reason that the Church's activity in regard to the Christian quarter would be markedly different from her attitude toward the three non-Christian quarters.

That was why Vatican II issued two different decrees: the Decree on Ecumenism regarding Christians, and the Decree on the Church's Missionary Activity regarding non-Christians To the Christian, she ecumenical; to - the non-Christian, she is missionary.

The Church's activity regarding other Chistians is ecumenical, not evangelical; she seeks their reunion, not their conversion, "Not compromise, not conversion, but convergence," was the way Baum put it. This fact, astounded (as it did us at first) the Protestant observers at Vatican II. Wrote the Lutheran O. Cullman: "The goal of ecumenism is no longer our 'return'." For pieces of gold-bearing rock themselves bear gold: that is, other Christian Churches, derived as they are from Christianity, have much in them that can save. Other Christians believe in God the Father Almighty and in Jesus Christ His only Son our Lord; they pray; they enjoy the word of God in the Sacred Scripture which they honor some rejoice in a hierarchy (as do the Episcopalians), receive baptism, celebrate the Holy Eucharist, some honor even the Mother of God (On the Church No. 15). Of such as these, the Council has said that they "are brought into a certain, though imperfect, communion with the Catholic Church" (On Ec. No. 3). And so she "accept them with respect and affection as brothers" (idem).

old to read the Bible.

Never too Old to Learn

Steelton, Pa. (RNS) - Mrs. Sara Bridges of Steelton, Pa., who is either 106

or 109 years old, wants to learn to read and write so she can study her Bible and be "nearer to God." Daughter of slave parents, she claims 109 as her

age, but friends say she is only 106. In any case, she says, she is never too

Examenical and Missionary

By REV. Albert Shamon

St. Patricks, Victor

The Church is a dynamic sign of Gord in not receive in the light of the Gord in the Council international committee on the part and the propose of Gord in the Internative and defensive brand of theology. It seeks is a sign that lives?

A living person must live and design what separates us has been as the Church brands and the council with an international committee on the same of the council international committee on the light of the Gord in the must speak. The same sham are proposed or condemnation. In the council with the work and the council international committee of the international committee of the light of the Gord in the same through the seed of the Gord in the same through the seed of the Gord in the same through the seed of the Gord in the same through the seed of the Gord in the same through the seed of the Gord in the same through the seed of the Gord in the seed of the Gord in the same through the seed of the Gord in the seed of the Gor

For fifteen hundred years all not a matter of merely getting To get us thinking this way, Hence the night before He died, been firmly set up among a lead to the preparation of a lation. is she, that like the tiny blade Christians shared a common of grass that bursts the strong heritage. Surely four hundred of recognizing one another for prayer is the soul of the ecu- all may be one." On the night there is over.

On Ec. No. 2).

harms the work of Christ: "It helps from heaven, which one for those without these gifts tion." pel to every creature" (On Ec. 100). No. 2). Christianity is not being extended throughout the world; the new emerging nations—the greatest single obstacle is a diided Christianity.

Power is dissipated through isunion. When the leaves of he forest cease to be all one green and fade into hectic reds and russets and jaundiced yellows and golds, this fragmentation is not the sign of life, but that the hand of death has touched them. It presages not growth but decline. For division tears down the sign, lessens the intensity of the light of revelation to the Gentiles. Fragmentation in the human organism is but the deadly and withering disease of cancer. Fragmentation in the military means destruction and defeat

The awesome and sophisticated weaponry of the legions of Rome was fragmentation—"divide et impera — divide and conquer." Fragmentation in the field of propaganda is the secret of success of diabolical Communism. Fragmentation in the field of religion is one of the major reasons why rleigion is so ineffective and irrelevan in the modern world today.

however, the Church's activity

COURIER-JOURNAL exercised among the faithful, as Friday, Feb. 17, 1967 well as from undertakings aimed at restoring unity among

has the Gospel, she must speak; that is why she has the sacra ments, she must act; that is why she nature missionary, she is by her nature missionary, she must grow. So full of life

The only avenue to reunion is become flesh that the only avenue to reunion is become flesh that is why she has the sacra by stressing what unites us ments, she must act; that is why she nature missionary, she must grow. So full of life

The only avenue to reunion is become flesh the divi. The only avenue to reunion is become flesh the divi. The only avenue to reunion is become flesh the divi. The only avenue to reunion is become flesh the mass. The first booklet had on the position of the other sin; and the effect of every tribe, race and nation. Concilium, vol. 14:128).

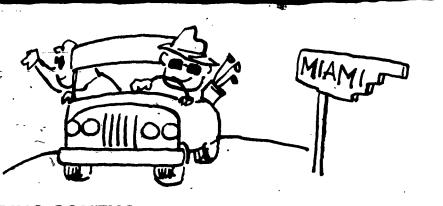
Christ came to heal the divi. become flesh to ment, for Christ came to heal the divi. become flesh in the body of episcopal conditions of the Mass. The first booklet had on the position of the other sin; and the effect of every tribe, race and nation. Countries in a effort to stimulate the only avenue to reunion is become flesh the mass. The first booklet had on the mass and the destroy sin; and the effect of discussion which would general principles of trans-

heritage. Surely four hundred of separation could not spearation could n the Mystical Body of the Re-

> scandalizes the world and dam can only enjoy in the Catholic and helps! Thus St. Paul cried, ages the preaching of the Gos Church" (Mystical Body No. "Woe to me if I preach not the left to every creature" (On Ec. 100).
>
> Gospel" (1 Cor. 9:16). Without represented on the international content of the content In other words, the Pope the salvation of many will be in Australia, Canada, England and is exerting less and less argues that if it is difficult jeopardy—and our own, if the Wales, India, Ireland, New Zea-

In discussing the objective of The (advisory) committee apdeemer in desire and resolu-Her appeal to return is all tion, they still remain deprived live well and to avoid serious given this gift to offer themthe more insistent, for division of so many precious gifts and sin, how much more difficult selves for the work of transla-

the preaching of the Gospel, committee are from the U.S., nfluence on the exploding non-Christian populations and on Church's gifts and helps to impedes this preaching.

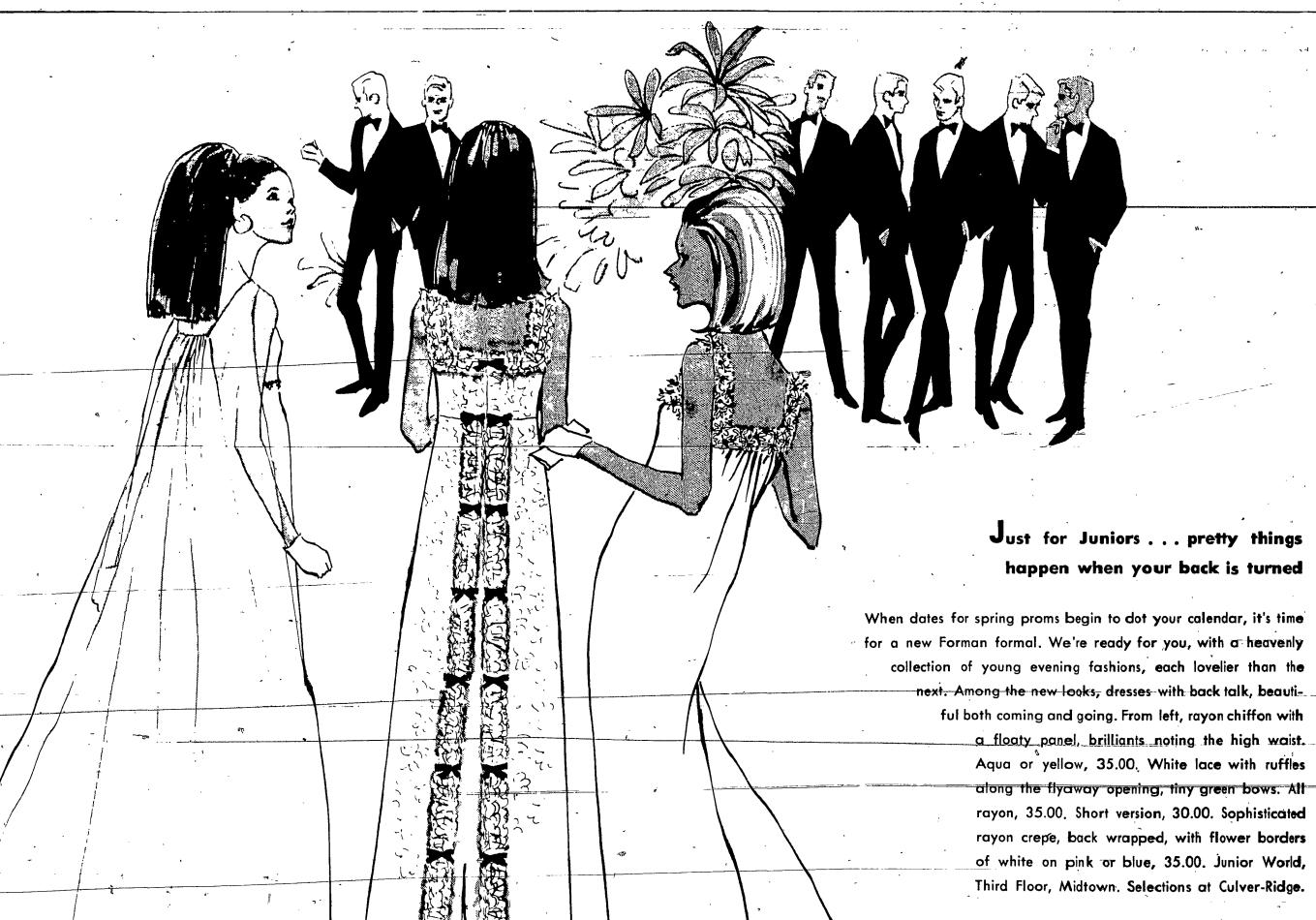


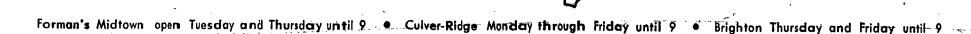
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One of the by proc came as a surprise to was the action taken in of priests. Very few of ter, had ever thought Dubay of Los Angeles priests.

At first glance it wou difficult to understand the for a priests' union. H wages, better working tions would hardly be th jectives of such an organiz Why, then, the spreading tation for one? The pri motive was and still is munication. Structures of Church in pre-Vatican II were far too often one tional - from the top. archy to clergy and cler laity, the latter in each ca pected to make a simple matic response to the der of the former. Blind obed was the key; it was amor

time some readers have a bristled and have written item off as another atten degrade obedience as a with each priest and eac man going his own way chaotic Church. Believe n such attempt is being Obedience is and must be tral virtue among those are sincere followers of who "was obedienct unto even the death of the Ci

There can be no orde no society without obed and as a former rector minor seminary used to "Order leads to God."

in the structure within obedience operates. We have ways insisted that the sex by human beings m human and personal t should never be a simple mal response. Obedien think, must also be huma personal, and not mere kind of response a pupi makes to the demands master. Obedience in beings must be an inte and free response if it

entitled THE BIG CH

Frederick Allen treated attitudes of the great ind barons toward their emi around the beginning great indignation understand wh laborers didn't realize th designated the industrial to guide the destinies worker, and that whatever decided for the welfare worker was best. Just a same attitude toward the jects. Perhaps some me a few in the present have

Christ we find such an ar to be a total contradic His. Jesus did not sav "Teach them to observe have commanded you.' not with the Divine Au which bishops and pasto but rather with the which it is exercised.



