

Ecumenism Criticized By Baptists

Joint efforts of separate churches to spread the Christian message and fuse "many of God's people" and bring them into contact with heretics, the General Association of Regular Baptist Churches has declared.

Meeting this week in Rochester, a city long noted for inter-faith cooperation, 2,000 delegates to the association's 37th annual conference unanimously rejected on Biblical grounds "both the philosophy and practice of ecumenical evangelism."

The GARBC was organized by churches that succeeded in 1932 from the Northern Baptist Convention, now known as the American Baptist Convention.

The "inclusivism" of the latter led to the break, and a "philosophy of broad cooperation for the sake of winning souls" is essentially the same as this "inclusivism," the association's resolution stated.

It was introduced by the Rev. John Pickering of Kokomo, Ind.

Ecumenical evangelism "is contrary to the scriptural teaching of complete separation from heresy and those who hold it," the resolution declared.

It has "confused many of God's people, created difficulties for godly pastors, caused disruption in local churches and engendered strife on mission fields."

Community efforts, the statement continued, "often feature in places of leadership religious liberals who deny the Christian faith."

State Okays Bishop Sheen Housing Plan

State approval for a non-profit housing corporation spearheaded by Bishop Fulton J. Sheen has been obtained, the Pastoral Office announced this week.

The Bishop Sheen Housing Foundation, as it will be called, was established to carry out the Bishop's plan to help meet the housing needs of the inner-city poor. The corporation is an outgrowth of a proposal made by Bishop Sheen a year ago in an Intractable Sunday sermon at Immaculate Conception Church.

At that time, he said he hoped he could encourage 70 persons to donate \$10 weekly for 24 months, toward a total goal of \$72,800. His initial request brought in 15 sponsors who pledged some \$5,000.

No effort was made to find more backers at the time, since the incorporation process turned out to be a complicated one with many delays in Albany.

Now that the incorporation approval has come, additional sponsors will be welcomed, according to Father James Moynihan, Chancellor of the Diocese. Founding directors of the non-profit group will meet in July to complete details of the organization.

The Bishop Sheen Housing Foundation will be able to use its funds either for new housing or to improve existing structures. The funds can be used as a credit base for construction or as "seed money" for housing programs already in existence.

Fearing Diocesan Shortage

Bishop to Seek Irish Priests

BY ALEX MACDONALD

Ireland has often been called the "cradle of the American priesthood" because so many U.S. priests were born there or were only a generation or two removed. Southern and western dioceses in this country still annually "import" newly-ordained Irish priests.

This summer, for the first time, the Rochester Diocese will look to the Emerald Isle for priests to alleviate its present shortage of parish priests and to offset the projected shortages of future years.

Bishop Fulton J. Sheen will fly to Ireland in July to visit the Bishops of the 27 Irish dioceses and archdioceses for the precise purpose of engaging priests for work in the 150 parishes of this diocese, he announced at the Pastoral Office this week.

Early English-speaking priests in this area, beginning to offer Mass here and forming small parishes in the 1820s and '30s were all from Ireland,

bearing names like O'Gorman, Farnan, O'Kelly, Foley and O'Donoghue.

An Irish-born priest, Father Bernard O'Reilly (1803-1856) was the pastor of St. Patrick's in Rochester from 1832 to 1847 and then became the second Bishop of Hartford, Conn.

Following is the list of Irish archdioceses and dioceses Bishop Sheen intends to visit seeking priests for parochial work here:

The Archdioceses of Armagh, Cashel, Tuam and Dublin.

The Dioceses of Emly, Achonry, Ardagh and Clonmacnois; of Clogher, Clonfert, Cloyne, Cork, Ross and Derry.

Also Diocese of Down and Connor; Downpatrick, Fermoy, the united diocese of Galway and Kilmacduagh; Kildare, Kerry, Kildare and Leighlin; Killaloe, Kilmore, Limerick, Meath, Ossory, Raphoe and Waterford, and Lismore.

The fact that next June only 7 young priests will be ordained for diocesan duty and that only 3 men will receive Holy Orders from St. Bernard's Seminary in 1970, are serious personnel worries of the Bishop. (This June 1 he ordained 10 men but eight pastors retired within the same month.)

While replacement of the retiring and deceased diocesan priests is an annual responsibility, the "expanded apostolate of our clergy" and the "growth of suburbia" were cited in the Bishop's announcement of his trip as major reasons for immediately increasing the clergy pool of the diocese.

The Bishop expects to depart around July 15. He is planning an "extensive stay in Ireland to visit each diocese and interview Bishops and seminary rectors," the Pastoral Office said.

The Rochester Diocese presently lists 97 parishes with schools, 62 parishes without schools, and 28 mission churches attached to parishes.



Inter-Racial Venture

All-Negro Business The First in Nation

By CARMEN VIGLUCCI

As a clear example of what can be done to help the ghetto through the hand-glove cooperation of big business and a militant minority, Fighton, a Negro-owned and operated factory will begin operations early next year.

Universally hailed, the plant at 65 Sullivan St., Rochester, will produce metal stampings and transformers. It is the offshoot of efforts by FIGHT and Xerox. Its manager will be DeLeon McEwen, a former head of FIGHT, and currently an inner city barber.

Hiring will begin after a brief management and production training program conducted by Xerox for prospective employees.

The project is the result of planning between FIGHT and Xerox which began last fall. Xerox agreed to provide a full-time manufacturing expert financial analyst, technical advice and guaranteed the purchase of \$500,000 worth of products for each of the first two years of the new enterprise.

It is planned that profits from Fighton will go back to the inner-city for housing, education and other needs.

"A first for the nation," said Minister Franklin D. R. Florence, FIGHT president. "This is black capitalism." McEwen seconded the thought. "The real meaning of black power."

Another spokesman for FIGHT said it "is going one step farther" than even the measures recommended to business by such as President Johnson, the late Sen. Robert Kennedy and other political leaders.

Father P. David Flinks, of the Urban Ministry, says Fighton is "a great thing."

"As Barbara Ward (Courier-Journal columnist) has pointed out, the

Vocabulary Help

FIGHT — Freedom, Integration, God, Honor, Today. A militant organization of Negroes, set up by Saul Alinsky.

RBOC — Rochester Business Opportunities Corp. Organized by local industries and banks to provide loans and banking for Negro businesses.

RJI — Rochester Jobs Incorporated. Established after negotiations between FIGHT and Eastman Kodak. Its function is to find jobs for hard-core unemployed.

only way for poor nations to break into the capitalistic scheme is to become producers. It's the same for ghettos."

Fighton is unique in that it is the first such Negro-owned operation in the nation. Whereas such a corporation as Aerojet in Los Angeles has a plant solely staffed by black people it is still merely an extension of its company into the ghetto.

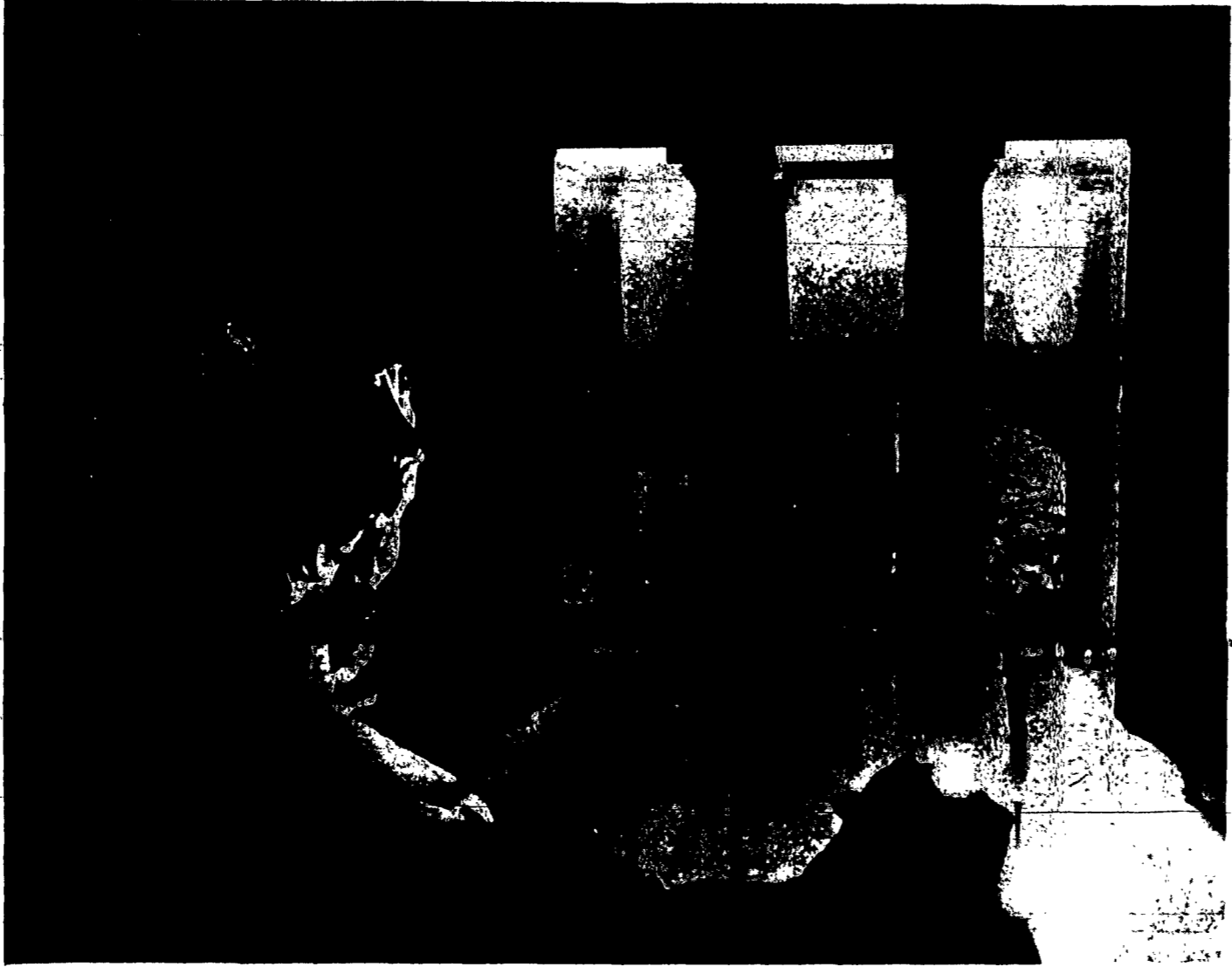
The new corporation will employ about 100 workers and hopefully will grow into a \$1 million a year business by 1970.

The U.S. Department of Labor and Rochester Business Opportunities Corporation (RBOC) also are playing important roles in the project.

The government agency will provide \$444,877 in aid and RBOC, formed by local industries and banks to establish Negro businesses, about \$200,000.

RBOC will buy the building, now vacant, from Timely Clothes for a reported \$50,000 and spend \$150,000 for renovation.

Fighton will lease the plant with an option to buy.



Statue of Lincoln looks down on thousands of black and white Americans assembled at the Memorial in a demonstration of support for the nation's poor. (Religious News Service).

Monumental Times Poor Campaign Over

'Resurrection City' a Ghost Town

By JOHN R. SULLIVAN (NC News Service)

Washington — It was so polite it could have been a party in Georgetown.

But it wasn't. It was supposed to be a demonstration, a march for the nation's forgotten, a protest against injustice.

Instead it was a little silly, more than a little futile, and even more sad.

What started as a "beautiful thing" — the words were used over and over by supporters — the Poor People's Campaign ended with the arrest of the Rev. Ralph David Abernathy, president of the sponsoring Christian Leadership Conference, and a couple of hundred others at the U.S. Capitol, and with the forcible closing of Resurrection City, the Campaign's campsite near the Lincoln Memorial.

It all started at Resurrection City early in the morning, when Abernathy announced that campaigners would march to the Agriculture Department and then to the Capitol to present their demands to Congress.

The stop at Agriculture was brief and uneventful. The march to the

Capitol was quiet — Abernathy led, joined by the Rev. John Adams, a Methodist working with SCLC, and Father Michael Mooney, O.F.M., of Chicago and some 300 others.

They picked their way carefully around flower beds, obeyed traffic directions and finally halted at the edge of the Capitol grounds.

They sang: "Come on over to the jailhouse—I'll be waiting over there."

They negotiated with Capitol police, and finally agreed that they would be arrested. Police Chief J. M. Powell asked the demonstrators to be peaceful, and invited all who did not want to be arrested to leave. Some did.

Others — Abernathy and Adams and Father Mooney — were among the first led to the middle of the street where they were photographed, fingerprinted, and led to a police bus.

Later they were arraigned at General Sessions Court.

It was orderly, and incongruous.

The police used a Polaroid camera to photograph the arrested. On the curb a small Negro boy used the same kind of camera to photograph police.

Tourists joined the scores of newsmen, police and campaigners waiting to be arrested.

The campaigners waited patiently in line for their turn to be arrested. In all, some 200 arrests were made over a two-hour period at the edge of the Capitol grounds.

Two miles away in Resurrection City, as the Capitol protest was just getting under way, more than 1,000 police equipped with shotguns and tear gas moved in and cleared the last remaining residents — about 80 were arrested, and within an hour the campsite had become a ghost town, devoid of life, its fringes occupied by tired police sitting in camp chairs.

Even as Abernathy was led to the police bus, there was speculation that he and other SCLC leaders had plan-

ned the end of Resurrection City this way.

The campsite had been plagued by fights, robberies and beatings during the last two weeks; its population had shrunk, mud and poor sanitation had turned it into a constant problem for residents and for leaders.

Said one young girl, minutes before she was arrested:

"It was beautiful while it lasted... but..." and her voice trailed off.

Pope Proposes Viet Cease-fire

Vatican City (NC) — Pope Paul VI has proposed a cease-fire in Vietnam to hasten a peaceful solution of the war.

The proposal was contained in a 3,000-word speech the Pope delivered to the college of cardinals (June 24) on the occasion of his name day, the feast of St. John the Baptist (He was baptized Giovanni Battista Montini).

In the course of the speech the Pope touched on the theology of violence and revolution, the Vietnam war and unrest in Africa, particularly in Nigeria, and in the Middle East, and nuclear disarmament.

Pope Paul expressed hope and satisfaction that the Vietnam situation is being discussed in Paris:

"We cannot hide from ourselves that the road to peace, especially this peace, bristles with difficulties. However we think that the possibility of a satisfactory solution may be relatively near and easy, if both contending parties loyally agree to a reciprocal arms truce."

Pope Paul noted new attitudes toward violence.

"Regarding violence — even in its armed and bloody forms — there has

been formed theories to explain it, to justify it, to cast it as the only useful reply to oppressive situations. Thus it is possible to hear of 'theology of revolution,' he continued.

While expressing full sympathy with those who are suffering from injustice and exploitation, Pope Paul nevertheless stated: "Violence, even if dictated by sincere revolt against injustice, does not assure, as if inevitable, the establishment of justice, when experience teaches us that for most of the time the exact truth is the opposite."

Pomp Surrounding Bishops Reduced By Papal Decree

Rome — Pope Paul VI wrote orders this week that will simplify church ceremonies, eliminating traditional pomp, and restore to them, he said, "a halo of light and purity."

Two decrees dated June 26, concern bishops — their vestments and attendants. The cathedral throne is to be a chair, and the canopy eliminated, unless it is a work of art. The modifications of traditions established in the

16th and 17th centuries will take effect Sept. 8.

Altar boys and deacons will take the place of priests in some liturgical acts involving the bishop; for instance, at the washing of the hands.

Only one mitre will be used in any ceremony, and the bishop need not always wear the mitre or carry his staff when moving from one place to another.

ON THE INSIDE

Around the Country	5
Around the World	4
Commentary	15
Diocesan	7
Editorial	6
Entertainment	11
Pat Answers	7
Women	10

IF YOU MOVE... let us know about it so we can keep your Courier coming to you on time. Phone or mail us notice of your change of address. Include your old address and new address and the name of your parish.

Courier-Journal, 35 Scio St., Rochester, N.Y. 14604. Phone 716-454-7050.