

# Uganda Crowds Welcome Pope to Africa



Altar to Honor Martyrs

This church in Namugongo, Uganda, will be the site of ceremonies at which Pope Paul VI will consecrate an altar to two of the 22 Uganda Martyrs he canonized in 1964. The two men, Matthias Murumba and Charles Lwangwa, were burned alive in 1887. The pontiff's trip will mark the first Papal visit to Africa in history.

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powers — a belief substantiated by the armed invasions that followed several missionary excursions. Part of the story also involves homosexual advances reportedly made by Mwanga, king of Uganda, but spurned by the Christian converts.

In all, 13 Catholics and 15 Anglicans were burned to death because they refused to renounce their Christian affiliations.

In 1920, a scant 37 years after their deaths, the 22 Uganda martyrs were declared blessed by Pope Benedict XV.

The canonization of the Uganda martyrs struck two characteristics of the modern church: A fresh realization of the layman's role in the church, because all the martyrs were laymen, and an emphasis on ecumenism — side by side with the Catholics were 15 Anglicans who also died for refusing to give up the Christian faith and its moral code.

His first function there was to attend the closing session of the bishops' symposium.

The simple affair included a brief liturgy, a speech by the Pope in French, and an individual meeting with the bishops attending the meeting, about 50 in all.

Following the symposium, the Pope went to the residence of Uganda's President Milton Obote for private

meetings and an exchange of gifts. After that, he went to the apostolic nunciature — "a small house with a small garden," as Bishop Marcinkus described it — for dinner and the night.

Today, the Pope's schedule takes him first to Kololo Terrace, formerly an airfield, for a 9 a.m. Mass during which he will ordain the new bishops.

This afternoon, the Pope will visit the Mulago hospital, going first to the older section of the hospital to visit polio and paraplegic victims. He also is to visit workshops where patients produce items to help support themselves and the orthopedic children's section of the new hospital.

After the hospital visit, the Pope will be driven to the Mengo area of the city where a new church is being built. It is hoped he will have a chance to visit some of the people in their homes.

After that visit concludes, the Pope will go to the social studies center established by the bishops of Uganda which is operated by the Grail Movement. His next stop will be the Rubaga hospital to bless a new wing and visit the children's ward. Later he will return to the archbishop's residence to meet with leaders of various Catholic groups of Africa.

Tomorrow, the Pope will go to the sanctuary of the Uganda martyrs at Namugongo. En route to the Catholic sanctuary he will stop at the shrine commemorating the Anglican Uganda

martyrs who also were slaughtered for their faith between 1885 and 1887.

There he will meet with the Anglican bishops of the area, representatives of the "Orthodox" Church and other non-Catholic leaders. He will join them in an ecumenical service and deliver a brief homily. Then he will proceed to the Catholic sanctuary, which is still being built, to bless its main altar. Following this, he will go out to a small island in a nearby lake to celebrate Mass facing the people on the mainland.

The Pope will baptize and confirm a group of Uganda catechumens. Ac-

ording to the program, he will baptize 22 men, confirm them and give them First Communion. The number 22 has been selected in honor of the martyrs who were canonized by the Church in 1964. The Pope will also give First Communion to 22 children and to their 22 sponsors.

After luncheon, the Pope is scheduled to receive the civic and Catholic organizational committees who have been preparing for his trip for months. At 6 p.m., he will go to the cathedral to talk to the clergy and faithful assembled in Kampala, his last function of the day. Before flying off from Entebbe, he is again to salute the president of Uganda.

## New Vatican Document

(Continued from Page 1)

blamed upon all the Jews then living, without distinction, nor upon the Jews of today."

Father Rijk said he personally feels the Vatican Council document failed to "give a real appreciation of Jews as they are today. It doesn't speak of the values of present day Judaism, its liturgy, how it lives in the Old Testament."

Despite that, he said, a check of the document's travels through the council sessions will show that "we were lucky to get what we got."

The late Cardinal Agostino Bea, former president of the Christian Unity secretariat, was asked personally by Pope John XXIII to steer through the council a document on Church-Jewish relations.

It is generally agreed that had the pontiff himself not requested the document, it would never have been approved by the council fathers.

Although Father Rijk said only that his agency was responsible for setting down "guidelines" for implementing the decree, the two sources said the document to be issued will go beyond that point.

"It all depends upon how you want to look at the document when it is issued," one said. "It could be considered just a set of guidelines, but I think you will find that it goes far afield from the narrow area the council touched on."

"The men who fought to get the decree through the council — such men as Cardinals Bea, Seper, Leger, Cushing, Meyer, Ritter and Frings — knew they weren't getting what they wanted. But they also knew that if they bided their time and took what they could salvage, the document could gradually be given muscle by implementation documents as time went on."

"That is exactly what you are going to find in this coming document. It might not hit you right in the face at first. But on rereading it you will see what I am talking about."

It is no secret that many Jewish leaders in the United States and elsewhere have been dissatisfied with the Vatican Council document.

"The document was not that good, but it was not that bad either," said Father Rijk. "Just the fact that it was brought up at all in the council and the deep interest it provoked was a great step forward in Christian-Jewish relations."

"The fact that it was brought up and issued at all shows that this issue was considered as belonging to the Christian self-understanding. Do not forget that it was the first time the Catholic Church has ever made a positive statement on Jews."

## Martyrs' Shrine

### Finale for Symbolism?

(Continued from Page 1)

Uganda, the Pope found tailor-made events for a pilgrimage. The African hierarchy, some 25 bishops and five cardinals, had planned a symposium for Kampala earlier this summer.

When it was learned that the pontiff might come to Uganda, it was decided to postpone the event and schedule it to coincide with his visit.

It was Pope Paul who in 1964 canonized the 22 martyrs in St. Peter's Basilica.

Putting the two events together, the Pope had the perfect buffer to use against charges that his was a political mission into a continent already torn apart in many places by civil wars and other difficulties.

"I don't really know if the Holy Father approves of this shrine and it costing so much money," said one observer close to the African and Vatican scenes. "It certainly doesn't seem to fit into his scheme of things in the Church today."

"But it gave him a very good excuse to visit people he loves very much."

One missionary priest who has spent 25 years in Uganda said the

gravest danger Pope Paul will face on his trip to Africa will be "surging masses of emotional, adoring people."

"These people are highly emotional," he said. "They are much more emotional than let's say the Italians or the Latin Americans and they will show their emotions."

"There will be much noise, much shouting and cheering and much native music to welcome the Holy Father. These people respect their police and they are excellent. It is not a fear of the police, but a deep respect for them and they will keep themselves in check."

Another veteran of the African missionary field gave this prediction: "These people are well aware that many people in the developed world still think they are savages. This hurts the Africans and rightly so. For that reason I am sure the Africans will put their best faces forward and try to demonstrate to the world that they are a civilized people and not half-dressed savages from the past."

Kampala, the capital of Uganda, is a tourist's dream. Sitting as it does like a rich, multicolored flower garden 5,000 feet in the mountains. The weather there is always like spring in New York.

## Church in Africa Flourishing

Pope Paul will salute a relatively robust Catholicism when his plane touches down next week in Africa.

"The Church in Africa seems to flourish now. But there have been whole centuries when it nearly vanished from the face of a mammoth continent."

Christianity flourished in Africa in the earliest days — the days of Carthage and Roman Africa. The Pope has publicly acknowledged these roots, citing "the Christian churches of Africa whose origins go back to the times of the Apostles and are traditionally associated with the name and teaching of Mark the Evangelist."

The high point of early Christian life in Africa came during the second to fourth centuries.

Then came the Vandal conquest of the fifth century. Then, in the seventh century, the sword of Islam slashed its way across the continent. For some 800 years, the Christian spark barely flickered under a Moslem blanket.

Another shift came in the early 15th century. Portuguese adventurers moved into the coastal regions. The Church followed. Other nations sent traders. Again missionaries came.

It seemed for a time that another flowering beckoned. The 17th and 18th centuries were eras of evangelistic fervor.

Yet once again the efforts slowed, influenced by factors as diverse as man himself. European politics played a part — the ups and down of government backing for the Church influenced the faraway missions. Africa itself was involved — the hostility of both man and climate curbed a part — the ups and downs of hung the slave trade.

The myriad factors merged. "The New Catholic Encyclopedia," whose writers are not given to painting gloomy portraits of Church history, sums it up this way:

"Christianity had almost completely disappeared from the African continent by the beginning of the 19th century. Everything had to begin anew."

The beginning came little more than a century ago. Secular Europe turned to Africa. Explorers pushed into the interior. Where man went, the Church went too.

It is simple fact that the missionary march accompanied a similar surge of colonialism. The missionaries were, in large part, Europeans.

Whatever their attitudes and their times, the missionaries labored hard. In abundance. From a relative handful of Catholics (an estimated 50,000 Catholics existed in all of Africa in 1800) the total has soared until today the Catholic population of the continent hovers near 35 million souls, slightly more than 10 per cent of the population.

Yet the story is far from over. There are adjustments to be made. Dozens of new African nations are emerging from years of colonial rule.

They are emerging unevenly, sometimes chaotically. But they are unquestionably moving, however fitfully, into the modern world.

The Pope's visit is the strongest symbolic proof the Church can offer that it plans to accompany the awakened giant on its journey.

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### When was the last time you had a real vacation?

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Prince Juan Carlos Franco and his wife,

## Von

Wheaton, Ill. — scientist who took V rocket which took tronauts to the Moon God has given his mission for man to celestial bodies."

An interview-article by Von Braun, physicist who is a U.S. space program, July issue of Christian published here.

"God has built man said Dr. Von Braun man to use this gift. tools available to us. I believe if it were intended for us to bodies, He would not us to have acquired."

"Something else has not placed any in our way. I believe permission and His I."

The Von Braun of the Episcopal Church in Huntsville, Ala., is director of the small Space Flight (ational Aeronautics Administration.

## Not 7 Bishop

St. Paul, Minn. — James P. Shannon, auxiliary bishop of St. Paul-Minneapolis imposed silence and of a laymen's orga was treated "shabb diocese.

"I have never been billy by the chancery the St. Paul Dispatch call from St. John Fe, N.M., where he

Bishop Shannon paper to reply to a : cerned Christians, ar calling for removal Msgr. Terrence Ber of the archdiocese.

"I would like to and strongly disapposition," the bisho

Concerned Christi ed by Joseph Kroll senan, past-president president, respectively sota Student Associ verty of Minnesota ave 70 members, o are college and univ

## Two Dic To Let I Give H

Superior, Wis. — George A. Hammes received Vatican p thoring certain lay in the distribution ion.

Bishop Hammes mission had been Paul F. Anderson bishops had applie authorization.

In a letter to dioc op Hammes explai thortization had been so many parishes in need of additional ting Communion in the unnecessary (lana consumed disti ion, particularly in

The Vatican "per that Bishops-Hamm grant the privilege dividuals in the dio

The diocesan litu is currently drawi for the fitting use Bishop Hammes re tors to explain this "people and to send i fled laymen in ev granting of the priv