

THE HOLY FATHER

Church Authority Comes from God

Vatican City — (RNS) — Pope Paul VI said here that "authority in the Church is for the service of our brothers and not at their service."

In his address at a general audience, (Nov. 12) the Pope took up the problem of the relation between authority and obedience in the Church.

He insisted that the Church, in the exercise of its authority, is fulfilling its very reason for existence, and derives her authority "not from some so-

called democratic bases, but from Christ, from God alone, to whom she is responsible."

In reference to the claim that the authority of the Church is not being attacked, but only "the way in which it is exercised," the pontiff remarked, "This is well said."

He warned, however, that the search for the ideal expression of authority should not lead to "disobedience toward real authority and the way it is expressing its mandate."

Vatican Aide Praises U.N. Role

By ALBA ZIZZAMIA
(NC News Service)

United Nations — "I still believe the United Nations is the obligatory path to peace. The only thing that could change my attitude would be a more 'perfect institution than the U.N., and there isn't the shadow of one on the horizon now."

So said Msgr. Alberto Giovannetti when asked whether, after five years as permanent observer of the Holy See at the U.N., he was somewhat disenchanted with the world organization.

The current session of the U.N. General Assembly area of interest to the Holy See, Msgr. Giovannetti said, with the exception of specific questions of budget, personnel, etc. "The reason is that U.N. activity should be viewed as a whole. It is a kind of mosaic, and each activity is a piece of the overall design defined in the preamble to the Charter — to maintain peace and promote international cooperation."

As items of priority interest, the Holy See observer listed disarmament, human rights matters — especially discrimination and apartheid — and development.

"It's easy to be a TV critic of the U.N.," the Holy See representative observed. "But the U.N. can do only what its member states allow it to do; it is only what they allow it to do."

The Holy See favors the creation of the post of High Commissioner for Human Rights — an item that has been postponed for the last four years — "because it would move the human rights questions from the

purely legislative phase to identifying violations, and consequently to ensuring fuller respect for human rights."

He recalled Pope Paul's repeated emphasis that true peace cannot be achieved without respect for human rights. "Peace, therefore, is not only a political enterprise; it is a social obligation."

Msgr. Giovannetti remarked in passing that, although the item on Northern Ireland has been postponed, many delegates feel that peace will not be restored there until all discrimination is eliminated.

Among the political items, he continued, "it is obvious why the Holy See is interested in the Middle East. It earnestly desires that peace will finally come to that tormented region, and it is also concerned for the future of the Holy Places and the Old City of Jerusalem."

What progress did he think had been made in the four years since Pope Paul VI appealed to the U.N. for "no more war?"

Msgr. Giovannetti acknowledged with regret that progress toward peace had been little or none. "One doesn't speak of general and complete disarmament any more but of arms control. The Test Ban Treaty still needs to be extended to underground tests. The Non-Proliferation Treaty has not begun to live up to its promises. The nuclear weapon states have not limited or reduced their stockpiles, nor has a beginning been made to provide nuclear technology for peaceful purposes to non-nuclear states."

He recalled the interest that Pope John XXIII and Pope Paul both evinced in the work of the Disarmament Committee in Geneva, an interest that continues with hope and prayer. As for peace, "the Holy Father has repeatedly said it would be available to help in solving present conflicts, especially in the Middle East and Nigeria."

Will Johnson Become Catholic?

New York — Speculation that former President Lyndon B. Johnson might become a Roman Catholic convert was raised today by LBJ's brother, Sam Houston Johnson, who says, he heard it from Lady Bird.

In a signed article in the current issue of *Look* magazine, LBJ's brother said that when daughter Luci converted to Catholicism before her marriage to Pat Nugent, LBJ took a special interest in her new religion and frequently went to church with her.

"Though it's pretty late in life for him to change, I've heard Lady Bird speculating that he might someday convert to Catholicism," wrote brother Sam. "That wouldn't surprise me, but I am sure some members of the Johnson clan will find it hard to take."

A Time to Be Playful

St. Paul, Minn. — (RNS) — Churches must regain their "playfulness" and "humanness" if they are to be effective, a priest-sociologist said here in opening the John Ireland Lecture Forum honoring the first Archbishop of St. Paul.

Father Andrew Greeley, program director of the National Opinion Research Center in Chicago, told 700 persons at St. Thomas College that man's search for playfulness is closely related to his desire for ecstasy and the mystical. He said this can be seen in his use and abuse of rock music, drugs and other "sense" experiences.

Father Greeley said the church is also challenged by man's search for meaning, sex and for return to the small community.

Basic to the search for meaning, Father Greeley said, is the need for some light on the question of death and resurrection. "We have to understand the old truths in newer, more meaningful ways," he declared.

Regarding the sexual revolution, the priest said the model for friendship in Christianity is marriage and that Christians are to live in such a way that those outside it find it irresistible.

Referring to man's search for rock music, Father Greeley said the development of the underground church movement may be one of the most important institutions in the renewal of the church.

COMMENTARY

Courier-Journal — Friday, November 21, 1969 **15**

ON THE RIGHT SIDE

Letter Continued: True vs. Phony

By Father Paul J. Cuddy

Rash Catholic activists, in some snobbishness toward fathers and mothers whose lives concentrate on being good parents, good employees or employees, good machinists, good teachers, good parishioners, good citizens, sometimes give these good people a guilt complex. The guilt might better be under the snooty hat.

The contrary is the teaching of the Decree On the Apostolate of the Laity. It reads: "The perfect example of this type of spiritual and apostolic life is the Most Blessed Virgin Mary. While leading on earth a life common to all men, one filled with family concerns and labors, she was intimately united with her Son in the work of the Savior in a manner altogether special." (Art. 4)

In my thinking, were Our Lady a member of today's Sacred Heart Parish, she would be teaching catechism, and be active in the School Association and the Altar Society. When there would be a big meeting, she might be at the speakers' table to give a fervent word of love and loyalty for the Church. She might be in the kitchen with dishcloth and apron.

Her presence would be more relevant to the group than all the speeches, all the interminable dialogue of meetings. She would live in uncomplicated union with Jesus, emanating love and prayerfulness.

Some activists I have known have stopped personal prayer — as an irrelevance! This is a horror.

What shall we say of Adult Education courses, Christian Formation classes, CCD training, Newman apostolates, Cans, Carillo, CFM, the traditional societies? Again, it seems that those who are able to participate without harm to THEIR FIRST DUTY, should be encouraged, even prodded to engage in a GROUP AP-OSTOLATE.

Our Lord's words are ever on the conscience of good men and women who see evil and discord ruling a large segment of society: "The children of this world are wiser in their generation than the children of light" (Lu. 16:18) And Our Lord's words: "You are the salt of the earth." (Mt. 5:13) have a two-fold directive. One is to preserve faithfully the good traditions of the Church; the second, to make them attractive and desirable to men in and out of the Church.

The Vatican Council did say clearly: The group apostolate is highly important.

But, let us examine before rushing. We should be certain that these groups have the mind of the Church. When a CCD information bulletin comes to the priests and Sisters of



the diocese with a headlined quotation, not from the Scriptures or from the saints or John Kennedy or Pope Paul VI, but from the nudist play, HAIR, it gives some pause!

When usually faithful adults return from Christian doctrinal upgrading spouting anti-magisterium dogma or patent heresies, we ask: "What's being taught?"

When High schoolers return home from CCD ignorant of the basic teachings of the Church, we ask: "Apostolate to what?"

When Catholics return from group meetings filled with an enthusiasm for Jesus Christ and His Church, and can intelligently explain newly learned orthodox doctrine, then we rejoice. This is no phony Apostolate.

When High schoolers return to their homes and classrooms rooted in Catholic doctrine and Christ's charity, then we rejoice. This is no phony Apostolate.

Again, thank you for your letter. I am sending you a copy of the Council Decree on the Apostolate of the Laity. Do read it with a pencil and tell the world by your life, and by what you love the Church, and that you love all the world in Christ Jesus Our Lord. In this way you continue to be the leaven of authenticity which distinguishes the true Catholic Apostolate from the phony.



ALL IN THE FAMILY

No Cooping Up Kids' Imaginations

By Sarah Child

Kids, in case you haven't noticed, are less likely to be impressed by what grownups think should impress them than they are by things we in turn find unremarkable.

For example: Young Andy lives with his parents and sisters in a spacious, lovely, one-story home replete with brick courtyard and even a minuscule guest house on the grounds. Yet the youngster gaped with wonder and some envy when he first visited his grandmother in her new tiny second-floor apartment.

"Oh, Daddy, isn't Grandma lucky — she lives upstairs all the time. Why can't we live in a 'house' like this?"

I remember my own case of similar envy when I was about his age — and it, too, was over living quarters, more specifically sleeping quarters.

We lived in a small town where everyone had plenty of room for large garden, rabbit hutches, even a small orchard. Even if there was plenty of land, however, the houses were nothing more than average size.

The object of my envy was the sleeping arrangement worked out for the two oldest girls in the family that lived on the other side of our garden.

With the children in the family numbering six, the small house seemed bursting at the seams. So the father converted a small compact out-building into a roomy bedroom for the girls, moving it so it was just a step from the back door of the house.

I remembered the bedroom as being papered in a gay, pretty floral pattern, small windows brightly curtained and two large beds covered with pillows. Everywhere there were signs of feminine occupancy — pictures of movie stars on the wall, dance programs taped to the mirror and somewhere in the nether-regions of my mind I can see paper flowers notwithstanding what kids consider status symbols.

The thing that amazed her most about our house was that it had two doors — a front one and a back one. She used to enjoy going out one and immediately coming back in the other as if it were some kind of circus crazy house to which she had learned the key.

The grass, the wall of rambling rosebushes and the cherry tree literally bending over with the heaviness of its fruit — all of which I had thought would be most attractive to her city-acquainted eyes, were never mentioned.

Our own children, while still fairly young to be making comparisons, sometimes startle us with their observations.

Our daughter when she was about 3 kept asking me over and over again when I was going to grow up. She wanted a "big Mommy" like the 5-foot-10 neighbor across the way.

She now pesters us as to why we can't go to the Baptist Church down the road from us. Their playroom, she insists after being deposited there during the bloodmobile visit, is much better equipped than that of our church.



Not until many years later did I learn from my mother in one of those sessions in which I keep trying to put together faces and memories of my childhood into some semblance of order that the girls and the family itself considered the bout of a slightly shameful thing. It was a sign of failure that all could not be housed under one roof. What was worse, it seems the out-building had also once served as a chicken coop.

A city child who lived in a large apartment project came to visit us for a couple of weeks and further convinced me that I knew next to

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COMMENT FROM ROME

Curia Changes at an Impasse?

By Fr. R. A. GRAHAM, S.J.
Special Correspondent

Vatican City — (RNS) — The internationalization of the Roman Curia, one of the top items in post-conciliar reform, lost a lot of priority at the recent Synod of Bishops. It may never be heard of again.

Though the Synod took no formal action, those who used to insist most on broadening the Pope's own departments now say that the times have radically transformed the problem. In any case, internationalization has gone far enough, they say.

Pope Paul VI, acting on the expressed desire of Vatican II, has brought a half-dozen non-Italian residential bishops with pastoral experience into key positions around him. These include Franjo Cardinal Saper of Yugoslavia who heads the powerful Congregation for the Doctrine of the Faith, French Cardinal Gabriel Garrone's congregation.

One should include also the Dutch prelate, Jan Cardinal Willebrands of the Secretariat for Promoting Christian Unity, though he never served as a bishop in the Netherlands.

The Pope also named Franz Cardinal Koenig the head of the Secretariat for Non-Believers. The cardinal has not, however, made any overt move to resign his see in Vienna.

One reason for the de-emphasis of Curial reform is the emerging importance of the permanent international secretariat for the bishops Synod, which bypasses the Curia.

Another reason is that the "internationalized" bishops became in effect only one more cog in a wheel that continued to turn in the same direction and at the same speed.

One Belgian writer, Canon Gustave Thils of Louvain in a polemical book issued just before the Synod, called that at the Council the Fathers had succeeded in giving the mission bishops a direct participation in the

Evangelization of Peoples (Propaganda).

"Unfortunately," he went on, "they had forgotten that a congregation is part of the Roman Curia and that this is in turn an organ executing the decisions of the Pope." The new members of the congregation from the missions only increased the number of those whom the Pope used in the exercise of his papal power.

Members of the much-lectured Roman Curia are understandably somewhat amused by as well as relieved in noting that the "Central Europeans" have taken the heat off them.

Low-ranking and unimportant functionaries ascribed the shift in attitude to the experience the bishops have had.

It is easier, the bishops are finding, so it is alleged, to deal with an Italian in Rome than with a Frenchman in Germany or a Dutchman in

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