come them. Ecumenism does which we give different an experimental not rest on the assumption that swers, but the questions for

tion with a genuine openness of others — of vanishing. It is based on the answers — the questions of Rites OK'd St. Louis -(NC) - Special liof ecumenicity, but for the sake gether and if possible work to the servant role of the Church turgical experiments have be-

our theology will become the better for this openness. Far from weakening our own beliefs, our commitment to them will become more vital precisely because they are lived and thought about in dialogue with the beliefs of others. Does not the contemporary Biblical Movement offer us empirical proof

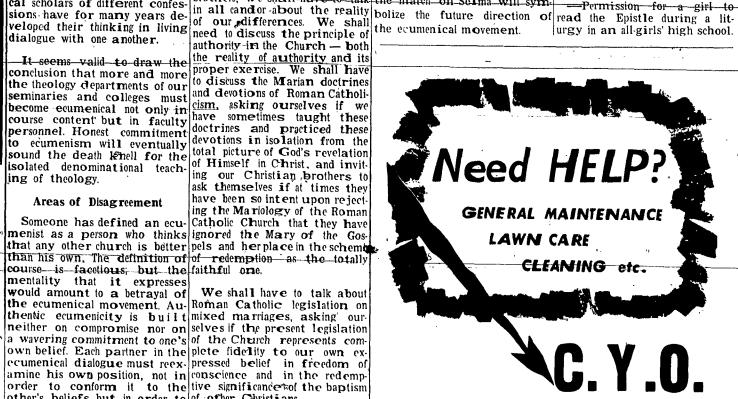
gether. We take note of the fact that they are as great as ever, but we add 'nevertheless,' because they are lived and the same redeemer and the same God, the same redeemer and the same Holy Spirit urges that they are as great as ever, but we add 'nevertheless,' because our common faith in the same God, the same redeemer and the same Holy Spirit urges that they are as great as ever, but we add 'nevertheless,' because our common faith in the same God, the same redeemer and the same Holy Spirit urges that they are as great as ever, but we add 'nevertheless,' because our common faith in the same God, the same redeemer and the same Holy Spirit urges that they are as great as ever, but we add 'nevertheless,' because our common faith in the words of Dietrich Bonhoef fer, Lutheran martyr of Nazi atrocities, "Only he who shouts for the Jews has the right to sing Gregorian chant."? Must not the ecumenical movement itself become ecumenical, reach day is normally said.

Here are they are as great as ever, but these differences exist and common witness to Christ which brated in 12 St. Louis archdiocommon witness to Christ which brated in 12 St. Louis archdiocommon witness to Christ which brated in 12 St. Louis archdiocommon witness to Christ which brated in 12 St. Louis archdiocommon witness to Christ which brated in 12 St. Louis archdiocommon witness to Christ which brated in 12 St. Louis archdiocommon witness to Christ which brated in 12 St. Louis archdiocommon witness to Christ which brated in 12 St. Louis archdiocommon witness to Christ which brated in 12 St. Louis archdiocommon witness to Christ which because the with who should and the common of all of us?

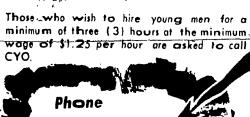
Must we not take seriously in the High School Religion to the High S Hence once our ecumenical itself become ecumenical, reach day is normally said.

that this is true? No field of theology is more alive and influential today than the field of Biblical studies; and Biblibrothers, we shall have to talk the march on Selma will symcal scholars of different confes-

cal scholars of different confesin all candor about the reality bolize the future direction of read the Epistle during a litlurgy in an all girls' high school.



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Call 9 and 5

New Tasks for Churchmen in Ecumenical Era

By MONSIGNOR WILLIAM SHANNON Nazareth College

"The world awoke one day found itself Arian." So wrote St. Jerome, in the fourth century, about the sudden emer-gence of Arianism as a popular and fashionable religion in his

In no less dramatic terms twentieth-century Roman Catholic might describe the sudden explosion of the ecumenical movement within his Church: "The Church awoke one day and found itself ecumenical." And that day was November 21, 1964. the date of the promulgation of the decree on Ecumenism of Vatican Council II.

Once drawn, however, the parallel between Jerome's words and the hypothetical statement of a contemporary Roman Catholic breaks down very quickly. For Jerome must have penned his words with bitterness and anxiety, seeing, as surely he must have, the widespread acceptance of Arianism as a repudiation of the Gospel. Today's Roman Catholic, on the contrary, if he is alive to the signs of the time, will see the involvement of his Church, in the ecumenical movement as powerful sign of a renewed commitment to the Gospel. about which he can only speak with joy and with hope for the

Vatican II and the Unity Movement

However the individual Roman Catholic views the entrance of his Church into the ecumenical picture - whether with joy or with apprehension he must face the fact that the decree on Ecumenism officially and irrevocably commits his Church and himself as one of its members to involvement in the ecumenical movement. And equally he must face the fact that this is an entirely

mos (1928) and the Instruction of the Holy Office (1949), the ment is but two years old.

Theology in Ecumenical

Perspective

Pope, Prelate, Meet in Rome

Vatican City — (RNS) — Archbishop Arthur Michael Ramsey of Canterbury gives Pope Paul a gold pectoral cross in an exchange of gifts following their first meeting a year ago in the Sistine Chapel. The British Anglican Primate also presented a collection of his writings to the pontiff. Pope Paul gave his guest a 12th Century fresco of Christ and a complete series of 25 volumes containing the acts of all the Councils of the Church through Vatican I

unique problems for us Roman afore-mentioned "adversaries" archy among the truths to which lights, to the will of Christ, need to discuss also whether of new position for the Roman catholics — problems we have (who were never given an op we are committed: some are True ecumenicity, therefore, de-not Eucharistic worship togeth Catholic Church — so new indeed that for some it may seem, initially at least an uncomfort. Catholic — problems we have (who were never given an op-we are committee: some are in the clark in the commitment to be might become under certain of us, in terms of our past trainfending their positions).

ing are inadequately prepared for the adjustments which Such an approach to the leach things that are necessary, It is true that in the past wholehearted ecumenicity will ing and learning of theology there have been official Church demand of us. Until very recent showed little inclination to seek there have been official Church demand of us. Until very recent. Showed little inclination to seek documents that spoke about the ly Catholic theology has been cumenical movement. Plus largely polemical and apologetic tact and agreement with other three or more prounds of contact and agreement with other three or more prounds of contact and agreement with other three or more prounds of contact and agreement with other three or more prounds of contact and agreement with other three or matters of the demand of us. Until very recent. Showed little inclination to seek in a spirit of honesty and good entered and other matters of faith and order we must face unite us as Christians must in a spirit of honesty and good three differences that divide us.

All sent three and other matters of faith and order we must face unite us as Christians must in a spirit of honesty and good three demands and apologetic tact and agreement with other three or matters of the unite us as Christians must in a spirit of honesty and good will, knowing that there are no three or matters of the comments of the unite us as Christians must in a spirit of honesty and good will, knowing that there are no three or matters of the unite us as Christians must in a spirit of honesty and good will, knowing that there are no three or matters of the unite us as Christians must in a spirit of honesty and good will, knowing that there are no three or matters of the unite us as Christians must in a spirit of honesty and good will, knowing that there are no three or matters of the unite us as Christians must in a spirit of honesty and good will, knowing that there are no three or matters of the unite us as Christians must in a spirit of honesty and good will be unite us as Christians must in a spirit of honesty and good will be unite us as Christians must in the unite us as Christians m In our relations with other tainty and insight into divine partner in dialogue, but deep tension was well stated by Dr. open ourselves to the Holy

second giving guarded approval to participation in it. But_still structure of our presentation of it must be said that the decree on Ecumenism of the Second on Ecumenism of the Second on Ecumenism of the Second o Vatican Council is the first a not very sympathetic present a not very sympathetic present is not only about the ecumenic attion of the errors of our "addition of the errors of our "addi

menical in spirit. And this doctimenical in spirit. And this doctiwhom now in the ecumenical
Conference Catholic the embrace we are referring to as ology must show a greater sent our "separated brethren.") Then sitivity to the thinking and feel must become, not simply a new there followed a presentation of ings of other Christians. It tactic in our theology, not mere-

Catholic belief, proved from must develop a sincere desire ly an emergency measure re-The very suddenness with Scripture, the Fathers and real to find common grounds of he grettably adopted under preswhich the ecumenical move son. Finally, we concluded with the mith them. In this search sure of the times, but an essential them. ment has come upon us poses a refutation of the errors of the for mutual understanding we trad dimension of that theology. must acknowledge, as the de More and more we must teach cree on Ecumenism encourages and learn theology in dialogue. us to do, that there is a hier- We must learn to combine Toy-

tians; at its deepest level it is can collaborate in non-Eucha unity is necessary only in the sincere respect for the Chris-sibility. tian traditions of other churches.

Emphasizing the things that often to overplay our own cer goal is not the conversion of the The reality of this ecumenical our differences, yet wanting to first repudiating the ecumenical movement as it then existed, the second giving guarded approval. The even the sincerity of their companies of the sincerity of their companies of the sincerity of their companies of the Holy Office (1949), the first repudiating the ecumenical Christians we were primarily revelation and to underplay the er understanding. One comes will be speaked to use the sincerity of their companies of the Holy Office (1949), the first repudiating the ecumenical Christians we were primarily revelation and to underplay the er understanding. One comes will be speaked to use the Holy Office (1949), the first repudiating the ecumenical Christians we were primarily revelation and to underplay the er understanding. One comes will be speaked to use the Holy Office (1949), the first repudiating the ecumenical Christians we were primarily revelation and to underplay the er understanding. One comes will be speaked to use the Holy Office (1949), the first repudiating the ecumenical Christians we were primarily revelation and to underplay the er understanding. One comes will be speaked to use the Holy Office (1949), the first repudiating the ecumenical Christians we were primarily revelation and to underplay the er understanding. One comes will be speaked to use the Holy Office (1949), the first repudiation was well stated by Dr. open ourselves to the Holy Office (1949), the first repudiation was well stated by Dr. open ourselves to the Holy Office (1949), the first repudiation was well stated by Dr. open ourselves to the Holy Office (1949), the first repudiation was well stated by Dr. open ourselves to the Holy Office (1949), the first repudiation was well stated by Dr. open ourselves to the Holy Office (1949), the first repudiation was well stated by Dr. open ourselves to the Holy Office (1949), the first repudiation was well stated by Dr. open ourselves to the Holy Office (1949), the first repudiation was well stated by Dr. open ourselves to the Holy Office (1949), the first repudiation was well stated

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Go Paddle		
Your	Canoe!	

Canterbury at Notre Dame Paris — (RNS) — In an historic milestone for the Christian unity movement, Anglican Archbishop Arthur Michael Ramsey of Canterbury (left) kneels in prayer in the famed Cathedral of Notre Dame

in Paris. Kneeling with him before the altar at a unity service is Roman Catholic Archbishop Pierre

Veuillot of Paris. Dr. Ramsey told the congregation of the "great danger we are in because of our unhappy divisions," and prayed that "we may hence

Statewide Pilgrimage Set

tyrs' Shrine at Auriesville on CSS.R. Spiritual Advisor of

Groups from all parts of the concelebrated Mass.

Rochester Branches, Catholic Central Union of America and National Catholic Women's Union, are participating in a statewide pilgrimage of more than a

forth be of one part and of one soul."

To Auriesville Shrine

thousand persons to the Mar-

state are to arrive at the Shrine

The program for the day

lists dinner in the Shrine dining hall, procession through the ra-

vine, Stations of the Cross, Benediction, confessions and at 4:15

p.m. concelebrated Mass in the

Roeger and Helen Kehrig, tele-

phones 544-9071 and 342-1715.

later than May 14.

Sunday, May 21.

Ottawa -- (NC) -- Twenty four young Jesuits, mostly semina-Buses from Rochester will rians, will paddle the route of leave at 8 a.m. and return at the Canadian Martyrs from Mid-10 p.m. Cochairmen, William land, Ont., to Montreal as their part in Camada's centen mial voyageur cance pageant.

both organ izations, will lead the

local pilgrams and assist in the

Reservations must be made no The verat will start Aug. 13 from Midland, site of the Cana-Roeger is president of the dian Mart rys shrine, dedicated local branch of the Catholic Central Union and Mrs. Loretta Central Union and Mrs. Loretta parions. They gave their lives Schaefer is president of the National Catholic Women's the Iroquois in the 1640s and Union the Iroquois in the 1640s and today are the patron sairits of

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alty and love for our own tradi-

ing of theology.

Areas of Disagreement

mentality that it expresses

be more faithful to the Gospel

and to Jesus Christ.

course is facetious; but the faithful one.

other's beliefs, but in order to of other Christians.

Ecumenicity means more than arize ourselves with one anoth

good will toward other Chriser's forms of worship, how w

to the traditions of others — conviction that, in spite of the peace, of poverty, of racism? and this not only for the sake differences, we must talk to Must we not more and more see

authority in the Church - both

We shall have to discuss wor

ship: how we can better famili

These and other matters o

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