



A tall Easter candle will stand next to altars in Catholic churches from Easter until Ascension Thursday, symbol of the risen Saviour. The candle is marked with a cross and the numerals 1967. Five wax "nails" represent the five wounds of our Lord.

Kandy, Ceylon — (RNS) — Christians everywhere were advised to live "in dialogue" with men of other faiths in an attitude of openness to the truths that God may reveal in other religions. The outcome of such dialogue should be left "to the work of the Spirit."

This advice was contained in a statement developed by a group of Protestant, Roman Catholic, Eastern Orthodox and Anglican leaders attending a consultation here on the Christian approach to other faiths. The consultation was organized by the World Council of Churches. Catholic participants were selected by the Vatican Secretariat for Non-Christians.

MAJOR THRUST of the statement, entitled "Dialogue with Men of Other Faiths," varies widely from the traditionalist concept of the Christian missionary task as preaching the Gospel and converting the "heathen."

Instead, it reflects more recent concepts of the Christian mission that have emerged where indigenous Churches — both Protestant and Catholic — with indigenous leadership have developed in lands where Christianity is a minority faith.

While asserting that "dialogue may include proclamation (of the Gospel)," the statement warns that such proclamation "must always be undertaken in the spirit of those who have good news to share."

Dialogue was defined in the statement in the widest possible terms — to include living and working together at common tasks "such as nation-building in the developing countries," "silent togetherness and silent listening," "prayers together" "when that is possible and meaningful" and prayers by Christians for the world.

"Pioneering and compassionate service" were also mentioned as forms of dialogue, as was "the indigenization of the inward and outward expressions of Christian faith and life."

Christians have been too prone to "Christian communalism and ghettoism," the statement said. "A tragedy of our worldwide situation today is that, generally speaking, Christians are satisfied with co-existence instead of entering into that continuous and growing dialogical relationship in which the whole of life becomes life with and for others."

"Hesitations and difficulties are, of course, felt on both sides. Christians, who have to repent of and live down much sad history, have thereby a special responsibility for building bridges of understanding. They have to challenge in themselves unexamined assumptions of superiority and remove many inhibitions arising from fear and suspicion of the unknown, lack of real confidence in the Living Lord, and uncertainty as to the attitude they ought to adopt to

a different religious tradition." Man's common humanity was set forth as the basis of dialogue.

Considerable latitude would be permitted the new convert to Christianity, according to the statement. "Normally conversion leads to baptism and incorporation into the church. There may, however, be situations — personal or social, spiritual or practical — in which the church may support the individual in his decision to postpone or abstain from baptism. Baptism is an invitation and a gift, not an imposition."

The statement noted frequent "confusion, within the church and outside of it between conversion as an inner spiritual and moral rebirth, a radical turning to God, and conversion as a cultural and sociological change of religious affiliation. We are not agreed among ourselves whether or not it is part of God's redemptive purposes to bring about an increasing manifestation of the Savior within other systems of belief as such. This very fact is one of the reasons which should make us leave it to the conscience and inner illumination

of those who within other systems take up Christian discipleship, whether or not it is God's will for them that they should leave their own social and religious community."

Reaffirming God's universal love for all men and Jesus Christ as Savior of all, the statement said: "Salvation in Christ has often been too narrowly understood."

"Through the Spirit, Christ is at work in every man's heart, though as yet His Kingdom remains a hidden rule. The church is that community within humanity which, in spite of its manifest weakness and failures, consciously responds to Christ in trust and obedience. . . . By its very nature, the church is an open fellowship. It is not content with the historical community that openly bears His name."

Basis for dialogue is set forth by the statement in both theological and historical terms. "There is an essential identity of the human species. . . . God having made of one blood every nation of men. All mankind is furthermore being caught up into one universal history, and made increasingly aware of com-

It was now around midday and darkness came over mid-afternoon. The sun was eclipsed. The curtain in the in two. And Jesus cried aloud and said, "Father, into your hands I commend my spirit." And having said this he expired. — Luke 23: 44-46

Calvary



An Adventure In Responsibility

Those people who wonder what the younger generation is going to be like have a clear answer in the recent school-saving event at St. Michael's parish, Rochester.

St. Michael's — towering and stately Gothic church on North Clinton Avenue — stands as a witness of the faith and devotion of German immigrants who settled in that area a century ago.

German texts can still be seen in the stained glass windows or beneath the many hand-carved statues.

Today the church is a symbol of a boundary — a boundary that divides the inner-city slum from the "outer" city which increases in affluence the farther it gets from the poverty-racked core of the city.

The tide of poverty is an increasing one, however, and sizeable sections of St. Michael's have been eroded by the exodus of older parishioners and the arrival of new ethnic groups — too poor to maintain the complex and costly life of a Catholic parish.

Older parishioners remember when Mass after Mass on Sunday was packed to capacity. Today hardly any of the Masses fill the church except on major feasts like Christmas or Easter. "We're just evaporating," one parishioner commented.

But then along came Nicholas Mendola, 25-year-old boy of the parish, who talked over the parish's problems with a dozen other parishioners in his age bracket — "We met at my house," he said, ". . . and we left inspired and challenged to move from talk into action."

The "action" has taken the form of a "parish board" to forge a disheartened parish into a dynamic parish of hope.

The board was born, Mendola explained, because he and his associates are "convinced that the needs and concerns of this day and age call for new structures in society as a whole and, therefore, in the church as well."

The board's first major hurdle came in the financial crisis which threatened to close the parish school which was operating at an increasing deficit.

"The school issue crystallized our whole parish problem," said Henry P. Heister, also a native of the parish.

He said several of the young lay people of the parish have had to face up "to our true role in life if we intend to be honest in our religion" as a result of the St. Michael's "problem." "It's time we relieved the priests of all the bookwork and financial worries that get them bogged down. That's our job. Their job is spiritual. We're convinced there are enough professional people and skilled people in our parish to see that our parish gets the best job done at the best price, that it be run like we run our own homes."

The enthusiasm of these young parishioners was the spark that galvanized the parish to rally at a meeting a week ago to save the school — the immediate target — and also to launch a grass-roots adventure in responsibility.

Mendola is optimistic: "It's our parish, we're all stockholders. I don't think we'll let ourselves down."

With parishioners like that, St. Michael's, we think, is an Easter all its own — and in its second spring, is there not the hand of One who first taught us always to have hope!

—Father Henry A. Atwell

U. S. Bishops Publish Catholic-Jewish Guidelines

Washington — (RNS) — Following is the text of the Guidelines for Catholic-Jewish Relations issued by the Sub-Commission for Catholic-Jewish Affairs of the U. S. Catholic Bishops' Commission for Ecumenical and Interreligious Affairs:

- 1. It is recommended that in each diocese in which Jews and Christians live a commission or secretariat, or some member thereof, be assigned to Catholic-Jewish affairs.
2. In keeping with the spirit of the Council's Declaration on Ecumenism, Catholics should take the initiative, not only in Catholic-Protestant and Orthodox affairs, but also in fostering Catholic-Jewish understanding.
3. The general aim of all Catholic-Jewish meetings is to increase our understanding both of Judaism and the Catholic faith, eliminate sources of tension and misunderstanding, initiate dialogues or conversations on different levels, multiply inter-group meetings between Catholics and Jews, and promote cooperative social action.
4. These meetings should be marked by a genuine respect

for the person and freedom of all participants and a willingness to listen and to learn from the other party. They should be jointly planned and developed.

5. In order to avoid possible apprehensions concerning the objectives of these meetings, their scope and confines should be mutually agreed upon in advance.

6. It is recommended that in order to maintain the dialogue on the highest possible level its organization be accomplished in consultation with those experienced in the structural, doctrinal, and interpersonal skills which the dialogue requires.

7. It is understood that proselytizing is to be carefully avoided in the dialogue, the chief aim of which, as Cardinal Bea has pointed out in his The Church and the Jewish People, "is not specifically concerned with the differences between Christianity and other religions, but rather with the points which it has in common with other faiths."

8. Prayer in common with Jews should, whenever it is feasible, be encouraged, especially in matters of common concern, such as peace and the welfare of the community. Needless to say, such prayers should meet the spiritual sensibilities of both parties, finding their inspiration in our common faith in the One God.

Recommended Programs:

- 1. Catholic-Jewish relations should be advanced on all levels; clerical and lay, academic and popular, religious and social.
2. A favored instrument is the dialogue, a form of group conversation in which competent participants discuss assigned topics or themes in openness, candor, and friendship. Those not well versed in inter-religious affairs run the risk of unwittingly offending by inaccurate portrayal of each other's doctrine or way of life.
3. Diocesan and parochial organizations, schools, colleges, universities, and especially seminaries should organize programs to implement that State-

4. The pulpit should also be used for expounding the teachings of the Statement and exhorting participation in programs fitted to the parochial level.

5. School texts, prayerbooks, and other media should, under competent auspices, be examined in order to remove not only those materials which do not accord with the content and spirit of the Statement, but also which fail to show Judaism's role in salvation history in any positive light.

6. It is recommended that Catholic-Jewish understanding be fostered effectively at the popular level by means of so-called "open houses" in places of worship, mutual visits to schools, joint social events, and "living room dialogues."

7. Catholic-Jewish cooperation in the field of social action designed to promote public welfare and morality should be encouraged.

8. Orientation and resource material for the foregoing recommendations may be sought from the various Catholic and Jewish organizations that have been active in the field of Christian-Jewish relations. It is also suggested that contact be made with Protestant agencies and leadership experts in this area of endeavor.

9. While popular "grassroots" programs to improve Catholic-Jewish relations must be pressed forward without delay, slower and deeper explorations of pertinent issues by Catholic and Jewish scholars must also be given a high priority. Since many of the problems in this area of Catholic-Jewish relations are intellectual in nature, research in history, psychology, sociology, and the Bible by individual Catholic and Jewish scholars as well as collaborative scholarly enterprises are to be highly commended.

10. The following themes which, among others, are viewed by Christian and Jewish dialogists as important issues affecting Christian-Jewish relations merit the attention and study of Catholic educators and scholars:

- a. Scholarly studies and educational efforts to show the common historical, biblical, doctrinal and liturgical heritage shared by Catholics and Jews, as well as their differences.
a. Scholarly studies and edu-

the presentation of the Crucifixion story in such a way as not to implicate all Jews of Jesus' time or of today in a collective guilt for the crime.

c. In keeping with the Statement's strong repudiation of anti-Semitism, a frank and honest treatment of the history of Christian anti-Semitism in our history books, courses, and curricula.

d. A study of the life of Jesus and of the primitive Church in the setting of the religious, social, and cultural features of Jewish life in the first century.

e. An explicit rejection of the historically inaccurate notion that Judaism of that time, especially that of Pharisaism was a decadent formalism and hypocrisy, well exemplified by Jesus' enemies.

f. An acknowledgment by Catholic scholars of the living and complex reality of Judaism after Christ and the permanent election of Israel, attested by St. Paul (Rom. 9:25), and incorporation of the results into Catholic teaching.

g. A full and precise explanation of the use of the expression "the Jews" by St. John and other New Testament references which appear to place all Jews in a negative light.

COURIER

Vol. 78 No. 25 Friday, March 24, 1967

MOST REV. FULTON J. SHEEN, Ph.D., D.D. President

Member of the Audit Bureau of Circulation and the Catholic Press Association, Subscriber to National Catholic Welfare Conference News Service, Bulletin News Service, Published weekly by the Rochester Catholic Press Association.

MAIN OFFICE — 85 So. — 444-7050, Rochester, N.Y. 14604

ELMIRA OFFICE — 217 Robinson Bldg., Lake St., RE 2-4888 or 2-3423.

AUBURN OFFICE — 101 East Geneva St., All 2-4444

Entered as second class matter in the Post Office at Rochester, N.Y., on March 1, 1917.

Single copy 15¢, 1 year subscription \$12.00, 2 years \$24.00. Foreign \$18.00.

Paul Schmidt Heads CYO

Richard C. Scott, President of the Board of Directors of the Catholic Youth Organization announced today that Paul B. Schmidt has been elected the new executive secretary of the C.Y.O. He will take over the position vacated by Howard Meath this past month.

Mr. Schmidt is a native of Rochester, a graduate of Aquinas Institute, 1954 and St. John Fisher College, 1958. He did graduate studies at the University of Buffalo School of Social Welfare. At present, he is of



the faculty of the State University of New York at Buffalo — a field instructor in the training of social work graduate students. He is a member of the Rochester Chapter National Association of Social Workers and a member of the Academy of Certified Social Workers.

His work experience includes eight years of various phases of social work for the Catholic Family Center. Since 1964, he has directed the Social Service Department at St. Joseph's Villa and established a parish social work project in the inner city at Mt. Carmel Parish.

He is married to the former Joanne Kassar and they are parents of five lovely daughters. The Schmidt family resides on Hurstbourne Road in Inwood and are members of St. James Parish.



AQUINAS SCHOLAMETH STEVENS, DANIEL ZAPF, RICHARD RUSCIO

Grants At Notr

\$3,000 in scholarship members of the incoming High School in Elmira was announced this past week by Sister Mary Declan, principal. The scholarships were granted on the basis of recent entrance test results.

Full four-year scholarships \$800 each were awarded to A

Lab, Library In Fairport

The Men's Club of St. Jo of Rochester parish, Fairport, has presented Sister M. Fr. cine, R.S.M., principal, with science Roll-away Lab.

The lab is completely equipped and includes a materials cabinet supplied with demonstration and experimentation props and guide books.

With the addition of a new school wing, and through the operation of Mrs. Cole, head a volunteer group, the school now has a library of 1700 books through donations and Title Two ESEA. The library has been furnished and drawn by the Women's Club.

Bishops Synod to Assume Role Vacated by Cardinals

By GARY MacEOIN

Rome — Tension concerning the Synod of Bishops scheduled to start September 29 is reaching an acute level.

Some churchmen are happy that so little has been done to prepare for the first meeting of representative bishops from all over the world. They are the ones who think the affairs of the Church are safe in the hands of curial officials. They hope the meeting will open September 29 and close within a month without becoming involved in the issues left over from the Council or the issues formulated since the Council as the decisions and spirit of that body spread gradually around the world.

I am convinced that this is the view of a small minority, but it is a minority that wields great power. I regard as more typical a recent statement of Cardinal Suenens. "We should not repeat the mistake we made before the Second Vatican Council," he said. "As far as procedures were concerned, the preparation for that assembly was a complete failure."

When Pope Paul set up the Synod in September 1965 in response to the request of the Council Fathers, he stressed two points. The Synod, he said, reflected the theological fact that the bishops are called by the Holy Spirit to participate in the government of the entire Church. In addition, those elected to the Synod would participate not in their personal capacity but as representatives of all the Church's bishops.

As constituted, the Synod is an advisory body. The Pope can give it decision-making powers but is not committed by its constitution to do so. It is, however, according to Father Peter Huizing, S.J., dean of the faculty of canon law of the Gregorian University, the only body in the Church to be consulted by the Pope on "questions of general importance for the whole Church or part of it," whether doctrinal, disciplinary or policy issues.

This means, he says, that it has replaced the College of Cardinals as adviser to the Pope, a function which the College had in fact ceased to perform. The constitution of cardinals was at one time a forum for discussions but has long been

a formal session in which the Pope ratified decisions made by the curial offices.

The agenda of the Bishops Synod is determined by the Pope. In theory, it could be completely innocuous. Nobody, however, imagines that can happen. Pope Paul is a diplomat. He would not have formed the Synod in response to the bishops' request, then called on the bishops of the world to elect and send their representatives to Rome for a session, and insult them by asking their advice only on trifles.

Besides, it is not only the bishops who would be outraged. We have to consider what a bishop here recently called the credibility gap, a problem for Rome no less than for Washington. All Christians and other major components of world public opinion are aroused since the Council to what is happening in the Church. They are anxious to believe that the updating is real, but they are not yet entirely convinced. Here, the Synod is being looked forward to as the touchstone of the sincerity of the Council's pronouncements. A "steam rolled" Synod would shatter their high hopes.

This brings us to another point of current conflict. A recent announcement said that the agenda of the Synod, all the preparatory consultations and the actual discussion would be secret. Theologians here, commenting on this instruction, recall the verdict of history on the monarchists who returned to power in France in 1815 after the French Revolution and Napoleon, namely, that they had learned nothing and forgotten nothing.

The first session of the Council established that a secret shared by ten thousand people is no longer a secret. The agenda of the world and discussed by him with several advisers. That means that as a fact, secrecy cannot be maintained.

Many are also urging that even at the level of theory, it is contradictory to speak of secrecy when a fact is shared by so many people. The issue is a practical one for the newsmen into whose hands a classified document drops mysteriously. Is he morally justified in ignoring the "sub source" label? My sampling of theologians is overwhelmingly in favor of a yes answer.