

Fund Drive Flops in Paris, More Churches Needed

Peter's Pence Collection On Sunday, June 28

My dear People:

Your generous response to my appeal last year for the Peter's Pence Collection for the Holy Father was the occasion of this very gracious response from His Holiness:

"Each year, you and your beloved flock of the Diocese of Rochester make your increasingly generous donation towards Peter's Pence, and the Holy Father has entrusted to me the privileged honor of acknowledging receipt of your 1963 offering of fifty-four thousand dollars.

"His Holiness welcomes Your Excellency's liberal contribution with paternal joy, since it enables Him to continue and expand these important activities of His Pontificate, above all by bringing aid, solace and consolation to those of His children who are suffering poverty, illness, deprivation and expulsion from their homes and country. On their behalf as well as His own, the Vicar of Christ sends you this assurance of appreciative and heartfelt gratitude, and He feels no doubt that the beneficiaries of your charity will join their prayers to His, invoking upon the Diocese of Rochester the benevolence of Heaven and the richest compensating graces of Almighty God."

I am sure everyone of us is concerned to preserve the reputation of our diocese for devotion and loyalty to the Holy See, so generously expressed each year at the close of June. May God bless you for your concern for the welfare of His Vicar upon earth.

Thanking you sincerely, I am

Your devoted Shepherd in Christ,

James E. Kearney

Bishop of Rochester

P.S. The Peter's Pence Collection MUST BE TAKEN UP AS A SPECIAL COLLECTION on Sunday, June 28.

Paris — (NC) — The first attempt of the Church in France to rally the immense non-practicing Catholic population around its church-building program has fallen far short of expectations.

Maurice Cardinal Feltin of Paris tried to reach these non-churchgoing Catholics through a full-page advertisement in every daily newspaper in Paris. Four million copies were published. Only 2,000 people responded with contributions for the Cardinal's church-building project: one for every 2,000 newspapers sold.

"We barely covered the cost of the advertisement," was the rueful comment of Father Jean-Bernard Palloucy, S.S., director of the Cardinal's church-building center, known as the "Chantiers du Cardinal" (the Cardinal's Construction Company).

"But some way must be found to bring these people to their own aid. We are in a race with time."

This urgency may seem extravagant to the tourist in Paris, who finds a church on every third street and tends to think of Paris as a city of churches. And so it is—in the older quarters frequented by tourists.

But in the quarters that were built during the 19th century and in the sprawling industrialized outskirts of the city, the picture is quite different.

"Some parishes in Paris number 70,000 people," Father Palloucy said. "We haven't enough churches for our present population, and as for the future..."

Father Palloucy pointed to a map of the archdiocese.

"The Archdiocese of Paris takes in the entire Department of the Seine, 15 miles from north to south and 15 miles from east to west. That includes the whole city of Paris, with three million people, and a large part of the suburbs, with another three million people.

"Within this territory, since the end of the war, the state has built apartments for more than half a million families. During the next 10 years it expects to build another half million such apartments.

"Our first step was to study the new quarters created by this vast program of construction, and determine what the religious needs of the people would be. As far as physical plant is concerned, we arrived at the figure of 142 new churches."

The price of land has risen steeply in France, a country buffeted by inflation. The problem is to find a way to pay for the land.

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land is especially acute in Paris with its dense population and highly concentrated industrial complex. Even if the church-building program were as possible, Father Palloucy says plans call for "very simple" churches, the money needed for land and churches approaches the \$30 million mark. All state aid is ruled out by the 1907 law separating church and state.

Until this year the Cardinal's Construction Company had appealed to the churchgoing population of Paris through sermons. A team of 14 priests make the rounds of every church in Paris every year, preaching at all Sunday Masses.

"I myself have repeated the same sermon more than 1,200 times in the last five years," Father Palloucy said.

Last year the building program got about five million new francs (about \$1 million) through these appeals from preachers. At this rate the churches we need by 1975 would not get built until the year 2000.

Father Palloucy turned to another set of statistics.

"Eighty-six per cent of the population of Paris is Catholic, according to the baptismal records. But only 11 per cent of the population goes to Mass. That leaves 75 per cent—the vast majority—of our Catholic population... we never hear our appeals for help."

"Most of these people are not hostile to religion. Many of them would be happy to get to Mass and the sacraments, but are hindered by one thing or another."

"It was to reach this non-practicing population that Cardinal Feltin, at my request, launched his appeal in the press."

to the judgement that a person is completely wrong in his policies and actions, but such a judgement does not, in itself, justify a conclusion of unworthy motives."

Ave Maria said the incident had caused "so much concern, discussion and confusion" among the people devoted to the Church and its work that "something must be said."

But, it stated, one difficulty in formulating a comment was that "we are dependent on secondary sources" in a serious situation that calls for "complete justice and accuracy." Another difficulty, it added, was the "complexity" of the situation itself.

The magazine said that prudential judgement is involved in dealing with such a social, moral problem (as racism), and this meant that "in most cases good men who recognize the same moral principles can and will differ in their judgement on the application of these principles to the concrete circumstances."

Noting that the Church has branded racism as a moral evil in "unmistakable terms," Ave Maria said "many bishops have felt it necessary or wise to im-

plement this teaching by statements and action on the local level."

But it added that "like everyone else, a bishop is obliged to exercise his responsibility prudently, with the best advice and thought available," and "in the final analysis... no one else can make his decisions for him."

Declaring that it was here speaking in specifics, Ave Maria said that "concern for the common good demands that the benefit of the doubt be given to religious authority," since "public defiance of the person who holds spiritual authority does violence to society."

"Nevertheless," it observed, "it has always been the clear teaching of the Church that the holder of spiritual authority is not thereby preserved from error or fault. For most men in high position the burden of their personal frailty is their most bitter agony."

On the other hand, Ave Maria said, "we must recognize a difference between the personal and public rejection of spiritual authority. An individual might feel obliged to notify a superior that he cannot in conscience perform a particular act. He

The advertisement ran on April 23. According to Father Palloucy, this was the first time that the Church in France had used the form of publicity, and the first time that the immense non-practicing part of the Parisian Catholic population had been informed of the Church's needs.

"The response was very disappointing," Father Palloucy commented. "But perhaps it's a question of conditioning public opinion, which is a gradual process."

"If we continue this sort of advertising in the future, we expect that the response will be better."

Courts Won't Rescue Us From Lethargy

The U.S. Supreme Court ended its term this week with its own judges unable to agree on why they came to their decisions.

Two of the top Court's ten decisions dealt with pornography in movies and paperback books.

In neither of these cases was there a majority opinion. A majority of the nine justices agreed, of course, on the overall result but not on the reasons why they arrived at that result.

Their differences at the summit of the nation's legal structure reflect the nation's own confusion about the growing flood of obscenity and what can be done about it.

Experts far more competent in legal technicalities than are we will have to evaluate the Court's latest decisions on this topic but we do think the trend of both federal and state courts is clearly in the direction of unrestricted freedom to peddle pornography.

Efforts to plug the legal loopholes meet with scant popular support and existing laws entail lengthy court action when police seek to enforce them.

This, however, does not mean the situation is hopeless.

It simply points out with greater clarity that citizens have to measure up to the responsibilities of living in a free nation.

Freedom has its hazards as is evident when the smut traffic can boom into a multi-million dollar business. But freedom also carries with it the opportunity to buy and read libraries of the world's best literature for a pittance — there are certainly as many paperback classics as there are paperback cesspools.

And the same goes with movies. Let a theater schedule a first rate film and the management starves for customers but let an off-color one be listed and attendance swells while others howl in protest.

Americans ultimately get what they want. If enough Americans at the theater box offices and book stores indicate they want good movies and good books then we won't need to look to the courts for decisions. The courts have proved they won't rescue us from our own lethargy.

'Be Strong in Faith' Pope Tells Pilgrims

Vatican City — (NC) — Pope Paul VI urged the thousands of people at his regular weekly audience, June 10, to be strong in their faith despite the difficulties and uncertainties created by the non-believing mentality of modern times.

He said that while science studies are useful "to understand certain aspects of natural things, they do not tell us anything about other realities, about other fundamental truths which are reached through other methods of knowledge and thought."

Those who possess faith, the Pontiff concluded, have a twofold responsibility toward it.

"We must exercise it, breathe it and profess it, at first inwardly, to accept its humility, experience its light, feel its sweetness and enjoy the energy with which it fills us.

"Secondly, we must express it outwardly in our words, feelings and conduct. The spirit of the faith must shape our whole life in simplicity and without fear."

Kodak Dividends In Heaven?

Kuwana, Japan—The opening of a camera shutter here recently by a Maryknoll Missioner created an spectacle in a man's heart and soul to receive the gift of faith.

"It was a beautiful Sunday here at my mission on the Island of Honshu," Rev. Graham P. McDonnell, M.M. of Detroit, Mich., relates, "and after Mass, I had a visitation scheduled to a sick woman whose father was dying.

"Upon reaching the home, I proceeded to minister to the sick woman. After I had completed my sick call, the woman's father woke up from his nap. Knowing his reluctance towards Baptism, I didn't bring up the subject, but instead I took some pictures. By this time the old man was quite intrigued by my camera and he asked me to take his picture before he died. While on the subject of death, I asked him if he had his 'ticket to Heaven.' When he said no, I said Baptism was it. Without any hesitation, the old man asked me to baptize him.

"Although the film I shot was overexposed," Father McDonnell concluded, "the picture taking was successful as I did create a new picture of Faith for a dying man."

Case 'Resolved' In Los Angeles

Los Angeles — (RNS) — The incident in which a young parish priest and an archbishop failed to speak out on racial issues "has been resolved," it was announced here by the Roman Catholic Archdiocese of Los Angeles.

Father William H. DuBay, 29, an assistant at St. Albert the Great church in suburban Compton, was said to have met with James Francis Cardinal McIntyre, Archbishop of Los Angeles. The priest, it was said, reaffirmed his loyalty and obedience to the prelate at St. John's Major Seminary at Camarillo, where the prelate was attending a retreat.

According to the announcement by Msgr. Benjamin G. Hawkes, archdiocesan chancellor, "Father DuBay is now on retreat and on vacation. The matter has been concluded. The situation has been resolved. I have no further comment."

Patron of Portugal

The Detective Saint, St. Anthony of Padua, a native of Portugal, left the Augustinian Order Regular in order to become a Franciscan Friar Minor. He is one of the most popular saints of the Church, with a reputation for finding the lost belongings of careless people, and he has always been famous as "the wonder-worker." He preached and taught in France as well as in Italy, and we are told that men closed their shops and offices to go and hear him. Because of his singular knowledge of the Bible, he was called "the Ark of the Testament." He was declared a Doctor of the Church in 1946 by Pope Pius XII. He died on June 13, 1231 at the age of 38.



Negro Girl, Missionary To Brazil

Milwaukee — (NC) — Carol Ann Guss, 25, Holy Cross alumna, summed up a three-year assignment as a PAVLA Volunteer (PAVLA) missionary.

Come July and she'll be in Rio de Janeiro for a three-year assignment as a PAVLA Volunteer (PAVLA) missionary.

She's the first Negro in the United States to enlist in PAVLA but she'll be the second to enter the Latin American mission field. Selma Sineff, Seattle already is working as a PAVLA missionary with the Maryknoll Fathers in St. Rose parish, Lima, Peru.

Since Miss Sineff is a native of Panama, knew Spanish and some Latin American customs she was able to cut short her border mission field training for the south-of-the-border mission field.

Miss Guss is being sponsored by St. Basilian's parish here. She is the oldest in a family of nine children. Her parents, bright and distinguished in New York, she is an alumna of Xavier University, New Orleans, operated by the Sisters of the Most Sacred Sacrament. She had an ambition to do mission work "since I was quite young."

"What impressed me most were the needs of the poor," she wanted to help, Miss Guss said. She added her determination to become a missionary was born at Xavier.

"In freshman year," she said, "I was able to teach catechism to girls living at the House of the Good Shepherd in New Orleans."

Later she taught catechism in other grade and high schools, and distributed Catholic literature in various New Orleans hospitals.

Before she went to the PAVLA training center at Marian College, Fond du Lac, Wis., last fall, Miss Guss said she thought of joining other lay missionary groups.

"My first desire, she said, "was to go to Africa. I almost made it one summer. I had been accepted by a lay group but needed my parents' approval because I was not yet 21. My mother was hesitant about the situation so I never got to Africa."

Here are the true dimensions of the problem. And while it remains in these national terms, we Catholics at home will continue to be actively engaged in negotiating the efforts of Bishop Moynagh and thousands of fellow missionaries in Africa and Asia.

U.S. Catholics Snub Top African Students

By GARY MACEOIN

Calabar on the steaming west coast of Africa is as thriving a Catholic mission as any I visited during a three month journey that brought me to fifteen countries of that vast continent. Schools under Catholic management play a major part in the region's education system. Catholic hospitals are outstanding. As in all Nigeria, the proportion of catechumens to Catholics is high, promising a continuation of the Church's rapid progress.

Bishop Moynagh of Calabar has long been particularly concerned with preparing Catholics to play their part in the development of the newly independent state, the most populous in all of Africa. He has put a lot of money into a printing plant in which he produces a magazine of information and opinion, one of the country's two Catholic publications for general readership.

He also does everything in his power to help outstanding students to pursue higher studies in European and American universities.

Just a few days before I met him, he had received an extremely distressing letter. It was a report from a group of students whom he had recently placed in the United States. They had to travel a considerable distance to Sunday Mass, he said. And when they reached the church, the reception from the white congregation was chilling.

When one of them entered a seat, the occupants moved to another. They were shunned as they left the church, neither people nor priest exchanging a single word with them. It was, they wrote, quite clear to them that they simply were not wanted.

"Can nothing be done," the bishop asked me, "to get American Catholics to understand the effect of such thoughtless bad manners. These are cultured young men. On their return home, they will be catapulted into top positions in education, business, and government. They went to America with a sense of gratitude both to the Catholic Church and your country for helping them get up in the world. They will come back full of bitterness and disillusionment, con-

victed by their own experiences that all our professions of opposition to racism are hypocritical."

"The experience deplored by Bishop Moynagh is no isolated one. It is known to all who have been involved in working for foreign students in the United States or who have come in touch with them through Catholic international organizations.

But most American Catholics are unconcerned, and as long as they are, the work of our missionaries is going to be undone, and the objectives of our national foreign policy are liable to be sabotaged by Communist conspirators, but by people who boast they are dedicated Catholics and loyal Americans.

Bishop Moynagh's problem cannot be solved in isolation, since it is merely one aspect of the entire complex of race relations in the United States. How serious this is for American Catholics is well illustrated by a newly published symposium entitled "Black, White and Gray" edited by Terrence Bradford Daniel. Particularly to the

point is a contribution by a Negro priest, Father August Thompson, on attitudes of white Catholics.

"They just don't want us," he writes. "In some places our young people cannot attend camps. Too often we cannot join church societies. Yes, it is true that we could form our own little segregated Negro versions of these same societies, but we lose the whole spirit—the very Catholicity—of it when you do that... Do you know that I, as a priest, have never attended a Civil Conference? Do you know that while non-Catholics are welcomed into Catholic churches and can attend church functions where I, as a Negro priest would not be permitted?"

Here are the true dimensions of the problem. And while it remains in these national terms, we Catholics at home will continue to be actively engaged in negotiating the efforts of Bishop Moynagh and thousands of fellow missionaries in Africa and Asia.