto. Group discussions will follow the presentations and



RABBI TANENBAUM

will carry on to 4 p.m.

Rabbi Tanenbaum of New York City is one of the nation's leading rabbis. He was the only rabbi in Vatican City at the time of the introduction of the Jewish Decree at the Ecumenical Council, where he was consulted by numerous cardinals, bishops as well as by Protestant observers.

Regarded as an authority on Christian-Jewish relationships, he is the Jewish consultant to the Pius XII Religious Education Resource Center and the Sister Formation Conference. He has worked closely with Cardinal Beas' Secretariat and the

American Catholic hierarchy to advance Catholic-Jewish understanding and has been active in a similar program of co-operation with the World and National Council of Churches' Committee on the Church and the Jewish People.

His expertise and his ability to convey vital information on inter-religious subjects is demonstrated by the fact that he has been interviewed by "Life" and "Look" magazines on ecumenical relations and has appeared on a number of occasions on television networks with Bishop Sheen and Dr. Reinhold Niebuhr, noted Protestant churchman.

Religion without Opium

By RONALD G. THWAITES (Special to The Courier)

Ithaca—Communism can be fought in Latin America only by concentrated and determined efforts to overcome human misery, "to bring the masses now vegetating out of their sub-human conditions," Archbishop Heider Camara of Recife, Brazil, told a Cornell University audience last Thursday evening.

He was the principal guest and participant at the Church-University Consultation on International Education and Development, attended by a score of leading religious representatives and university scholars.

The Brazilian prelate said to them — "The best way to combat Marxism is to preach a religion that is not an opium for the people; to preach a Christianity that, following the example of Christ and in union with Him, incarnates and assumes all human problems in order to bring about the redemption of man."

The archbishop emphasized the urgent need for dialogue between the universities of the developed and underdeveloped world to discover and promote the bases for world peace.

In the midst of misery, he said universities in a country like Brazil could not remain ivory towers insensitive to the injustice of those Brazilians who amassed wealth at the expense of their hapless countrymen.

Dom Heider spoke of the horrible curse of poverty and insecurity in Brazil and described the servile mentality and fatalism of the masses deprived

of human dignity. He said the people must be taught not to depend on the government for their welfare and be made to realize their own worth, their own ability to be responsible for themselves.

Archbishop Camara asked Americans to consider to what extent this nation's defense of freedom, is based on an objective view of reality. He asked a reevaluation of the motives which moved the United States to send its youth to fight and die abroad.

The Archbishop questioned whether the struggles in Korea, Vietnam and elsewhere so much defended human liberty — the capitalist structures which the United States represents.

To obtain a true conception of what the United States is fighting for, he suggested American universities send observers to the front lines to find out if it really is in the interests of liberty that the brutalities of war are perpetrated.

He criticized the United States for acting on the presumption that the greatest global evil is Communism and expending too much human life and resources on this premise. Misery and poverty rather than a particular ideology are what crushes human personalities, Camara claimed.

Dom Heider described a prevalent feeling in underdeveloped nations of being bled of their raw materials as the price of foreign aid. He emphasized that there could be no peace in the world without justice.

In this respect all universities, through dialogue, should become the consciences of and the promoters of peace through social justice, Dom Heider concluded.

Sessions in the three-day meeting heard discussions by Msgr. Ivan Hiltz, director of the Intercultural Formation Center, Cuernavaca, Mexico, Miss Donna Marina Bandeira, radio-education director from northeastern Brazil, Dr. Richard Shaull, Princeton University, Fred Goff, University Christian Movement, Robert Smith, University of Rhode Island, and Cornell professors Rose Golden, Richard Graham, Tom Davis and Henry Landsberger.

The serious and "often unrecognized shortcomings" of American foreign aid was a frequent theme in the conference. Participants questioned that the exportation of United States ideals and structures along with U.S. aid was acceptable to the poor of the underdeveloped world.

The United States, some speakers contended was in a questionable position to prescribe social tonics for any other country until its own house is put in order.

Archbishop Camara suggested that those Americans who were interested in combating the problems of the underdeveloped world first come to appreciate the misery in their own lands. He pointed to the anomaly of the United States seeking to participate in a much needed social upheaval in Latin America while similar revolution is so drastically needed in sectors of American society.

Holcomb Woman

A Godmother In Nigeria

When new born John Ani was recently baptized in his home, which also serves for the church, in Obeleagu, Enugu, Nigeria, West Africa, he wore the same baptismal dress Martin Scott of Holcomb, N.Y., was baptized in at Sacred Heart Cathedral in Rochester twenty years ago.

Mrs. Eldora Scott, Martin's mother also was Godmother to little John Ani by proxy. The Ani family and the Scott family became acquainted through

Dialog Begun With Hindus

Trivandrum, India — (NC) — The future of any serious dialogue with Hinduism depends on the degree to which the personal God of the Christian Gospels can be reconciled with the impersonal Absolute of the Hindu doctrine. Father Bede Griffiths commented after participating in a series of meetings between Hindus and Christians of Kerala state.

The priest said that the mystery of the Trinity may help to bring about a better understanding between Christians and Hindus.

The Christian-Hindu meetings were held at a Hindu monastery. Father Griffiths, formerly an Anglican, became a Catholic in 1932 and was ordained a Benedictine priest in 1940. He left his native England for India in 1955 and visited Rochester two years ago.

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the Blue Army of Our Lady of Fatima.

Mrs. Scott has organized many Blue Army units and obtained over 6,000 members for the Blue Army in Nigeria by means of air mail correspondence.

Peter Ani, father of John and seven other children (two of which are nuns) is catechist for his parish and several smaller compounds near Obeleagu.

Since there is no Catholic church there, the home of the Ani family serves in that capacity. Strong ties of friendship have developed between the two families.

Mr. Ani recently arranged for a novena of Masses to be said for the beatification of the "Lily of the Mohawks" — Kateri Tekakwitha. Tekakwitha was a member of the Mohawk Indian tribe, the same tribe to which Mrs. Scott's father belonged. Mrs. Scott provides scapulars and Rosaries and devotional literature for several parishes in Africa.



A missionary priest baptizes a Nigerian babe in baptismal robe from Rochester.

A Word About Lent

Every Choice We Make Requires also a Denial

"... unless you do penance, you shall all likewise perish."

With the coming of Lent, a bell-jangles rustling in the bellery of the Christian conscience. Unlike the bell which rang for Cyrano — a name — Roxanne — Roxanne, this Lenten bell chimes a time—Now, Now, Now — is the time of salvation. Now, once again, is a time to choose.

For, daily we are faced with choices, while we stand in the theatre of simultaneous possibilities, as William James grandly phrases it. But, each time we make a choice, we make a denial.

Even the choice of a wife is a denial of King Saud's harem theory, Bertrand Russell's sneer at monogamy as hostile to human potentiality, notwithstanding.

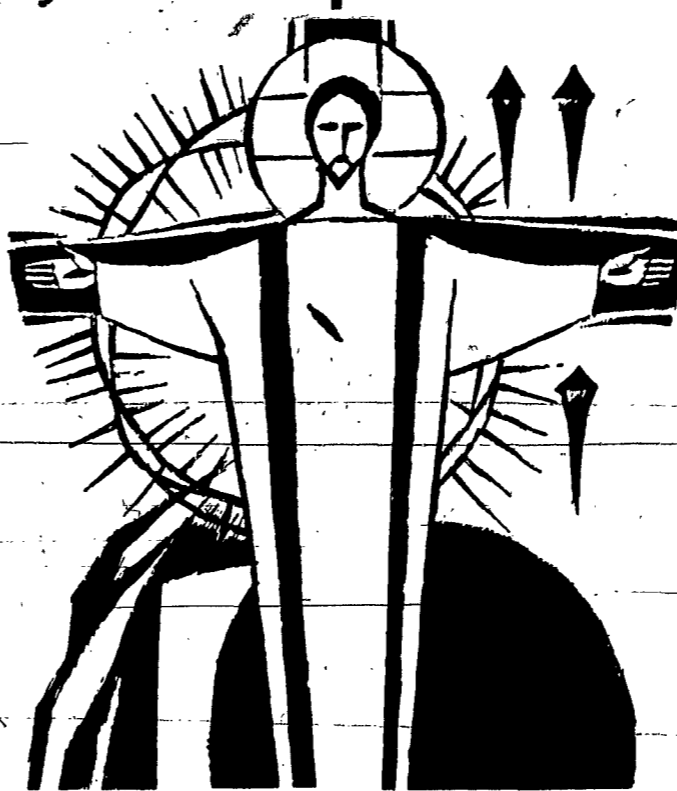
So, the self-torturing concept of Lenten denial is not Christian. It has made many look into the mirror of self, and see-

ing very little heroism, say with George M. Cohan, "I'm just giving up" for Lent.

The Christian view sees self-denial as necessary even in the natural order. Benjamin Franklin would agree with this, so would Leonidas, and Regulus, and Epictetus, and Lord Chesterfield. Even West Point and Annapolis are monuments to this same truth, that character and leaders cannot be made without a sculpturing of the soul, and a hammering of the heart.

But Lent raises our sight to the supernatural order — to an awareness of Christ's revelatory statement of the same truth — "unless you do penance — you shall all likewise perish." And when, to the natural motivation of self-discipline, we add the stimulus of supernatural love, penance loses its negative connotation.

Blessed Henry Suso underlined this with his observation



that love and self-denial are two sides of the same coin. Every true lover is a martyr. But, the pawky maxims of Poor Richard will never sustain that love and that denial. It needs a higher motivation — the precepts of Poor Christ.

Some wax sarcastic about the softness of our secular age. Yet, there is still Spartan mortification amid the monotony of the Mekong Delta — and not without Christian motive and merit.

Perhaps the spirit of Lenten penance is captured in the reply of an American G.I. — to the Chaplain who commiserated with him over the loss of a leg. Said the suffering soldier, "I didn't lose my leg. I gave it!"

That is not Stoic self-denial. It is solid Christian self-affirmation.

—Rev. Albert P. Bartlett, S.J. McQuaid Jesuit High School