

# Pacem II, a Dwindling Consensus on Peace Work

By JOHN McLAUGHLIN, S.J.  
Special Correspondent

Geneva—(RNS)—The second Pacem in Terris (Peace on Earth) convocation had the elements of a New England town meeting and "The Spy Who Came in From the Cold."

The international intrigue began with Harry Ashmore, executive vice-president of the Center for the Study of Democratic Institutions, sponsor of the convocation, who last January visited with Ho Chi Minh in Hanoi in an unsuccessful attempt to gain the presence of the North Vietnamese.

Luis Quintanilla of Mexico, as a special emissary of the Center, traveled to Peking on the same errand—and with the same result.

The Russians did arrive at Geneva, but beat a hasty retreat when Moscow unexpectedly cancelled the participation of all Russian nationals.

When the Russians withdrew, the East Germans promptly checked out of their hotels, but secretly registered in another. At this point Polish delegates apparently made contact with the East Germans and successfully prevailed upon one of them to return to the convocation.

Mr. Ashmore said that to his knowledge this was the first time that representatives of West and East Germany had sat down together.

The representative of the Saigon government, Tran Van Do, appeared, but was denied participation by the Center because neither Hanoi nor the National Liberation Front had sent representatives. Tran Van Do apparently had misread the Center's invitation, which said that if all three did not appear, none would be seated.

My own feeling is that Tran Van Do ought to have been admitted in an open forum, any representative ought to be given a voice. Analogously, the Russians withdrew, but the U.S. was not denied its seat.

Also, the impression was created that the Center feared seating Tran Van Do who, as a literate and highly civilized person, might create a too strongly favorable impression for the Ky government.

The groups dynamics at the convocation's panels were premised on the belief that if disparate traditions and varying approaches are brought together into a public forum with a minimum of structure (like the old New England town meeting) the truth will emerge.

The lack of structure was painfully evident. Speeches were frequently disorganized in themselves and invariably the panelists did not address themselves to points raised by other participants. The discussions were mostly a succession of running monologues, without order, relation, or progression, with the exception of those of John Kenneth Galbraith of the United States and Olaf Pa-m, minister of communications for Sweden.

The chairmen were overly permissive, even with Mr. Galbraith. The panel on interdependence didn't move together; the panel on international law satisfied itself with vague generalities.

This is not to say, however, that the delegates were not moved to constructive thoughts and valuable insights and new approaches. But, with a little more preliminary legwork and advance meetings the "civilized dialogue" that Dr. Robert M. Hutchins, president of the Center, had hoped for would have been more fully realized.

The first panel discussed the threats of co-existence, James Roosevelt, former ambassador to the United Nations, presided. Sen. Edward W. Brooke (R-Massachusetts) gave a relatively

Father McLaughlin is communications director for America magazine. He delivered a paper on Peace and Individual Responsibility at the second Pacem in Terris Convocation in Geneva. He has lectured widely in the United States on moral and social issues.

firm defense of the U.S. action in Vietnam. He deplored the absence of the Soviet Union from the convocation.

Galo Plaza Lasso of Ecuador, former president of that republic, took a relatively hard line against communism, but was countered by Roger Garaudy of the Paris Center for Marxist Studies, who made his usual appeal for co-existence, but pointed out that this can hardly exist in the middle of an armed conflict inspired by "U.S. aggression."

The second panel dealt with intervention in the case of Vietnam and was chaired by Dr. Hutchins. This was a large panel and became quite rambling.

Jean Chauvel, French roving ambassador and diplomatic counselor, left me with the impression that he thinks China is calling the shots in Hanoi's conduct of the Vietnamese war. M. F. Desai of India, former secretary general of the Ministry of Foreign Affairs, rambled on and said little. Marian Dobrosielski, dean of the faculty of philosophy at Warsaw University, said that today guerrilla wars are being launched in Thailand by the same forces that are active in Laos and Vietnam.

There was much talk at this convocation about the mythology of the view that communism is monolithic. Thanat Khoman, Thailand's foreign minister, exposed the other side of the coin, however, namely that each Communist group is independent from the other. Although Communist groups in Hanoi, they support each other morally and materially and their policies and operations are coordinated.

Gerland Gotting, president of the State Council, represented East Germany at the panel on German unification. He was inflexible in asserting that there are two states in Germany: "Two Germanies — this is the status quo and anyone who tries to change it is a warmonger."

Philip C. Jessup of the U.S. and Manfred Lachs of Poland, both judges of the international law, lamented the fact that so few nations bring their cases to the International Court.

They suggested that some mechanism be devised to induce nations to submit their cases to the world court. They cited the Gulf of Aqaba dispute and the precise interpretation of the Geneva Accords of 1954 as instances of legal questions to which the World Court could usefully address itself.

The Connally Amendment was roundly castigated by panelists. This is a kind of reservation on the part of the U.S., whereby it is practically impossible for any other state to bring the U.S. before the World Court without its consent.

Prince Jean de Broglie of France, member of the National Assembly and former secretary of state for foreign affairs, gave a masterful presentation of the problem of development and the world economic situation in the panel labeled "Beyond Co-Existence" and chaired by Vladimir Bakarie of Yugoslavia.

Another panelist, Paul Lin of Canada, professor of history at McGill University, launched into a diatribe against the U.S. from the point of view of the Chinese Communists. He noted how much China has suffered at the hands of the West, that is, through exploitation, indignities, ostracization, the presence

of the 77th Fleet, etc. Dr. Lin gave the impression of a well-educated professor of history speaking under instruction like a rabble-rouser.

Sen. William J. Fulbright, chairman of the Senate Foreign Relations Committee, gave his long-awaited and loudly heralded statement. It turned out to be a disquisition on the animal-origins of man's hostility drives, culled from Lorenz's studies on aggression. Its Sunday supplement character caused general amusement among the Europeans and embarrassed among the Americans.

In a press conference, he deemed himself by urging the Soviet Union to bring the question of Vietnam before the U.N. Security Council because Russia holds the chairmanship with Britain of the still extant Geneva Conference on Indo-China.

Silvia Brucau, Romania's former ambassador to the United Nations, delivered one of the finest papers of the whole convocation. Although his remarks dealt more with co-existence than interdependence, the conclusion he drew was that in the final analysis it is military strategy that is the key to present-day peace.

This is reminiscent of Paul Tillich's point at Pacem in Terris Convocation I, which emphasized that whatever peace we have we owe to the balance of terror engineered by military strategists. Nuclear forces have generated their own precarious equilibrium which may not be true peace but it will have to do until the real thing comes along. Mr. Brucau also pointed out quite unforgettably that if a conventional war gets started and the nuclear powers become involved, nuclear weapons will unquestionably be called into play.

The use of nuclear power is inevitable, he said; he also predicted quite unforgettably that if things continue politically as they are now, we are heading ineluctably towards nuclear war. The question, he said, is not whether but when. The Brucau address was all the more disturbing by reason of its juxtaposition with the report of Linus Pauling, Nobel laureate for chemistry and for peace, who was spokesman for scientists at the convocation.

The standard nuclear weapon today, said Dr. Pauling, the 20 megaton superbomb, has one thousand times the explosive energy of the Hiroshima bomb. One such bomb has three times the explosive energy of all the bombs used during the whole six years of the Second World War.

Archbishop Helder Camara of Olinda and Recife made a passionate and dramatic appeal for more development and better organization of the U.N. aid

program. He called upon the rich nations to help the poor nations by more generous economic aid and technological information.

The prelate is a man of great personal charm, with his eyes and gestures alive with movement and communication. He has a charismatic appeal. Addressing the television lens, he showed great dramatic poise and persuasion.

Episcopal Bishop James A. Pike delivered a corporate report of the religious figures assembled at the convocation. The report included statements on the pluralistic world community, racism, political myths, individual responsibility, national honesty, and pastoral enlightenment. It was the common feeling of all the churchmen that Bishop Pike had accomplished a piece of ecumenical and organizational wizardry in assembling a report from a group of churchmen representing such widely variegated religious and cultural backgrounds.

The general effectiveness of Bishop Pike's report appeared to be significantly impressive, comparing Pacem in Terris II with its predecessor conference, Pacem in Terris I. Certain differences emerge which flavor the earlier undertaking.

The first convocation (in New York) had more notable present and probably more important statements. It was better attended (2,300 vs. 320), he press facilities were superior, and the program was paced better.

After attending Pacem II one is left with a collection of impressions. The papal encyclicals, Populorum Progressio (On the Development of Peoples) and Pacem in Terris were widely cited at the convocation.

The convocation emphasized throughout the absolute necessity of strengthening the U.N. The fact that the Russians with the Soviet attitude. The finest papers and superior chairing of meetings were done by Europeans. The convocation had too many speeches.

Lastly, there is precious little sympathy outside the U.S. for the Johnson administration's handling of the Vietnam situation.

In his closing comment, Dr. Hutchins, in an emotionally charged voice, said to the delegates: "Thank you for the contribution you have made to the common cause of all mankind."

Despite any foregoing reservations about Pacem in Terris II these sentiments could be deservedly addressed to Dr. Hutchins and his staff for an extremely difficult, audacious, eminently important experiment in intercultural communication.

## English Laity Sluggish

London — (NC) — Only one Catholic in 10 in England and Wales takes an active part in the lay apostolate. Catholics generally show a good deal of apathy if not hostility toward the lay organizations.

These are two of the findings of a report issued here by the National Council of the Lay Apostolate. The report makes several other criticisms. Only a minority of parishes have made any extensive attempt to publicize the Second Vatican Council and to study its findings, it says. Few Catholics feel that the reasons for the changes in the Mass are well understood. Many say the clergy have failed to give a lead in this.

The report adds that approaches toward Christian unity are hampered by confusion over interpretation of the regulations in neighboring dioceses and even neighboring parishes. There are few indications that the Vatican Council has resulted in many changes in parochial life.

But the council's report is not all negative. It finds that the laity is anxious to study the teachings of the Vatican Council.

Changes in the Mass have been well received by all but a small minority and most people would like to see the whole Mass in English.

It suggests that more opportunity should be given to the laity to become involved in the decision-making of the Church. The whole structure of the parish should be overhauled, relieving the priest of non-pastoral duties and handing these over to the laity.

The report's findings are based on a nation wide questionnaire published early this year in the Catholic press here. The replies came mainly from individual Catholics but a large number came from local units of the lay apostolate and others from parishes and from schools.

Generally the report's findings suggest the need for a wide-ranging program of education of all members of the Church — clergy and laity — in the implications of the Vatican Council.

There was a general call for more openness about the affairs of the Church, its economics and the various sociological surveys which it has made.



The priest at Mass begins the consecration of the sacred rite with prayers for the Pope, the Bishop, all the holy People of God. The Vatican Council taught us emphatically that all who are baptized are members of our Lord's Church, even if there remain divisions of belief or practice still waiting to be healed. The drawing above symbolizes our Lord's continuing action of drawing all churches closer to Himself, closer to one another.

## Like A Rabbi In The Piazza

To be a Catholic priest in Israel is perhaps something like being a Jewish rabbi in St. Peter's piazza — one has the distinct awareness of being a minority.

The late Father Edward Byrne of St. Bernard's Seminary used to prod us to study our Hebrew by telling us he knew "little children who speak it fluently."

In Jerusalem, I saw such children in hundreds — and wished I had studied my Hebrew better back in my seminary days.

And I came back home realizing how right the American bishops are in their recent statement summing "all Catholics to reappraise their attitude toward and relationship with the Jewish people."

The bishops' statement is an attempt to translate a Vatican Council decree into practice here in the United States.

"The message of the Council's statement is clear," the bishops state. "Recalling in moving terms the spiritual bond that ties the people of the New Covenant to Abraham's stock, the Fathers of the Council remind us of the special place Jews hold in the Christian outlook, for 'now as before God holds them as most dear for the sake of the patriarchs. He has not withdrawn His gifts or calling.'" The U.S. bishops then state that "the Church in America is faced with a historic opportunity" for a new "fraternal encounter with Jews."

The bishops then outline several practical steps in this direction and they make it clear that the advance should be made "on all levels: clerical and lay, academic and popular, religious and social."

The same Vatican Council decree which encourages Catholics to get to know Jewish people and their beliefs better similarly calls for contact and understanding of people of other non-Christian faiths too — Moslems, Buddhists, even a theists.

When one sees first hand the alternative to "fraternal encounter," the alternative to mutual respect and understanding — the remnants of once beautiful buildings, lines of sad faced refugees, wrecked homes, orphaned children — then one realizes how imperative is our duty as stated by our bishops and how tardy has been our response.

—Father Henry A. Atwell

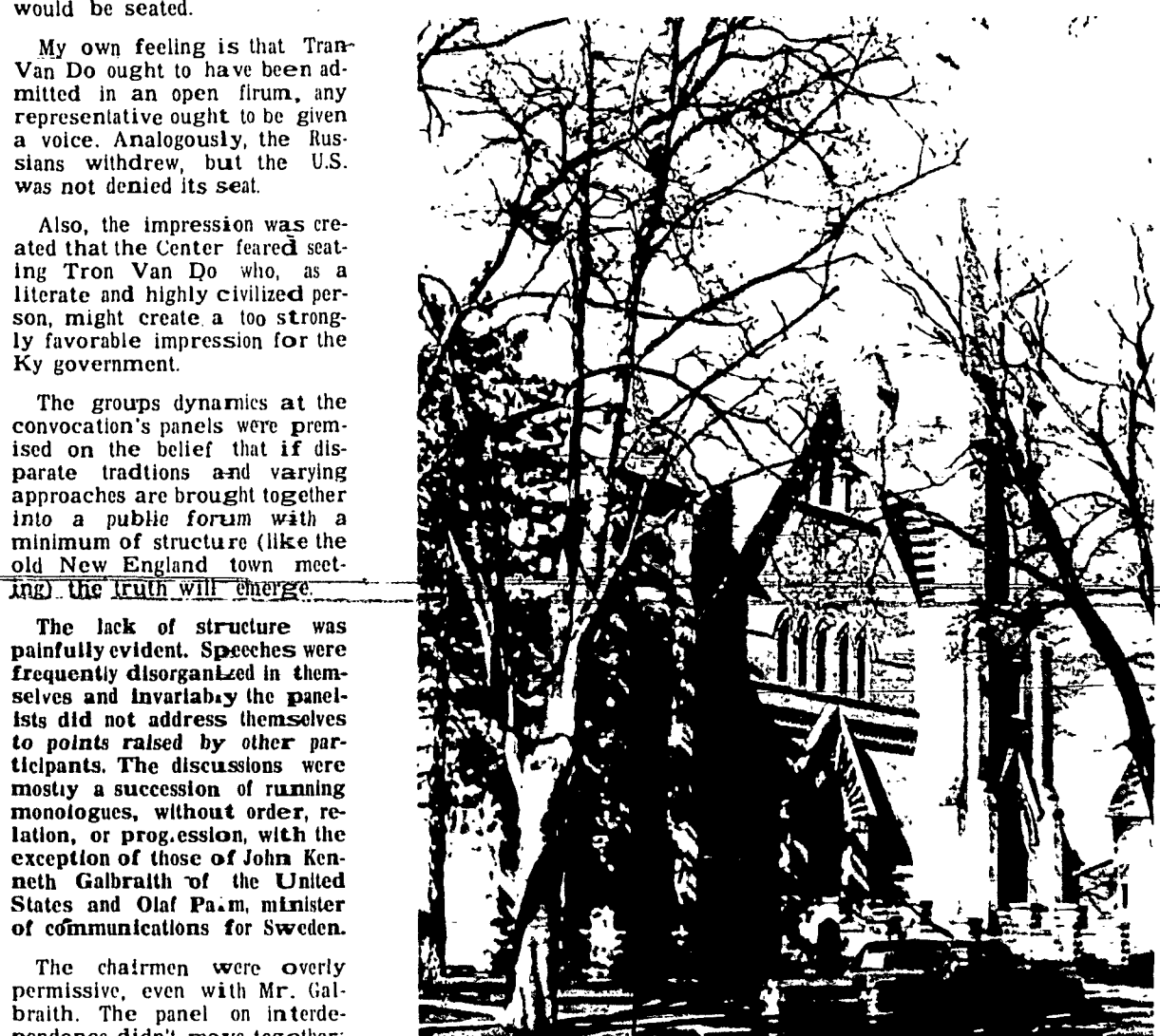
## Catholics, Once Poor, Now Mostly Affluent

Washington — (RNS) — Supercian Father John F. Cronin, a pioneer in social action, has urged the Catholic bishops of the United States to institute a nationwide study of the implications of the "decided shift of Catholics into the middle class" and out to the suburbs.

In addition, he also asked the hierarchy to "professionalize" the Church's social action efforts as it has its activities in the fields of education and social work.

Father Cronin made his remarks at a testimonial dinner in his honor here. Assistant director for the past 21 years of the Department of Social Action of the United States Catholic Conference, he will resign that post this summer and return to teaching Social Ethics and Pastoral Programs at St. Mary's Seminary in Baltimore.

"Catholics are moving to the suburbs and building new churches and schools. They leave behind them inner-city churches and schools largely unattended by those who move in," Father Cronin said. "This creates serious financial and personnel problems for the dioceses concerned. Yet, in most cases, the Church is the only powerful agency that can cross political boundaries and unite the city and suburbs in a community of service and concern."



### A Village Church

Have you ever been to this little church on a quiet village street a few blocks from the heart of town? This is St. Felix Church, Clifton Springs. Father John Roach is pastor.

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## Celibacy Ruling Rooted in Clergy Decline

By GARY MacEON

Rome — Among first reactions among theologians here to the papal encyclical on celibacy, I found a repeated insistence on the direct relationship of the form and content to the Italian situation. The content of the Congregation for the Doctrine of the Faith (ex-Holy Office) who presented the text to the press spoke of the international composition of the three commissions which had worked on it. What emerged, however, was the traditional Italian theology couched in the traditional Italian forms.

The Pope's concern with the situation of the Italian clergy is highly understandable. While the population of Italy has more than doubled in 85 years, the number of diocesan priests has fallen from 84,000 in 1881 to 42,000 in 1966. The net result is that statistically there is now one diocesan priest for over 1,200 inhabitants as compared with one for 270 in 1881. Even adding the 18,000 religious priests the proportion only reaches one priest per thousand inhabitants.

Many priests are involved in marginal works or are pastors of dead parishes (one parish in ten has fewer than 250 people), so that the situation is much worse than the statistical one.

The projection is still more pessimistic, because the rate of decline is accelerating for both diocesan and religious priests. Jesuit scholastics, for example, fell from 697 in 1935 to 272 in 1966. Meanwhile, the number of defections from the priesthood is growing. Authoritative estimates range above 7,000, about eleven per cent of the number exercising the ministry.

It is important to understand that the crisis of the priesthood in Italy is something quite different from the crisis of the ministry as it currently affects Catholic and Protestant clergy alike in the United States and other technologically advanced countries of Western culture. The distinction is important for an understanding of the new encyclical.

The crisis of the ministry is primarily a theological effort to define the specific function of the priest in a culture in which he is one professional among many. The socio-political role he formerly played has been atrophied. He is no longer the doctor, the psychiatrist, the marriage counselor, the village judge. He must for his own survival as a person find out what precisely is the difference between the general priesthood of the people of God and the particular priesthood of the ordained minister.

The crisis of the priesthood in Italy, on the contrary, is a belated expression of a phase which the countries of Northern Europe and North America experienced several generations ago. It results from the evolution from a largely illiterate, geographically and socially stable, primarily rural way of life, to the literacy, social mobility and economic independence of urban living.

At this stage, the relevancy of the priest as such is not in issue, but he is called upon to adjust rapidly to the new needs of his people, and to learn to live without the protection previously provided by the conventions of self-contained traditional communities. Neither is celibacy presented in terms of personal maturity and mutual perfecting of the partners as both this and the birth control issue are increasingly formulated in those other more evolved countries because the Italian culture still regards relations between the sexes as mechicoanimal rather than human.

In this context, one can see the point of the Pope's allocation of blame to the seminary authorities for their failure to judge better the ability of candidates to

live up to the existing obligation of priestly celibacy. It also throws light on his insistence that seminarians no longer be isolated during their training but be tested to establish their ability to live celibate lives.

Probably no aspect of Catholic life in Italy is in more urgent need of reform than the seminaries. In addition to innumerable houses of studies of religious orders and congregations, Italy had 63 major seminaries last year with a total of 1953 theology students and 684 philosophy students, an average of 31 and 11 respectively per seminary. There was an average of one professor of theology for every four students and one professor of philosophy for every two. For many professors teaching is a sideline, a fact reflected in the quality of their teaching.

Recruitment of candidates follows even less suitable patterns. As the number shrinks, the pressure techniques to get and hold onto them become more intense. More priests are engaged in "vacation hunting" than in the pedagogical and psychological specialties which the priest today needs to make his work fruitful. This, the encyclical insists, has got to change.

## Newsmen Given

Sister Mary Jonatha Sisters of Mercy has been named to the Newman office of Cornell University will assist Father J. Torney and Father Davnor, in the guidance of Catholic community on the campus. At present a Catherine McAuley (Sister Jonatha has taught at Notre Dame High School in Elmira and Our Lady of the High School in Rochester has also served as principal superior at Our Lady of the in Elmira.

Sister Mary Elizabeth will begin her career in Health Nursing, the first to be employed in this capacity by the Monroe County Board of Health.

Sister Mary Bonaventura named dean of Catherin Auley College and chair of the newly appointed committee. Sister Mary Petrus will teach English department of Mount College for the 1967-68.

Sister Mary Peter has named Director of Vocational and community psychology. Sister Mary Esther will be community's Public Relations Coordinator.

Eight Sisters will be in time social service work. Mary Joanne will continue her role of Co-Director of the Headstart Program for a Better Community. Mary Joseph will assist David Fink, Diocesan Director.

## After 55 Years

### Girls

Three women who had girlhood friends in the Sicilian village of Aidone a joyful reunion in Rochester last week.

For two of them, it was first meeting in 55 years. Back in 1912, Grace Cal who was off to America to her fortune, bade farewell her sister, Lorenzina and Costanza. The latter two planning to enter the religious life.

Grace married Samuel mano two years later in United States, and now at 385 North Park St. in Rochester, she has a husband died in 1942.

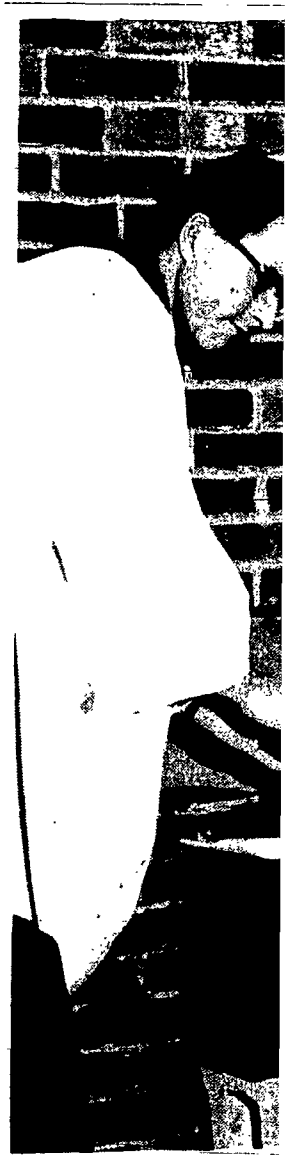
Lorenzina entered the convent, but had to leave after months due to poor health. They thought they were going home to die, she missed last week, "but health improved and I'm going strong."

Paula Costanza entered religion, but only after emigrating to the United States. Now Sister Maria Baptist has been a nun for 38 years presently training catechists at Marydale Convent in St. N.Y.

The reunion of the three came possible when Lorenzina Calogano made her trip to the States last week. One of the first things after reaching her sister's estate home, was to phone Maria Baptist at Suifer.

An understanding superintendent's convent gave her mission to take her vacation in Rochester, and the three friends have been reacquainted for a few days. Sister Maria B stays at the convent. Mercy sisters at Annun parish nights, but spend days at the Romano home.

While Lorenzina was in



### Corner

Documents and n Jesus Church in Lawrence Gross, Father Joseph Da Father Reddinge by Carl Frederic