

To Explain the Catholic Faith In Contemporary Situations

New York—(RNS)—A highly ecumenical approach is a distinctive feature of the new Catholic Encyclopedia, just published here by the McGraw-Hill Book Company.

It devotes five sympathetic pages to discussion of the ecumenical movement, in fact—a sharp contrast to the last English-language Catholic Encyclopedia. That compilation, issued between 1907 and 1914, has a single one-line "ecumenical" entry between Ecuador and Edda; "Ecumenical Council; See Councils, General."

Innovations in the new work, reflecting the myriad changes that have overtaken the world and the Roman Catholic Church in the last 60 years, are almost beyond counting. Most of the encyclopedia's 15,000 pages (divided into 15 volumes and priced at \$550 for individuals, \$450 for institutions) have something that would have surprised a reader in the years before World War I.

The new features range from a brief (40 lines plus picture) and scrupulously objective biography of Mary Baker Eddy to a highly detailed but lucid 19-page treatment of Existentialism and related subjects.

The section on liturgy includes a chapter on Protestant liturgy, which is described, in part, as moving toward Catholic styles while Catholicism moves toward Protestant styles. Another chapter on the evolution in the liturgy would have amazed readers even 10 years ago. There is a chapter on liturgical reform, a subject which, in 1910, was not considered important enough for an encyclopedia article.

At a press conference which launched the new encyclopedia, its managing editor, Father John P. Whalen, contrasted its "healthy liberalism" with the "apologetic" mood of the earlier publication.

"Our concern," he said, "has been primarily to explain the faith in relation to the contemporary situation and to emphasize ambiguity and change where they exist."

No better example of this attitude could be cited, perhaps, than the article on contraception, a subject which was not given a separate article in the earlier encyclopedia. Its author is John T. Noonan Jr., whose book, "Contraception," was the first major examination of the history of Catholic teaching on the subject.

In his four-page article, Dr. Noonan stresses the variety of attitudes that have been expressed by Catholic thinkers through the centuries and concludes that the decisions of the Second Vatican Council require "a reexamination of the rule of contraception in the light of the developed doctrine."

He notes that in 18th Century France, when contraception first began to be practiced on a large scale in a modern Christian nation, the bishops "took the position . . . that confessors need not interrogate or correct Catholics practicing it in the

mistaken good faith conviction that it was innocent, if reform of their behavior seemed unlikely."

The other elements which have usually had a contextual bearing on Catholic statements on contraception are carefully recorded. Thus, Dr. Noonan notes that in the first few centuries of Catholicism, statements against contraception were inspired by opposition to heretical sects—Gnosticism, Manichaeism and Priscillianism—which opposed the procreation of children altogether.

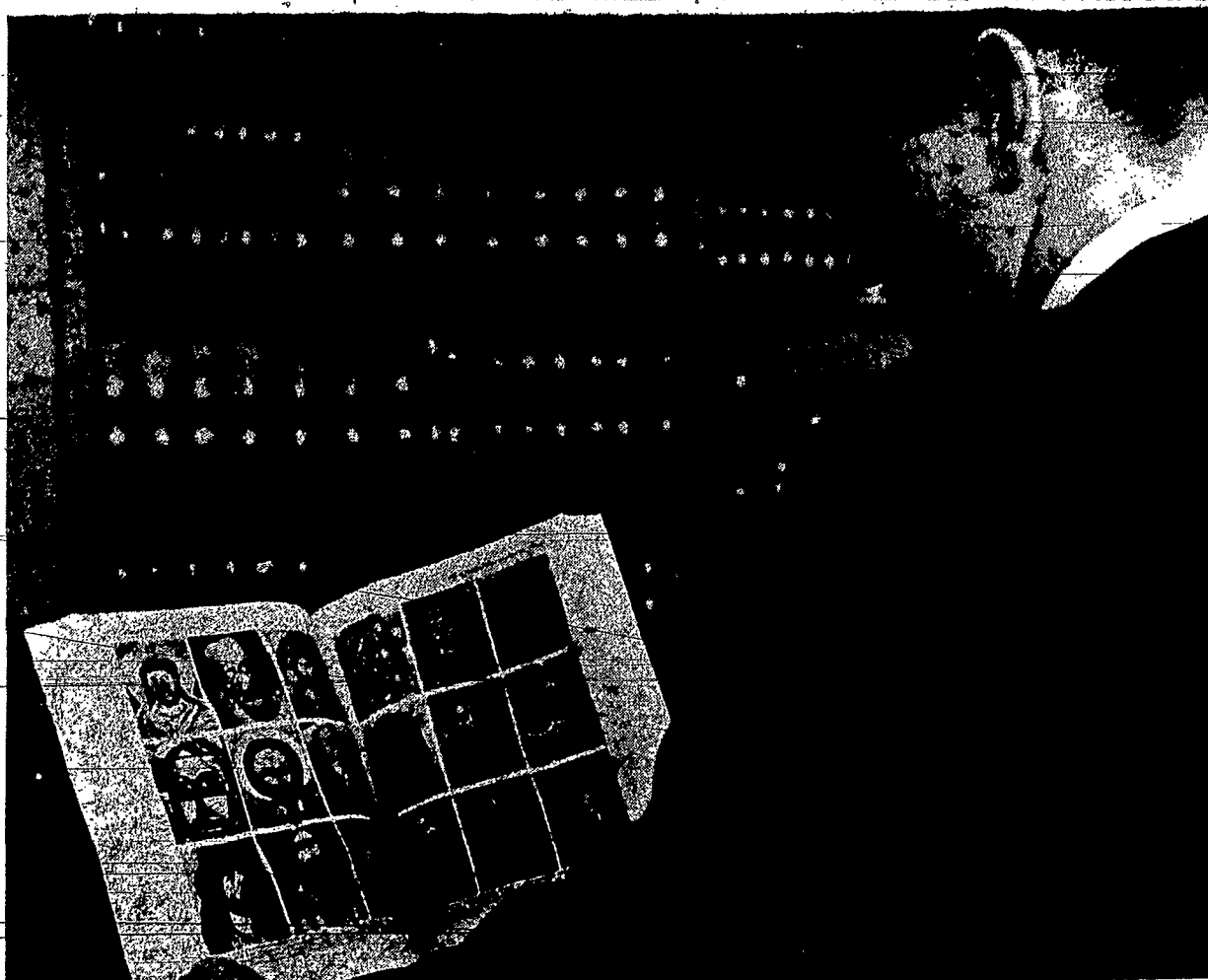
Other attacks on contraception have been linked to opposition to other social evils, such as adultery and prostitution, he notes:

"The strongest papal attack on contraception, the bull 'Etsi fructum' of Sixtus V. issued Oct. 29, 1588, is probably best understood as part of a papal campaign to suppress prostitution in Rome."

He describes 19th Century Catholic writers on the subject as "applying Thomistic reasoning literally, and as being, under strong influence from the nationalism of their age with its emphasis on large population.

The basic modern document, Pope Pius XI's 1930 encyclical, 'Casti Connubii,' was drafted largely by Arthur Vermeer, S.J.," he remarks.

One of the most notable changes wrought by time—not so much in the outline of contents as in the tone of voice—can be found in a comparison



Edward Hannon, reference librarian at St John Fisher College, examines prospectus copy of the "New Catholic Encyclopedia" in the Reference Room of the Fisher library.

of the 1910 encyclopedia's article on Martin Luther with the one in the new work.

The 1910 article opens with 85 lines devoted to his unhappy childhood, including a reference to his father's "uncontrolled rage" as "an evident congenital inheritance transmitted to his eldest son." References to his character abound, including such expressions as "morbid scrupulosity," "psychopathic," "spasmodic, convulsive, reactions," "self-willed positiveness

and hypochondriac asceticism," "sinister moods" and "exhaustless abuse and scurrility."

In the new encyclopedia, the worst personal flaw with which he is charged is an "almost reckless hospitality and generosity to friends."

Of his early life, the new encyclopedia says simply that there is "no indication" that his family's early poverty "or his father's sternness as a disciplinarian created an abnormal atmosphere."

The arrangement for preaching indulgences which precipitated Luther's first protests is described as a "sordid simoniacal act" in the new encyclopedia and the article remarks that "most" of his famous 95 theses "were not opposed to traditional Catholic doctrine."

"One simply cannot condemn this powerful conductor of religion for a few pages in 100 volumes, for his matrimonial advice to Philip of Hesse, or his exhortations to exterminate

the rebellious peasants," the 1967 encyclopedia says, referring clearly to the main themes of former Catholic polemics against Luther. "Luther was clearly reflected the two central themes of the Reformation: the renovation of the fundamental message of the Gospel and the establishment of a more practical and personal means of presenting it."

A detailed discussion of the World Council of Churches includes an article by Father Edward Duff, S.J., on its social thought.

The new encyclopedia has been given the imprimatur by Archbishop Patrick O'Boyle of Washington, D.C., and it was produced under a contract between McGraw-Hill and the Catholic University of America. It has been in preparation since 1958, spanning the time of the Second Vatican Council—its 17,000 articles were written by 4,800 contributors, including Protestant and Jewish scholars as well as Catholic priests and laymen, liberals and conservatives. Its predecessor has been out of print since the late 1920's but has remained, necessarily, a basic reference work in English until now.

Besides articles on subjects specifically related to the Catholic Church— theology, philosophy, liturgy, Scripture, Canon Law, etc., the encyclopedia discusses other Christian faiths from Anabaptism to Swinglism, with many of the articles on Protestantism written by Protestants. Non-Christian religions treated range from the Aztecs to the Zoroastrians.

In addition, there are numerous background articles on subjects that seem relatively unrelated to religion— atomic science, comic books, international trade, biology, the United Nations, etc.

Holy Day Ho Eyed for Pari

Catholic schools in Chemung County are facing the end of religious feast days as school holidays, in a move to accommodate these less more closely to the local public school calendar.

Recommendation for a 1967-68 school calendar matched with that of the public schools, except for an earlier closing date of June 14, was voted unanimously at the recent meeting of the Chemung County Catholic School Board—March 8.

The recommended calendar would have the schools in session on religious holidays other than Christmas and Easter vacations. No additional school holidays may be given by pastor nor principal, another departure from tradition.



Miss Murphy, Montessori

New Encyclopedia Includes Seventeen Authors from Diocese

Bishop Fulton J. Sheen heads the list of 17 Rochesterians who contributed articles to the "New Catholic Encyclopedia" published March 15 by McGraw-Hill, Inc., and Catholic University of America.

The local group includes staff members from St. Bernard's Seminary, St. Andrew's Seminary, Eastman School of Music, St. John Fisher College, Nazareth College, the University of Rochester, and others. Several are not Catholic.

Friars, laymen, a nun, a Lutheran clergyman, and two members of the episcopacy are included on the list of local contributors. Collectively, they authored for more than thirty articles published in the new reference work.

Among several articles by Bishop Sheen is one on the Society for the Propagation of the Faith, which he served as national director for 16 years

before becoming Bishop of Rochester last December.

Bishop Kearney, retired shepherd of the Diocese, contributed a biographical article on the late Bishop Duane G. Hunt, who succeeded him as Bishop of Salt Lake City more than thirty years ago.

Dr. Eugene J. Selhorst, dean of graduate professional studies at the Eastman School, and Dr. M. Alfred Bichsel, chairman of the school's Church Music Department, collaborated on "Hymns and Hymnals." Dr. Selhorst, a member of St. Ambrose parish, serves on the Diocesan Music Commission. Dr. Bichsel, who is assistant pastor of St. Matthew's Lutheran Church in Rochester, also is a member of the staff of Colgate-Rochester Divinity School.

Sister M. Maurilla, O.S.F., an Eastman School graduate who is now on the staff of Alverno Col-

lege, Milwaukee, Wis., assisted Drs. Selhorst and Bichsel in writing a section of the "Hymns and Hymnals" article dealing with vernacular Catholicic hymnody in America.

According to Dr. Bichsel, their article is the first one on this subject ever to appear in a Catholic encyclopedia that contains references to Protestant hymnody.

Father Robert F. McNamara, diocesan historian and member of the faculty at St. Bernard's Seminary, is the author of a dozen articles in the encyclopedia. Among these are major treatises on "Truismism," "North American College," "Rochester, Diocese of," and the biography of Bishop Bernard J. McQuaid, Rochester's first Ordinary. Father McNamara contributed additional biographical pieces and several dealing with theological subjects.

Monsignor Richard M. Quinn, rector of St. Andrew's Seminary, wrote on the life and works of Bishop Thomas A. Hendrick, a native of Rochester who served as Bishop of Cebu in the Philippine Islands early in this century.

The history and development of Nazareth College of Rochester was written for the new encyclopedia by Sister Eva Marie Schreiner, S.S.J., director of development at Nazareth.

Most prolific of the local contributors in the number of articles appearing in the "New Catholic Encyclopedia" is Dr. Egidio Pappalardo, associate professor of history at St. John Fisher College. An authority on Church history, Dr. Pappalardo produced 26 articles for the new reference work, all but one of which dealt with the history of Italian dioceses from the earliest days of the Church in

Italy up to the present. The most important of these traces the history of the suburban dioceses around Rome (six dioceses nearest Rome). Dr. Pappalardo also wrote a major article on the city of Naples.

Three Basilian Fathers who are faculty members at St. John Fisher also contributed to the encyclopedia. Father Robert G. Miller, chairman of the Fisher philosophy department, wrote two articles. The first covers the philosophy of conceptualism, the other shows the position of modern thinkers on the topic of universals.

Father Peter E. Sheehan, chairman of the theology department at St. John Fisher, wrote on the founding and development of the local men's college. He has been a staff member there for nine years.

Another member of the Fisher theology department, Father

John C. Murray, contributed three articles: "Christ as Savior," "Theology of the Ascension of Jesus Christ," and "Kingdom of Christ."

Four members of the faculty of the University of Rochester are listed as contributors: Dr. A. William Salomone, Wilson Professor of European History, prepared major articles on Fascism and Benito Mussolini.

Dr. Dean A. Miller, also a professor of history at the University, contributed articles on Paul II and Sergius I, both Patriarchs of Constantinople, and the Byzantine emperors, Irene.

"Economic Systems, Primitive" is the title of a brief article by Dr. Robert S. Merrill, associate professor of anthropology at the University of Rochester.

The fourth University of Rochester author listed, Dr.

Mason Wade, recently moved to the University of Western Ontario, London, Ont. While here he was director of Canadian Studies Programs on the River Campus. Dr. Wade summarized the history of the French and French Canadians in the United States in his article.

Monsignor John E. McCafferty of the Diocesan Tribunal prepared two articles for the encyclopedia. They deal with "Canonical Institutes" and "Expectancies."

"Civil Law, Moral Obligation of" and "Taxation and Moral Obligation" are another several commentaries written by Father Charles E. Curran for the "New Catholic Encyclopedia." Father Curran, a priest of the Diocese, is a former faculty member of St. Bernard's Seminary. At the present time he is teaching at the Catholic University of America in Washington, D.C.

Laymen's Team To Distribute Encyclopedia

Three lay trustees who will assist in the distribution of the "New Catholic Encyclopedia" in the Rochester Diocese have been named by NCE, Inc., national distributor of the authoritative new Catholic reference work.

They are John L. Fennell, 1754 Baird Rd., Penfield, a member of St. Joseph's parish; Marc Zicari, 26 Laurelton Rd., Irondequoit, a member of St. Ambrose parish; and Jacques Gugel, 110 Seville Dr., Irondequoit, a member of St. Margaret Mary parish.

According to Robert L. Hesse, NCE director for the Rochester area, the trustees will call on interested individual Catholic laymen, parish and diocesan organizations, clergy and religious by invitation to show the new encyclopedia and explain NCE sales policy. Requests for appointments may be made by mail to Mr. Hesse at 282 Mulberry St., Rochester 14620, or by telephone at 271-1874.

A Word about Lent

A Meditation on Prayer According to St. Augustine

"Every man desires to be happy" declares Saint Augustine. The saint explains that man's quest to be happy consists in following after God. "Thou hast made us for Thyself O Lord, and our hearts are restless until they rest in Thee." Our desire for God is the only way to be happy in this life.

In the future life we shall possess God; in this life we can only desire God. In heaven, the soul has the full attainment of God; on earth, the soul must affectionately reach out to God. This affectionate reaching out to God is prayer. Therefore, we can conclude that, for us poor pilgrims on earth, the only road leading to true happiness is prayer.

When the alarm goes off in the morning, the Christian fumbles to reach out his hand and trace the Sign of the Cross on himself and thereby dedicate the new day to the Trinity. This simple act symbolizes his affectionate reaching out to God. Who alone can bring him true happiness during the busy day.

Saint Augustine defines prayer as "the affectionate reaching out of the mind to God."

A mother gathers her children around her innately after breakfast—and just before the school bus stops by, she prays with them (the Morning Offering—to dedicate their day; the Apostles Creed—to

strengthen their faith; etc.) in an effort to inspire her children to reach out their minds affectionately to God before delving into the distractions of the world.

Saint Augustine says, "It is not words that God wants of you, but your hearts." (By the word "heart" is meant one's whole interior and spiritual life with all its faculties.) Consequently, according to the saint, God wants to hear the call and the cry of the loving heart.

A man driving into business from the suburbs recites the simple prayers he has known from childhood and puts his heart (and all that is within him) into the meaning of those prayers, and thereby affectionately reaches out to God. Nor will this reaching out to God die with arrival at the office. It will quietly live on throughout the day and occasionally "come alive" (as the Holy Spirit prompts) by humble reflections in the heart.

"He who prays with desire sings in his heart," writes Saint Augustine, "even though his tongue be silent. But if he prays without desire, he is dumb before God, even though his voice sounds in the ears of men."

A housewife longs to attend the Monday Mass in her parish church, but cannot because of her three youngsters. So she sets her "timer" for twelve o'clock. It rings. Promptly she drops her work and "answers"

the timer as she would answer the phone. In the midst of her work, she sits down for five minutes and prays with desire in her heart. With her own words (and with her eyes on her children) she talks to God of her desire to be present at the great Sacrifice of her desire to receive Christ sacramentally, and of her very sincere desire to possess God with all eternity in heaven.

Affectionately, she reaches out her mind to God. She gives God but few words, but she does give God what He wants most, her heart. And she returns to her little ones, a less restless mother because she has rested five minutes in God.

The Palmist makes it very clear that prayer has a voice of its own: "Hear, O Lord, the voice of my prayer!" The Palmist is asking God to hear

not only the sounds of his words, but especially that which gives life to these sounds: the voice of the heart. "Therefore," writes Saint Augustine, "whether we cry to the Lord with the voice of the body or in silence, we must cry from the heart."

This great saint was never opposed to formal prayers, that is, ready-made formulas of prayer. With formal prayers, one can train himself affectionately to reach out his mind to God. Formal prayers can most certainly stimulate desire and thereby inspire the heart to reach out with love to God. The saint says: "At certain hours we recall our minds from other cares and business (in which somehow or other the desire for God itself grows cool) to the business of prayer, admonishing ourselves by the words of our prayer to fix attention upon that which we desire (namely,

God)." In other words, the formal prayers we use are meant for the construction or the renewal of our desire for God, which is our only way to be happy in this valley of tears.

Christ Himself ratified formal prayer or vocal prayer when He said, "Ask, and you shall receive." Of this, Saint Augustine writes, "The Lord our God requires us to ask, not that our wish may be made known to Him (for to Him it cannot be unknown) but that through the medium of prayer, that desire may be developed in us." The words we use in prayer, therefore, turn our desires towards the things that God would love to give us if we would only have them. . . . especially Himself.

When the members of a family kneel in the quiet of the evening for the Family Rosary,

they are reminded to reach out their minds affectionately to God, as Mary did. When a gathering of Christians group themselves around the table to offer the blessing for what they are about to receive, the desire in their hearts goes out not only to the food, but also to the Author of the food, our Father in heaven, and in this they experience a taste of true, lasting happiness.

Saint Augustine taught that only in God will all the needs of the human heart be satisfied. And since in this life God can be possessed only by loving desire, prayer—"the affectionate reaching out of the mind to God"—is simply indispensable for true human happiness and fulfillment. Thus Saint Augustine concludes: "In order that we may attain this happy life, He who is Himself the true Blessed Life has taught us to pray."

—Rev. Bartholomew J. O'Brien,
Church of Saint Mary
Our Mother

U.S. Law Lags Behind Conscience of Mankind

By GARY MACOIN

I was shocked by the savagery and still more by the irrationality of the sentence meted out by a military court to a 22-year-old youth for refusing to act against his conscience. He has just been sentenced to two years at hard labor and given a dishonorable discharge.

The case had none of the so-called aggravating circumstances. There was no question of dereliction of duty in circumstances endangering the lives or violating the rights of others. According to the unchallenged evidence, Harry Muir joined the Army "in an honest effort to rid himself of pacifist feelings."

He made an honest effort but realized that he could not go through with it, that for him to engage in killing other human beings would be "to compromise what I hold to be holy laws of love, peace and nonviolence."

So he did the honorable thing. He informed his superiors of his dilemma and requested a discharge. He was even willing to accept non-combatant status, which can be of course be as hazardous as combatant, but he would not use lethal

weapons. I think any half-intelligent executive would know that an employee in that state of mind would be a liability to his team.

Military men, however, are more at home with the not-to-reason-why of the Light Brigade.

Accordingly, they made an issue, an example I suppose is the word they would use. They tried to force this young man to act in violation of his conscience. He properly refused to do so, and now he is suffering the consequences.

But are we not all suffering the consequences? Is it not still true that when the rights of any man are denied, my rights are thereby abridged? And I do not think that anyone could reasonably deny that one of the most basic of Harry Muir's rights as a human being has been violated.

Certainly for the Catholic, the situation is clear. "Conscience" is the most secret core and sanctuary of a man, reads the second Vatican Council's constitution on the Church in Today's World. "There he is alone with God, whose voice echoes in his depths. In a wonderful manner con-

science reveals that law which is fulfilled by love of God and neighbor. In fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for the genuine solution to the numerous problems which arise in the lives of individuals and in social relationships."

Nor does the objective rightness or wrongness of the man's convictions have any bearing on the case. "Conscience frequently errs from invincible ignorance without losing its basic orientation." It also affirmed, repeating what is a basic and today universally admitted moral principle. To deny it is to sweep away the entire fabric of human rights.

But although the principle is accepted at the moral level, there is a big gap in its recognition by the legal systems of many countries, including our own. The Nuremberg trials of Nazi war criminals formulated the principle that orders of a superior are no defense for commission of acts "in violation of the law of nations." This represents progress, but falls far short of the Vatican Council's insistence that "blind obedience cannot excuse" those who perform acts in violation of "man's conscience."

The Council called on Catholics to work for reform of the law to ensure the protection of the right of conscience, even an erroneous conscience. This has happened to Harry Muir just now is not an isolated case. Last year, it was Adam Weber, an ex-seminarian, who was similarly made "an example," and also in circumstances in which there was no justification in equity for pushing the kid around.

I would suggest, however, that we should be thinking of something far deeper than a mere technical reformulation of our laws on conscientious objection. The entire concept of a military code denying millions of citizens their constitutional rights to trial by their peers and the other safeguards so stoutly asserted (as they should be) for every gangster and public flauter of court orders, in an anachronism.

One might argue that the volunteer can renounce his constitutional rights, though even that is questionable. What I think is not questionable is that the draftee's rights are improperly abridged.

The Catholic COURIER
Journal
THE NEWSPAPER OF THE ROCHESTER DIOCESE
Vol. 78 No. 24 Friday, March 17, 1967
MOST REV. FULTON J. SHEEN, Ph.D., D.D., President
Published weekly by the Rochester Catholic Press Association
MAIN OFFICE: 41 S. West St., Rochester, N.Y. 14604
TELEPHONE: 271-1874
AUBURN OFFICE: 168 E. Geneva St., AL 2-4444
Second class postage paid at Rochester, N.Y.
Single copy 15¢; 1 year subscription in U.S., \$6.00
As required under the Act of Congress of March 3, 1879.
Canada \$6.00; Foreign Countries \$6.15

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The Sisters of St. Joseph of Rochester—active in widely varied educational works in this Diocese for over 100 years—will enter one of the newest fields of education when they open their Montessori School in September of this year.

This school, to be open to children of any religious faith, will hold only morning classes for the first year, running three hours, five days a week for approximately twenty-five children between the ages of 2 1/2 and 3 1/2 as of this coming September.

Location of the school has not yet been determined.

Director of the school will be Sister Rosalia S.S.J., who is now completing her training in the American Montessori method at the well known Belle School in Inglewood, New Jersey. Her original course work was done at Fairleigh Dickinson University, one of the three training centers for the American Montessori Society in this country.

Previous to this specialized training, Sister Rosalia taught for six years at Sacred Heart Cathedral School and one year at St. Lucy's School in Rochester, and worked in the Headstart Program at School 14 and Eastside Community House during the summer of 1965. She has a BA degree from Nazareth College of Rochester and, at the end of this school year, will hold the Montessori Diploma which gives her complete accreditation to direct a Montessori School.



Bishop Sheen Visits Auburn