



**ECUMENICAL DISCUSSIONS** — Representatives of six Protestant groups in Rochester area met Friday, June 10, at invitation of Bishop Hogan to discuss proposal for an ecumenical agency to replace Rochester Area Council of Churches and possibly to include Rochester Roman Catholic Diocese. Exploratory meeting was at Cenacle Retreat House, East Avenue. From left are: Rev. Herman Frincke, Lutheran Church, Missouri Synod; Rev. Julius Kuck, United Church of Christ; Rev. Gordon H. Curtis, Reformed Church of Christ; Rev. Frederick Gottwald, Lutheran church of America; Rev. Carl R. Smith, Presbytery of the Genesee Valley; Bishop Hogan.

## Bishop Hogan, Protestant Leaders Meet

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ions of the denominational leaders on the proposed constitution of the new agency.

Churchmen attending the meeting were:

Dr. Julius Kuck, Buffalo, for the United Church of Christ; Rev. Gordon Curtis, Rochester, for the Reformed Church in America; Rev. Gene M. Ferguson, Rochester, for the Methodist Church; Rev. Fred Gottwald of Syracuse and Rev. George Guba, Rochester, for the Lutheran Church in America; Rev. Herman Frincke of Buffalo and Rev. Manfred Lassen of Lima for the Lutheran Church Missouri Synod; the Rev. Carl R. Smith and Rev. Paul S. Barru of Rochester for the Presbytery.

Also invited but not attending were Bishop Robert R. Spears of the Episcopal Dio-

cese, of Rochester; Rev. Harrison Williams and Rev. Robert Willett of the Baptist Church; and the Rev. Andrew Gibson of the Rochester Area Black Ministers Conference.

## Portugal - Vatican Dispute Comes to Amicable End

Lisbon — (RNS) — Portugal's quarrel with the Vatican over Pope Paul's audience (July 1) with three leaders of liberation movements in Portuguese African territories has come to an end with acceptance of the Vatican's explanation that there was "no political significance" behind the audience.

In a special radio and television broadcast July 7, Premier Marcello Caetano said he had intended to make a different statement on the controversy, but that "at the last moment" he had received an explanation from the Vatican.

Without indicating what he had originally intended to say, Premier Caetano said he had received a note from Jean Cardinal Villot, Vatican Secretary of State, that "reduced the whole affair to its proper proportions."

"Relations between Lisbon and the Holy See," he added, "have returned to their old cordiality."

The Portugal-Vatican diplomatic crisis was precipitated when Pope Paul July 1 received in a group audience three

leaders of nationalist movements in Portugal's overseas territories — Angola, Mozambique and Portuguese Guinea — following his traditional Wednesday general audience.

A Vatican spokesman identified the three as Amilcar Cabral of the Guinean anti-Portuguese movement, Marcellino dos Santos of Mozambique's independence front, and Agostino Neto of Angola's liberation movement.

The spokesman stressed that the three were among 60 others received by the Pope and said their presence at the Vatican was "of no special significance."

Dr. Eduardo Brasao, Portugal's ambassador to the Vatican, was recalled to Lisbon "for consultations." The ambassador told newsmen "this is a normal recall . . . to discuss a matter which to us is very displeasing."

Dr. Brasao, upon leaving Rome, said he was "almost sure he would return to the Vatican," adding that "our relations go back to the beginning of the

## Bp. Walsh Release Greeted with Joy

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dents — and, was ordained in 1915. Three years later, as one of the first four missionaries of the Society, he was assigned to China where he labored until 1936.

In 1927 he was named bishop — the first Maryknoller to be consecrated — on Sancian Island, site of the death of St. Francis Xavier. From 1936 to 1946, he served as superior general of the Society in the United States.

At the end of his term of office, he returned to China in 1946 and, in 1948, became executive secretary of the Catholic Central Bureau in Shanghai. The bureau was a coordinating organization for all missionary, cultural, welfare and educational activities of the Church in China.

In 1951, two years after the Communist takeover of mainland China, Bishop Walsh was ordered by civil authorities to suspend all activities of the bureau. In 1958, he disappeared from sight and was not heard of again for almost two years. Then, in 1960, Communist authorities announced that Bishop Walsh had been sentenced

to 20 years imprisonment for "subversive activities."

Now that Bishop Walsh is free, he will be able to read for himself a special letter sent him in December 1965, one that was never allowed to be delivered to him.

The letter, written to commemorate the prelate's Golden Jubilee of ordination and preserved at Maryknoll headquarters in Ossining, N.Y.—said:

"You have not stinted in giving of yourself for the people you have loved so much, and even today, as you give further manifestation of your dedication in suffering for Christ, you continue to encourage and inspire others to a similar service."

The letter was signed by Pope Paul VI.

## Cardinal Alfrink Flies to Vatican

Rome — (NC) — Cardinal Bernard Alfrink of Utrecht flew to Rome (July 8) at Pope Paul's request to discuss the Dutch bishops' advocacy and the Pope's firm rejection of allowing a married clergy.

The 70-year-old cardinal, in the past a frequent visitor to the Vatican, was on his first trip here since early February, when the conflicting celibacy views of the papacy and the Netherlands Church reached a peak.

A spokesman at the Pontifical Dutch College in Rome said Cardinal Alfrink mentioned upon arrival that he had no idea when the Pope would see him. The cardinal will make no public statement until he has returned home and consulted with his fellow bishops, the spokesman added.

The Dutch National Pastoral Council had approved at a Jan. 7 meeting several resolutions favoring optional celibacy, which would leave priests free to marry by making the celibate vow no longer mandatory for ordination. The Dutch bishops took a similar position when they met Jan. 19. They went on to propose that "in special cases, priests who have married would be restored in the (active) ministry under special conditions."

The Pope and the Vatican rejected those ideas emphatically, causing some observers to speculate that the Dutch Church was in trouble and that personal rapport between the Pope and Cardinal Alfrink was now icy.

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## 'Rise Up Against Hellish Poverty'

Vatican City — (NC) — A papal letter has called upon Christians to "rise up with all their strength, in the name of the Gospel," against an economic system that makes poverty a by-product of growth.

Christians should stand "in the first rank of those who dare, by every means at their disposal, to break the hellish circle of poverty," declared a letter written in Pope Paul's name by Cardinal Jean Villot, papal secretary of state.

The cardinal was writing to the 57th French Social Week, which met in Paris July 1-5. Subject of this year's social week was "The Poor in the Society of the Rich."

"In the societies of plenty," the letter said, "poverty is not measured merely by the revenues at one's disposal and the standard of living one enjoys . . . Is not the poor man in

sum the man who does not count, who is never listened to, who is put here or there without being asked his opinion, and who sinks into an isolation so painful that he may resort to irreparable deeds of despair?"

Of the society of the rich, the letter said:

"In this world where every living person is our neighbor, the research and the struggle of societies of plenty against their islands of poverty cannot dispense them from a resolute assault on the great problem of our times, where 'the social question has become worldwide' (Populorum Progressio). That problem consists in the crying disparities between the rich countries and the poor countries, the growing distortion that separates the most deprived from the most favored."

Christians should therefore strive to close the widening gap

"on a world scale as well as on that of the various human groupings," the letter declared.

Recalling that preaching the good news to the poor is the sign par excellence of the kingdom of God," the letter stated:

"An attentive reading of the Bible shows in fact that the poor hold in it a considerable place and that the poor are not always the children of laziness but very often the victims of fate or of man's cupidity."

The papal letter denied that Christians are seeking a Utopian, egalitarian society. Rather, it said, they are striving "against the primacy of an economic system that would legitimize a 'residual' poverty as the tribute paid by necessity to growth and development."

Christians must reject "the illusion of a lasting and benefi-

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