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Majorie Neurenberg, director of the Commission for Ecumenical and Interreligious Affairs for the diocese, greets Cardinal Jan Willebrands.

Cardinal Urges Patience In Ecumenical Matters

By Martin Toombs

Worcester, Mass. — Speaking on the 20th anniversary of the founding of the Vatican Secretariat for Promoting Christian Unity, Cardinal Jan Willebrands, its president, called on ecumenists attending a conference at Assumption College in Worcester to remain patient with the pace of progress in the movement begun by Pope John XXIII as part of the Second Vatican Council.

Many persons familiar with ecumenism: Cardinal

Willebrands said, ask if the movement "still has a future." After 10 years of great hope, he said, "now they feel disappointed, or even deluded."

Those questions, he commented, usually come from pluralistic countries, where the need for Christian unity is most obvious. Often, he noted, those countries also are accustomed to rapid change, and, he said, they have become impatient with the movement's gradual progress.

Archbishop of Utrecht and

primate of Holland, Cardinal Willebrands was the founding secretary of the Secretariat for Promoting Christian Unity when it was formed as part of the Vatican Council. He played a major role in the drafting of such council documents as "On Ecumenism," "On Religious Liberty," and "On the relation of the Church to the Non-Christians." He now serves as the secretariat's president.

During the past 20 years, many important advances

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Camps Said Degrading For Refugee Minors

By John Dash

A potential horror story is developing in the Cuban refugee camps.

Last week Maurice Tierney, head of diocesan Catholic Charities, released a letter dated Aug. 14 from the United States Catholic Conference on the plight of more than 800 unaccompanied minors in those camps. Tierney described their situation as "inhumane, deplorable, and a setup for degradation to the greatest possible degree."

"The climate is set," Tierney said of the youngsters aged 15-17, "for 'people corruption'."

He asserted that the children in the camps have "little, if any protection," from forces which would use them for "sexual degradation, pimping, gambling, the worse sort of things."

The problem that exists is multifold, Tierney said. The letter from Donald G. Hohl of the USCC Migration and Refugee Services states:

"At the very outset we urged camp authorities to immediately identify and then segregate out the minors from the rest of the camp population. At the Eglin Camp, for example, we obtained the services of religious men and women; separate tents were provided to house the boys and girls, with the Religious providing round the clock care and protection. Unfortunately, we have not been, to this day, as successful in other centers."

"We are also concerned," Hohl's letter said, "about the establishment of legal custody and legal protection once the children were released from the camps. On July 25, 1980, after numerous consultations with the Cuban/Haitian Task Force, officers of the U.S. Immigration Service and the Department of Health and Human Services, we wrote Ambassador Palmieri, the U.S. Coordinator for Refugee Affairs, to inform him we would no longer be in a position to assist in the placement of any unaccompanied minors (with the exception of those destined to parents) until the matter of

their legal custody was resolved. Since that time no children have been moved from the camps."

The question of legal custody and protection "remains unresolved." It appears that it will be at least several more weeks before an agreement is reached and in the meantime the children must remain in the camps," the letter said.

"It is deplorable that as this memorandum is being written that the majority of the children still remain unsegregated from the camp

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Church Proceeds On Canonization For Syracuse Nun

Auburn — Mother Marianne Cope, a turn-of-the-century member of the Sisters of St. Francis of Syracuse, whose members staff the Mercy Health and Rehabilitation Center here, is the object of an official investigation, the outcome of which may lead to her eventual canonization as a saint of the Church.

Vatican Radio announced Aug. 9 that Bishop John Scanlan of Honolulu has named an official historical commission to look into her cause. Mother Cope, in 1883, led six of her sisters from Syracuse to the Hawaiian Islands to work with the lepers. In 1888 she moved to Molokai to work with Father Damien.

DeVeuster, already declared "blessed" by the Vatican. The priest died a year later and Mother Cope continued his work until her own death in 1918.

The Hawaiian government frequently sought her advice and on two occasions awarded her the pendant cross of the Royal Order of Kapiolani for her work. She is also mentioned in the writings of Robert Louis Stevenson.

Mother Cope was born in Germany. When she was two years old, her family moved to Syracuse. She entered the convent there and, in 1877, was elected mother superior of the order.

Church OKs Entry of Anglican Dissenters

By United States
Catholic Conference

Washington — Certain Anglicans in the United States seeking entrance into the Roman Catholic Church may be admitted with a "common identity" under terms to be established by the National Conference of Catholic Bishops (NCCB) and approved by the Holy See.

Archbishop John R. Quinn of San Francisco, president of NCCB, said Pope John Paul II has approved this decision, which was made by the Vatican's Congregation for the Doctrine of the Faith in replies to inquiries from NCCB.

The bishops' conference raised the question with the Vatican congregation in response to requests from both individuals and groups of Anglican background who have been members of the Episcopal Church. They had expressed a desire to become members of the Roman Catholic Church while retaining some form of "common identity."

Archbishop Quinn said the decision applies only to persons who, while wishing to retain some elements of the Anglican tradition, fully accept Roman Catholic doctrine and the authority of the pope and bishops.

Emphasizing that many

details remain to be worked out, he said terms of the arrangement include provision for married clergy members to continue in the ministry. Their ordination as Roman Catholic priests can be allowed in keeping with the customary norms and practices of the Roman Catholic Church.

Also, he said, elements of the Anglican liturgical tradition could be retained by such persons in liturgical celebrations among themselves.

Noting that Bishop John M. Allin, presiding bishop of the Episcopal Church in the United States, has been in-

formed, Archbishop Quinn said, "This new development is not meant to impede Anglican-Roman Catholic ecumenical dialogue, which seeks the unity of the Anglican and Roman Catholic Churches, as sister churches."

"It is important to bear in mind that the decision applies only to those of Anglican heritage seeking membership in the Roman Catholic Church with some form of common identity."

"While the bishops and the Holy See wish to accommodate such requests, we wish also to continue and improve Anglican-Roman

Catholic ecumenical relationships which have made great progress since the Second Vatican Council.

"These give us grounds for great hope, and we assure all of our continued deep regard for the traditions and usages proper to the Anglican Communion. We desire unity in the spirit expressed by these words of Pope Paul VI: 'There will be no seeking to lessen the legitimate prestige and worthy patrimony of piety and usage proper to the Anglican Church when the Roman Catholic Church — this humble servant of the servants of God — is able to embrace her ever beloved sister in one authentic

Communion of the family of Christ."

Archbishop Quinn said the following points were covered in a communication to him from Cardinal Franjo Seper, prefect of the Congregation for the Doctrine of the Faith:

- The admission to membership of the Anglicans in question is properly understood as the reconciliation of individual persons with the Roman Catholic Church.

- Although they can be received into the existing structures of Roman Catholic dioceses, some form of

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