

No Lessening of Love, Newspaper Tells Pope

San Francisco — (RNS) — The change in relationship in the Roman Catholic Church, an "inevitable condition of these times," is not "a lessening of love or respect or authority," Pope Paul VI has been told.

In a front-page editorial entitled, "A Letter to Pope Paul VI," The Monitor, newspaper for the Archdiocese of San Francisco, reassured the pontiff that any lessening in confidence was not due to his leadership or his performance.

"The Church, the people of God are quite naturally, along with all society, growing," the editorial noted. "The relationship between the first Christians and Peter and the other Apostles was quite different than the relationship between Christians and bishops in the 3rd Century. And quite different again in the Middle Ages. And in the 19th Century. And now."

"The change in relationship is not a lessening of love or respect or authority," The Monitor editorial continued. "The new relationship is probably precisely what it would have been if Christ chose to come to earth and establish His Church with Peter and 12 Apostles in 1969."

The editorial maintained that the test of the pontiff's performance and that of the hierarchy will be "how we grow, develop and adjust to changing society — as Popes and bishops and people have had to do at so many points in history." The editorial added this reminder:

"Perhaps the new condition today can best be described by saying that the relationships between teachers and learners have changed somewhat. Teachers know more today and learners know more today. Holy Fathers, bishops, priests, religious and people all move toward Christ with more background knowledge and competence and honest sophistication than in previous centuries."

The editorial took note of the fact that the Church's far flung structures and personnel makes the Pope's job "incredibly complex." However, the diocesan newspaper stressed that the essentials "are the same as Peter's."

"The measure of the success of your pontificate," the editorial stated, "is not the number of religious vocations or the number of buildings constructed, or the concordats written, or the preservation of the forms of Christianity which were passed along to you.

"The measure of how effectively you are a successor of Peter is simply that you do what you can to make Christ and the uncomplicated message of Christ present to all of us."

Africa: Communications Bishops' Aim

Kampala, Uganda — (RNS) — The 41 cardinals, archbishops and bishops, representing all the national and regional Catholic Episcopal Conferences of Africa, have many problems on the agenda for their first continental symposium here, but the chief topics are vocations and communication with each other.

Among the items on the agenda are the problem of missionary vocations, the need for a theology of Church involvement in national and social development, relations between bishops and missionary institutes, the problem of priest shortages, an African liturgy, the role of catechists after the Second Vatican Council, ecumenism in Africa and inter-communication between English-speaking and French-speaking Africa.

The host of the meeting is Laurean Cardinal Rugamba, Archbishop of Dar-es-Salaam, Tanzania. Preparatory work has been done by the Association of the Members of the Episcopal Conference of Eastern Africa. The scene of the seminar is the Pastoral Institute of Eastern Africa at Gaba on the outskirts of Kampala.

That the meeting was planned for Kampala was in retrospect a happy coincidence from Rome's point of view. The pontiff could scarcely have visited Uganda merely to bless the altar of the Martyrs' Shrine. To single out one African nation out of so many for such an historic visit would have been invidious. However, the scheduled Bishops' Symposium, dutifully postponed at Rome's request, now gives an all-Africa flavor to the event.

In Africa the priorities are different. Bishops are concerned to extend the reign of Christ among many peoples untouched by the Gospel message and at the same time to consolidate the gains already made.

NOW HEAR THIS ... Humanae Vitae ... a Year Later

By Father Richard Torney

A year ago this weekend Pope Paul lighted a fire of controversy in the Church by issuing the encyclical on birth control, *Humanae Vitae*. Ending five years of Vatican delay while millions had hoped for an updated decree on family planning, the Holy Father officially ruled that all artificial means of contraception are immoral.

The specific words of the papal document on babies and marital love have been almost eclipsed in these passing months by the clouds of commentary on such issues as authority, conscience, collegiality and freedom.

Time may show that *Humanae Vitae* marked a turning point in Catholic history not so much for its content — which was a strong affirmation of traditional teaching — but for the never-seen-before reactions which it set off in the thinking and acting of Catholics.

Widespread disagreement with the Holy Father has not led to mass exodus from the Church. But more confusion and troubled consciences have been created because many reputable theologians and trusted confessors

have given interpretations of the Pope's ruling which neither he nor the American Bishops have approved.

Only two American Bishops have publicly taken disciplinary action against their priests who have dissented from the encyclical. But all Bishops know a percentage of their clergy do justify the Pill.

In the celebrated case of the faculty members at Catholic University who prepared a statement (later signed by more than 600 theology teachers in the nation) contradicting the papal decree, there never has been a formal condemnation of their position, while their academic right to question the papal document has been vindicated by an investigating committee of their peers.

Auxiliary Bishop James P. Shannon of the Minneapolis-St. Paul archdiocese, submitted his resignation from duty as pastor and bishop because he deplored the "rigid teaching" of the encyclical. He wrote the Pope that he could no longer reflect the authoritative position of the papacy on contraception because when giving counsel to married people he was "ashamed because it has been bad theology, bad psychology and because it has not been an honest reflection of my own inner convictions."

American observers outside the Church were at first surprised and later gratified that clerical discipline for dissent has not been widespread and that lay disobedience is being condoned. They cheered the growth of theological freedom and the arrival of "personal autonomy" for the individual conscience.

The issue of obedience to the ban on contraception has not been made universally definitive by the Bishops of the whole world. So lately and clergy of one country have rationalized their position by citing authorities in other lands.

In most European countries the national conferences of bishops issued pastoral letters not long after the encyclical appeared and calmly underlined not the Church's authority to rule on moral matters but the ultimate right of the individual conscience to decide the morality of any questions.

Our U.S. Bishops calling the encyclical an authentic statement from the highest teaching authority in the Church said in their pastoral "Human Life in Our Day," (Nov. 22, 1968):

"We feel bound to remind Catholic-married couples that however circumstances may reduce moral guilt, no one following the teaching of the Church can deny the objective evil of artificial contraception."

So after a full year we might summarize that discipline of the past has been gravely wounded, confusion has not been dispelled, discussion of the principles of papal authority and episcopal collegiality has been profitably enlarged and freedom of conscience has jumped from marital morality to every issue of conduct.

Are we a better Church or a finer Family because *Humanae Vitae* was written? Defenders of the moral traditions believe the encyclical will be hailed some day as "prophetic" because it dared contradict the sensual trends of our generation.

Progressives, on the other hand, admit that an approach to authority and conscience, in tune with modern minds, would surely have demanded official recognition in time, but the encyclical's impact hastened the day.

On *Humanae Vitae's* first birthday we can safely say, as did the Vatican newspaper this week: "Publication of Pope Paul's pronouncement brought forth one of the most dramatic moments in the history of the Church."

Gallup Finds Scant Support For Manifesto

Princeton, N.J. — (RNS) — A Gallup Poll taken in May showed that only 2 per cent of America's white population and 21 per cent of the Negro population favor the nation's religious institutions giving \$500 million to blacks because of "past injustices."

Respondents were asked:

"A Negro organization is asking American churches and synagogues to pay \$500 million to Negroes because of past injustices. How do you feel about this — would you favor or oppose this being done?"

The national sampling indicated 4 per cent of the population favored the payment, 90 per cent opposed it, and 6 per cent had no opinion.

ON THE RIGHT SIDE Keeping Balance in the Church

By Father Paul J. Cuddy

Last week I had supper with relatives who live near Syracuse and whom I had seen but once in the year. After supper a young man about 20 stopped by. He is a coming junior at St. Bonaventure University, cheerful, serious, thoughtful, good. He was in a hurry to meet a female date.

I was in no hurry and am always interested both in the youthful mind and in "mod" theology. "Andy, tell me. What are they teaching you in religion at St. Bonny's?"

"Well, there are two schools of thought: one they call 'modern' and the other, if I may use the term, 'old' theology."

"And what is being taught at modern theology?"

His summary was concise and clear. "There is a great emphasis on the subjective. Even the understanding of God would be hard for traditional people to comprehend. It's an entirely different approach, and even conclusion. Instead of looking for God outside ourselves, we look for Him within ourselves."

"In fact, instead of the traditional studying of God, morality, revelation, as entities outside ourselves, ob-

jectively, we study them as we find them within ourselves, as they influence and impress us. It's a very subjective and self centered approach."

"Tell me, Andy. What do you think of it?" I asked.

"Some of it has value, but I think that disregarding objectively in the very nature of things: in God Himself, and in a subjective approach to revelation and morality — all this would lead to intellectual suicide. If God has made a revelation, it seems to me it's up to us to accept it and to live that revelation."

Since Andy had a date awaiting him, we could discuss no longer. But I said to the realtives: "That's the kind of man we need for the priesthood: level-headed, intelligent, dedicated, not self-centered." Whether Andy ends up with a wedding ring on his finger or the sacred unction used in ordination on his palms, only God knows.

But the discussion sent me back to Bishop Dennis Hickey's favorite book for 1969: *How to Keep Your Balance in the Modern Church*, by Hugh O'Connell, CSSR. This book is a good resume of old and new theology. It gives the genesis of much of the new

theology. It proposes a working synthesis for the developing of the historic, unique Catholic Church. (Cf. Vat. II — The Church, no. 23.)

O'Connell writes: "How far does revelation consist in: 1) an act of God; 2) an event of history; 3) a type of knowledge; 4) an encounter. No one can presume to give complete answers to all these questions. . . . Although we cannot solve all these questions, let's try to throw some light upon them: 1) by explaining incorrect solutions that have been advanced; 2) by showing the connection that must exist between God's external, objective revelation of Himself through Jesus Christ and the interior act of faith by which man encounters God as revealed in His Word, and enters into communion with Him." (How to Keep Your Balance: p. 89)

Promise kept. As Andy was leaving, I said to him: "I will send you a fine book which treats this subject very well." And the book, *How to Keep Your Balance in the Modern Church*, is enroute to Syracuse. May Andy be one of those wonderful young men who are helping others to keep their balance within the Catholic Church.



COMMENTARY

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ALL IN THE FAMILY

On Marrying a Kitchen Conservative

By Sarah Child

"Honey," said my husband shortly after we were married, "I'm an easy man to feed. There is only one thing I hope you'll never serve — I can't stand anchovies."

Knowing full well my good fortune in acquiring such an easy-to-please spouse, I smiled blissfully upon him and assured him there would be no anchovies. Little did I know then what kind of treacherous water I would be treading.

True, as good as his word, he never refused to eat what I put before him. But the pained looks that grew increasingly open with each succeeding week of marriage finally led me to understand that while anchovies were the one thing he wouldn't eat, there are many other foods he preferred not to toy with either singly or in combination.

He is, it turns out, the William Buckley of the dining room.

As one who just recently discovered that bacon and eggs are almost as good for breakfast as the vanilla cream, slice of apple pie or cold hamburger (with relish) that I lean towards to start the day, I find his attitude a revelation.

Take the first time I fixed him a sandwich. He took a bite, chewed gingerly and then took off the top slice of bread to find lettuce and mustard reclining on the meat.

His howl was pure anguish. Mustard and lettuce, I learned, never, but never, were put together in the same sandwich.

Later to please him I fixed one of his favorite desserts, chocolate cream pie. I mistakenly had thought that the cream in chocolate cream pie referred to the filling. I topped it with meringue. I never did again. Chocolate cream pie requires a whipped cream topping if it is to be worthy of the name.

I served him a hot dog with catsup, put mustard on my hamburger. He straightened me out — hot dogs and mustard are compatible; hamburgers go with catsup.

My education in these matters, I should stress, was all carried out in the kindest fashion. No growls, no sulking. Just positive conviction he was right. Should I stray in eating incompatible combinations it was okay but, please, don't do it in front of him.

Once he caught me eating cold fish out of the refrigerator and before I could explain that it tasted every bit as good as it had the night before at supper, he blanched.

I tried another tack. James Beard, the noted chef, I told him has been known to eat cold bouillabaisse to say nothing of warm Vichyssoise.

Beard, I was given to understand,

possessed plebeian tastes. A master in the kitchen but an out-and-out cowboy in the dining room.

I sighed and thought of needing him a little by telling him about my grandfather who enjoyed spaghetti and pancakes together and the peanut butter and pickle-relish sandwiches which were standard Sunday night fare at the Catholic girls' college I attended. But I didn't have the heart.

My husband's mother had explained how her youngest son had acquired his square and rather conventional tastes and I could see that it wasn't really his fault.

Seems the oldest of her three boys would sit down at every meal and look over the fare. If it met his rather fussy standards he would nod and the two younger boys and the little sister would set to and do the meal justice.

Seemed a bit wild to me until this eldest brother, Michael, of whom I'm extremely fond, took us out to dinner once. When he asked me what I'd like I told him, only to have my choice vetoed. I then went down the list to have each entrée in turn negated. I finally caught on and asked him to suggest something.

Prime ribs of beef were excellent, all four of us agreed later, even if it hadn't been the first choice for three of us.



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A RABBI'S POINT OF VIEW

Christian - Jewish Rapport Cited

By Joseph McLellan

New York — (RNS) — Recent conversations with Vatican officials give increased confidence about the growing potentiality of Christian-Jewish understanding, one of the leading Jewish exponents of religious dialogue reported in an interview here.

Rabbi Marc H. Tanenbaum, national director of the Interreligious Affairs Department of the American Jewish Committee, said that on a visit to the Vatican he had talked with 45 bishops with Jan Cardinal Willebrands, president of the Secretariat for Promoting Christian Unity, and had been deeply impressed by the cardinal's understanding of Jewish views and aspirations.

Cardinal Willebrands' "concept and acknowledgement of the permanent validity of Judaism by definition implies that Jews and Judaism are to be related to not as objects of proselytization," Rabbi Tanenbaum said in his interview here.

He added that this does not imply an abandonment of the ideal of uni-

mate religious unity. "All religions, including Judaism, have a hope for the ultimate union of the human family under God."

But, he said, the cardinal's statement did convey the "recognition that the religious destiny of the Jewish people, as all other people, is, so to speak, in the hands of God — not of man."

"Both Christians and Jews see that the ultimate relation is a mystery. Here and now, we want to accept the reality of our differences. The purpose of Jewish-Christian dialogue is to help us realize the best that is in our traditions, not to try to obliterate our traditions."

At its beginning, he said, the ecumenical movement aimed at obliterating all religious distinctions. But now the emphasis has changed and a widespread current view of ecumenism sees it as a "roof" under which various denominational differences "are to be preserved as a positive good, enriching the household of God."

This ecumenical acceptance of differences among Christians is being extended to include the differences between Christians and Jews, Rabbi Tanenbaum said.

Rabbi Tanenbaum said Cardinal Willebrands told him: "I believe the Jewish people preserve special values, very important and precious, and they have a permanent meaning. The Jewish people and Judaism have a permanent mission in the world and we must work together side-by-side to serve God's people and to help bring the Kingdom to the whole human family."

From the Jewish side of the dialogue, he said, the chief difficulty is related to the structural organization of Judaism — almost completely centralized in comparison with most Christian denominations. While a Christian participant in a dialogue can often act, to some extent, as a spokesman for his denomination or organization, Rabbi Tanenbaum said, each Jew speaks for himself as an individual, not a spokesman.