

Fr. Manton:

Preserve Marian Devotion

Dayton, Ohio — (RNS) — Devotion to Mary and her place in the Redemption should not be minimized for the sake of ecumenical understanding, Father Joseph Manton, C.S.S.R., told the annual convention of the Mariological Society of America.

Speaking at the John XXIII Center for Christian Renewal at the University of Dayton here, the Boston priest told the Marian scholars:

"You don't horse trade in a realm as sacred as religion."

Urging that Marian dogma be patiently explained, not denied or changed, the prominent Redemptorist orator advised:

"A convinced Catholic can say, 'Love me love my dogma.'"

Father Manton insisted that there was no "downgrading of Mary" at the Second Vatican Council. In his view, the downgrading comes from those yearning more (for) publicity than for paradise.

Even so, he said, "if you have any stock in rosary beads, you ought to sell." The rosary is finding its level as a private devotion, Father Manton said, admittedly far below the Mass.

The Redemptorist priest contended that the average Catholic is confused in the question of Marian devotion despite clear statements by the Vatican Council. He gave two possible reasons for this situation:

—The Council documents have not been widely read.

—Ideas in Marian devotion have been taken "from random religious pieces" in the press, such as viewpoints "appearing in time, that are precisely the opposite of eternity."

At another convention session, the Very Rev. Alexander Schmemmann, dean of St. Vladimir's Orthodox Theological Seminary in Tuckahoe, N.Y., stressed the importance of Mary in the Eastern liturgy.

The "cult" of Mary, he said, is "not a separate element in the rich tradition of the Church." He called it instead an "essential dimension of Christian cosmology, anthropology, ecclesiology and eschatology."



Vignette in Vietnam

Saigon — (RNS) — Under a billboard of fantasy (the film world), this homeless Vietnamese boy sleeps on the sidewalk in a real, war-torn world. He survives in Saigon by shining shoes, washing cars and sometimes begging.

US Catholics 46.8 Million

New York — (NC) — Catholics in the United States now number 46,842,910, including all families of the armed forces, both at home and abroad, the diplomatic and other services overseas, according to the 1968 Yearbook of American Churches, published by the National Council of Churches here.

The council's Yearbook quoted the 1967 edition of the Official Catholic Directory, and stated that the new total reflects an increase over 1965 of 618,735 or 1.3 per cent and just 0.2 per cent more than the general population increase.

The latest information compiled by the National Council of Churches reveals that church membership in the U.S. is up just under one per cent over figures reported a year ago. The total given is 125,778,856 compared to 124,582,422 recorded last year.

Church Depends on Laity For Renewal, Pope States

Vatican City — (NC) — Pope Paul VI has asserted that the Church is depending upon the laity to bring about the renewal of her mission in our time.

Speaking at a general audience the Pope recalled the attention the Second Vatican Council paid to "the definition and the function of the laity in the midst of the people of God."

This, he said, "is a sign that we are all obliged to pay particular attention to this subject."

He continued: "The Church of the council, in its teaching on the laity, did not merely expound a teaching that merited being put in a better light. She did not merely make a synthesis of ideas and of facts which for more than a century have interested Catholic life in the lay order and has reached rather authoritative and positive conclusions."

"She has demonstrated that she puts her confidence precisely in the apostolate of the lay faithful for the renewal of the awareness and of the efficiency of her mission in our time, declaring openly that 'modern conditions demand that their apostolate be thoroughly broadened and intensified.'"

From Rome to Vietnam

Church Leaders Press For Peace Negotiations

Courier News Summary

Vatican City — Pope Paul VI has called again for negotiations to end the "frightful war" in Vietnam.

Following up his New Year's plea for peace, the pontiff addressed himself to the diplomatic corps accredited to the Holy See.

"It is necessary," he said, "to take advantage of chances for negotiations just as soon as they present themselves."

Meanwhile, Pope Paul's Jan. 1 message elicited a warning to the United States, published here in the unofficial Catholic weekly, L'Osservatore della Domenica.

Friendly in tone, the editorial pointed out that the U.S. bombing of North Vietnam was causing "embarrassment" to other nations and disturbing Americans themselves "in an ever deeper fashion."

"Peace perhaps needs more courage than war," L'Osservatore commented. "This is the lesson of the painful facts which we witness and the admonition which came from the words of the Holy Father in St. Peter's on Jan. 1."

He linked negotiations with ecumenism and socio-economic development as "works of peace."

The Pope's more recent plea came in his answer to the Vatican diplomats' address of homage.

The bishops of South Vietnam, responding to the Pope's peace message, have also urged that negotiations begin at once.

They declared that "we must work to restore society in all its elements, we must sow confidence in our country's future, we must be builders of union among all, and then live as true Christians."

Their statement was issued in

tians an intense life of truth, justice and charity."

Quoting the Pope's Peace Day message, the bishops declared that the solid foundations of peace are sincerity, justice and love in relations between states and individuals, and freedom of individuals and peoples. They insisted that Catholics must respect truth and justice and the freedom of others, including freedom of conscience.

In the two concluding paragraphs the bishops first appeal "to the good will of the two governments of South and North Vietnam, that together they may build peace." The bishops then make their own the words of Pope Paul in his encyclical, Christi Matri Rosarii of September, 1966:

"We cry to them in God's name to stop. Men must come together and work out concrete plans and terms in all sincerity. A settlement should be reached now even at the expense of some inconvenience or loss; for it may have to be made later in the train of bitter slaughter and involve great loss."

Their statement was issued in

Saigon, during their semi-annual meeting.

Their plea was echoed in Latin America.

Four Bolivian bishops asked that the war effort be turned into a global war on poverty, and Bishop Sergio Mandez Arceco of Cochabamba, Mexico called for a Church stand "on the incompatibility of modern warfare with Christian morals."

The president and vice-president of the Bolivian Bishops' Conference, Jose Cardinal Maurer of Sucre, and Bishop Jose Granier of Cochabamba, and two other members issued a statement on war and social justice.

"Is it not a paradox," they asked, "that the war in Vietnam is using up enough money to free the peoples of the Third World, including Bolivia, from the misery that oppresses us?"

"Would it not be better if these fabulous sums were invested in trying to improve the inhuman conditions in which two-thirds of the world's population is living, but which it can hardly endure any longer?"

The Church In Our Day

(The Courier-Journal continues its installment coverage of the American Bishop's new collective pastoral on "The Church in Our Day." Today's section continues Chapter I: the Mystery of the Church.)

(Last week's installment ended with the Bishops recalling that Pope Paul VI had called the Church "the principal question" studied by Vatican II Council, had stressed that a full realization of what the Church is must be appreciated since this touches on so many current areas of action. To continue now:)

Ecumenism, Humanism Education are All Related to the Church

Although we know the Church, unique among institutions, to be a mystery, still we must know, to some extent, what the Church is before we can say what she must do. The social or cultural, the educational, religious and ecumenical tasks we undertake depend upon our awareness of the nature and purpose of the Church as well as of our places in her life and action.

"We have inalienable duties toward the Church and in her we seek to find truth and salvation without pluralisms which are contrary to the unifying and constitutive principle of the Church and without elastic uncertainties and equivocations..." (address of April 27, 1966).

Thus, our mission to the present moment of history is too complex for simplifications. We must serve our fellow-men with all our heart and energy but we must serve them in a manner befitting disciples of Jesus Christ and as members of His Church. We act under a mandate from the Lord requiring that in all we are and all we do for and among men we become the light of the world, the lamp illumined to show where Christ is to be found.

When Did the Church Begin?

The Church has her beginning even before time, "before the world was made, the Father chose us in Christ" (Eph. 1:4), in that mysterious community of persons who constitute the Trinity. Under another aspect, however, the Church begins with the human phenomenon. In the creation of man, Christ and His Holy Church are already there. The first events of human history are the first acts of a drama dominated by the mystery of the Incarnation and the power of Pentecost. Man is made, from his first breath, in the image of God. He awaits from the beginning that further expression of the divine image in the Word that would be made flesh.

What is the Church's Relation to Humanism?

The Church is solicitous for the dignity of man since in man the image of God and the humanity of Christ are at issue. The Church seeks the progress of man; she does so because God made man worthy of such solicitude but also because God so made her that she cannot do other than love and serve man. The Church is diminished not only when her children, in despair, forget God but also when, in presumption, they dare to neglect man. The Church is that assembly which looks heavenward to pray "Abba, Father" and then earthward to greet all men as brothers. Thus, the Church is the keeper of each man as a brother because she is God's family. Hence the Church cries out: "Who is scandalized and I am not on fire?" (2 Cor. 11:29). The Church makes her own "the joy and the hope, the grief and the anxiety" (Gaudium et Spes, 1) of all the human family.

The Church emerges not only from the grace of God but from mankind and its history. Her vision for man includes his boldest dreams but soars beyond them and lifts to levels

(Continued on Page 4)

A Good Start

Bishops' Pastoral: Four Reactions

New York — (RNS) — Early reaction to the first collective pastoral of the American Roman Catholic bishops has been favorable with a general indication that it is a good beginning.

The lengthy document is entitled "The Church in Our Day," and is the U.S. Catholic bishops' interpretation of the Second Vatican Council's Dogmatic Constitution on the Church.

America

America, the national Catholic weekly edited by the Jesuit Fathers, is typical of the reaction in the Catholic press when it calls the document "an open, fair, courageous, intelligent and warm communication. It is not intended as a last word, but as a first. We wanted our bishops to say something. They did."

Hailing the pastoral as an "eloquent, eminently quotable document," America said:

"The pastoral is fully comprehensible; it is candid and pertinent. No one can say that

the document is hesitant or timid or equivocal. The Church has problems, but is not panicked; the Church's structure may be in process of re-examination, but it is not in collapse.

"Nevertheless, one knows straightaway the question that will be asked about this pastoral. Are the bishops opening doors or are they slamming them shut?"

The America editorial notes that the pastoral respects "the voice of the responsible layman," calls on priests to "grow up," defends "with vigor, the teaching authority that resides in Pope and Bishops," and declares "the assumption that freedom is a discovery of this century."

National Catholic Reporter

The lay-edited National Catholic Reporter of Kansas City, Mo., in an editorial entitled "Not Reactionary, But Bland; Calm, Clear, But Defensive," says of the pastoral's section on authority:

"Its discussion of infallibil-

ity is relatively rigid and defensive, reflecting small awareness of events and theological reflections of the recent past which have created a need for

new nuances in formulations of the doctrine.

"Where it touches on ecumenical matters, the pastoral (Continued on Page 2)



Pope Receives Yugoslav Premier

Vatican City — Pope Paul VI greets Prime Minister Mika Spiljak of Yugoslavia for a 45-minute private audience at the Vatican library. During the audience, described as cordial, the two men discussed world peace, with particular reference to Vietnam, and Church-state relations in the Communist country. Mr. Spiljak was the highest Yugoslav official to visit the Vatican since World War II.

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