

Blizzards Spur Works of Mercy

Two weekend blizzards balked thousands from Mass the past two Sundays.

Churches—where faith teaches God is present—reported that His people were absent!

Few dared risk the hazardous roads or walks which were piled high with blankets of snow.

Parish priests celebrated Mass for only a handful of hardy souls who managed to get through the drifts.

Auxiliary Bishop Lawrence B. Casey, rector at Sacred Heart Cathedral, voiced his praise for those

who did have the courage, and the stamina, to get to Mass.

One pastor, noting the long, heavy icicles on sagging gutter pipes, saw hills piling up with the lengthening fingers of ice.

And other pastors noted that as the snow piled higher collection figures tumbled lower and lower, a point that will probably be mentioned when parishioners get back to Church... maybe this Sunday.

Countless acts of mercy eased Nature's heavy hand. Here are two examples:

Neighbors of the Basilian Fathers at Aquinas Institute put an emergency appeal through to them for use of their truck.

A woman was dismissed from a hospital to make room for new cases but her husband had no way to get her home. Father Robert Klem got the Aquinas truck with its thick-cleated snow tires out to Dewey Avenue, picked up the husband and then drove on to the hospital for the stranded young lady.

The Aquinas truck later served as a relief wagon to bring milk and groceries to families in the area.

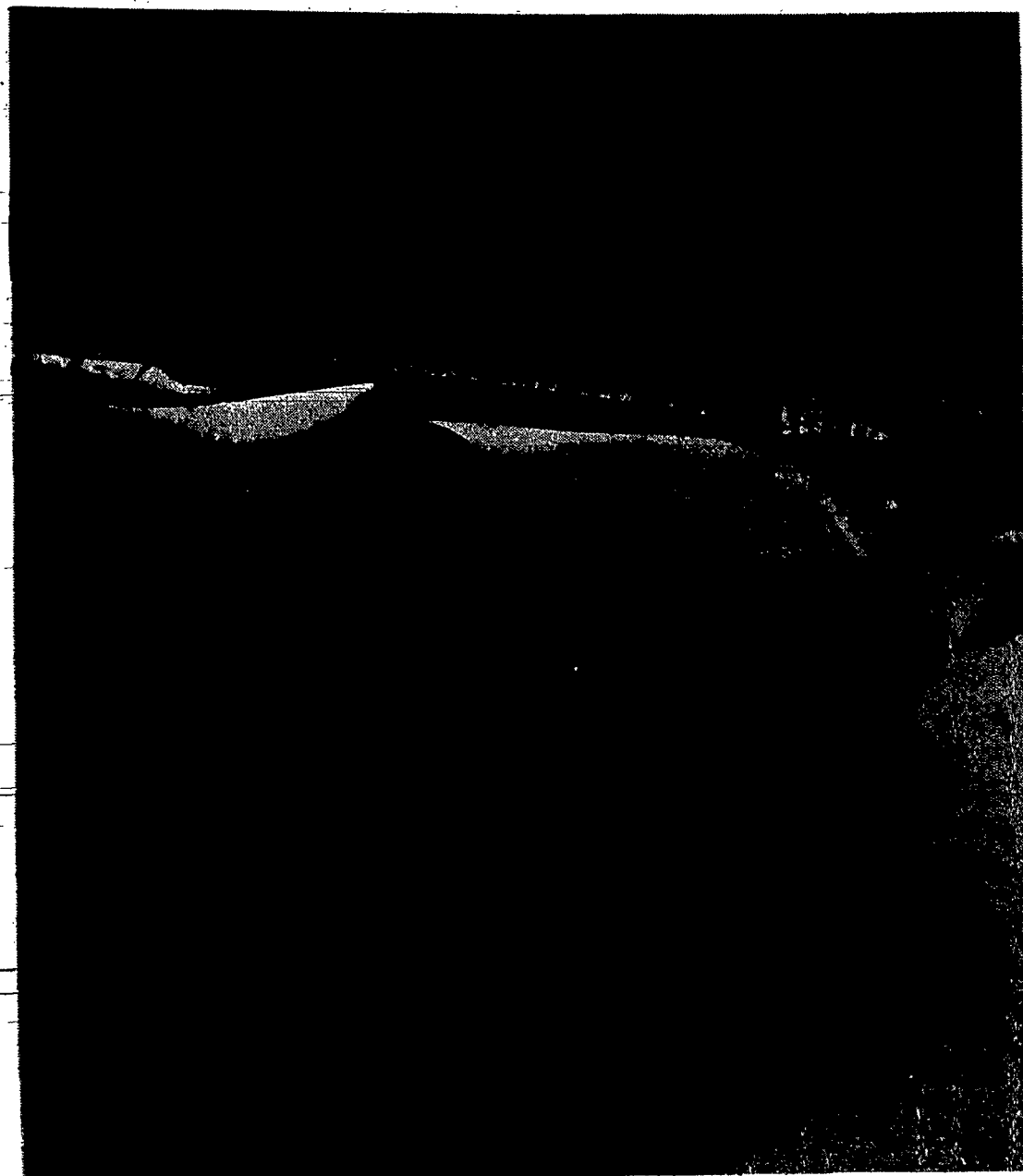
Father Edward Zimmer, a curate at the Cathedral, also played a "Good Samaritan" role.

He spied a young couple trudging through the snow—the woman obviously exhausted.

He invited them into the rectory and learned they had hitch-hiked from a hospital and now had to walk about a mile up Flower City Park to their home.

The young mother, after several days in the hospital, couldn't have made it another ten steps.

So Father Zimmer borrowed a toboggan from a neighbor and he and the husband pulled the young lady to her home.



Snow... mounds of it... everywhere!

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A Church Plan for Megalopolis in 1985

Washington — (CFP) — Beginning this month, the Archdiocese of Baltimore will get its first look at itself 20 years from now, and Catholics throughout the U.S. will get their first look at the person who will be helping their bishop see into the future.

This has nothing to do with Mrs. Jane Dixon and her crystal ball, but rather with the Rev. Robert G. Howes, a priest whose specialty is city planning.

He is, in fact, the only American priest to receive a degree in City and Regional Planning—from the Massachusetts Institute of Technology—and as head of a city planning program at Catholic University here he has received encouraging response to his prediction that unless churches plan now for the city of tomorrow, they risk having no relevance at all when it comes.

Among the first to respond was Baltimore's Lawrence Cardinal Shehan, who assigned Father Howes to do a city planning study on Baltimore that will project the See city into 1985 and help him to plan now for the future.

Father Howes and his staff, which includes architects, economists, sociologists and city planners, will be in Baltimore this month. The study—to be completed by September—is the first of such magnitude ever conducted under Catholic auspices and will be sent by Cardinal Shehan to all dioceses throughout the country to stimulate similar projects.

An additional testimony to Father Howes' growing prominence is a 10-part TV series called "The City" which he directs and hosts as a result of a request by the NBC-TV affiliate in the Capitol. The series, covering the development of the American city, its problems and its future, premieres on the DC station Jan. 30 and has been offered to NBC affiliates in other cities.

Stations in New York, Cleveland, Los Angeles and Chicago have already scheduled it and more are expected to follow.

Father Howes' Baltimore study, which will produce a three-dimensional model of Baltimore as it will likely be in 1985, will do more than merely caution the archbishop against building a new parish plant "in the middle of a future freeway," Father Howes said. It will grapple with much more than the "brick and mortar" issues.



Father Robert G. Howes, with plans for Megalopolis.

Among the questions to be considered in looking at the Church in megalopolis, Father Howes said, are these:

- Should chapels be built in high-rise apartment buildings? (Shortly after Father Howes posed the question, a survey from another source reported that apartment-dwellers tend to abandon church-going.)

- Should the Church begin establishing trade schools in the inner city, with the knowledge that most of its inhabitants will not be going to college.

- Will single rectories have to be replaced by clerical co-ops?

- Should the well-to-do suburban parish be required to

help support a downtown parish?

- Can you have a parish that includes both high-rise rich and high-rise poor? Is there a need to train priests to work with executives? Is there now a need for a boardroom priest as well as a worker priest?

Father Howes contends that neither he nor anyone else can give accurate answers immediately. What he proposes is the setting up of machinery to help bishops in planning ahead.

He favors a diocesan "community relations" department, a full-time operation that would keep the diocese on a steady "first-name relationship" with all departments of the city government so that city and church can work together on civic planning. He believes that past

actions have usually been the result of an "ad hoc approach to civic projects: 'Which man-signor is free to go to that meeting tonight?'

The diocesan Church's approach must be, he says, "not what we should be getting out of the community, but what we should be putting into it." He argues that just as there has been a need for labor priests and social welfare priests who have worked with knowledgeable laymen in those areas, there is now a need for both priest and laity "who will understand Planning in the context of Christian philosophy and Christian theology."

The chief problem here, he said, is that there are very few Catholic lay people in the city planning profession to begin with.

After receiving his city planning degree from M.I.T., he looked around and saw that no Catholic institution offered degrees in city planning, as opposed to about 30 secular institutions. In 1964, he began the City and Regional Planning Program at Catholic University, which now has 51 graduate students enrolled in the two-year

(Continued on Page 3)

Noted Monk Limits Activity

Louisville — (RNS) — Father M. Louis (Thomas Merton) declared in an interview in the Louisville Courier-Journal Magazine that he has gone into virtual seclusion at the Getsemani Trappist monastery near here and will no longer write about "current crises."

"I am firmly committed to the monastic life until my death," said the 50-year-old monk, widely known as the author of some 25 books.

He said he had resigned as novice master at the monastery so that he could retreat further into the contemplative life of the order of monks. No longer will he meet with various Catholic and Protestant groups to discuss the state of the world, as he formally did.

In the future he will limit his writing because "with no newspapers, no radio and no TV, I do not feel competent to judge fast-moving events."

Catholic Schools Source of Vigor

Dayton — (NC) — A visiting Japanese priest observed here that the vigor and strength of American Catholicism stem largely from the parochial school system and the sacrifices parents make to support it.

Bishop Peter Hirata of Oita, Japan, questioned whether a catechetical center ever can be an adequate substitute for a Catholic school. If parents did not make sacrifices and show generosity by contributing to the support of the parochial system, they would likely spend more money on luxuries, he declared.

Not only does the Church need her schools but vigorous faith needs the spirit of sacrifice, Bishop Hirata said.

Since the closing of the Vatican Council in December, the bishop has been visiting European countries, Canada and the United States in behalf of his diocese.

The vitality of the Church in the United States is becoming stronger, he observed. In some countries of Europe it is being sapped by indifference, he declared. The contrast can largely be ascribed to America's Catholic schools, he added.

"Your (parochial school) children are marvelous," he said. "You should be very proud of them."

He said he regretted that the Japanese had no "real image" of the Catholic school children of America. He declared: "Our image is of cowboys, girls in jeans and rock and roll—not that these things are bad, but they show only one side."

Bishop Hirata said his four-year-old diocese includes only 5,700 Catholics in a total popu-

lation of 4,400,000. His diocese includes 22 parishes, 10 Japanese and 30 Italian priests. In addition to a limited number of churches, 15 private homes are used for Sunday Masses. There is a need for funds for schools and for small churches, he said.

According to the bishop, the future of the Church lies in the answer given to this question: "How can we put the Catholic Church in the soul of Asia?"

He is convinced that Japan can enrich the Church and that the Church can enrich Japan. But the Church must express itself in the context of Japanese society and culture.

Prelate Raps Whites for 'Moving Out'

Washington — (NC) — White Catholics who move out of a neighborhood when Negroes move in were reproved by a Negro bishop in a sermon in the National Shrine of the Immaculate Conception here.

"In a number of cities in our nation—perhaps even here in Washington—neighborhoods are changing because some Catholics refuse to be the neighbors of Negroes," said Auxiliary Bishop Harold R. Perry, S.V.D., of New Orleans.

"They move away when Negroes move in and they fail to see the golden opportunity to edify these fellow human beings at their very gates, and eventually to bring them into the Church and to their knees at the altar where they, too, may receive Jesus Christ in Holy Communion. Such persons—and God forbid that you are among them—simply cannot be listening to the promptings of the Holy Spirit, the personification of love."

The first Negro named to the U.S. hierarchy in the 20th century offered Pontifical Mass and preached the sermon at a highlight service of the Chair of Unity Octave observance in the nation's capital.

'Significant Steps' from Past on Marriage Ethics

St. Louis — (RNS) — The author of a comprehensive study of the Catholic Church's teaching on contraception said here that the recent Vatican Council's Constitution on the Church in the Modern World takes "a number of significant steps from past traditions."

Dr. John T. Noonan Jr., author of "Contraception: A History of Its Treatment by the Catholic Theologians and Canonists," said the much-debated section "stresses two things of great importance."

"The first," he said, "is conjugal love. Only 30 years ago the German theologian Herbert Dorn was being treated with great suspicion because he spoke of conjugal love as a purpose of intercourse. Now, this is an accepted statement and one to which the Second Vatican Council has given great weight."

"Then there is a very strong statement that the procreative function is to be performed responsibly and that decisions as to the number of children are to be made ultimately by the parents themselves."

Noonan said the admonition to be obedient to the magisterium by teaching authority of the church does not mean the

church does or has ever "taught how many children a couple should have."

He stated that footnotes added to the text at the last minute, referring to the encyclical "Casti Connubii," Pope Pius XII's address to midwives and Pope Paul's speech in which he announced the special commission to study birth control, have not changed the break-through present in the whole text.

Noonan, a member of the special papal commission, told the St. Louis Review, official archdiocesan newspaper, that he had seen earlier drafts of the section "and there was a reference to Casti Connubii over a year ago. I don't think its inclusion in the schema has changed a thing."

He said he feels the schema's emphasis on conjugal love and responsible procreation "will have a strong bearing" on any decision made by Pope Paul on the birth control question.

It is "hard to predict," he added, when the Pope will

FRERE FLOWERS for all occasions. Ethel M. Perry assisted by Tom Zaveloff, Macrina, Weinberger, Ass. Mgr., 411 CMU Ave. FA 5723-AdV.

speak on birth control and "there is no definite word" of another meeting by the whole commission before any statement would be made. He added, however, that the commission "has a continuing relationship with the Pope."

Noonan said that while in Rome he gave dozens of talks to bishops and experts who asked him to discuss his book.

"I found them extremely open and receptive," he said, but added that he found "no strong consensus" on the direction the Church ought to take.

He said that in his book he set out to provide an understanding of Roman Catholic teaching in the context of the environment in which the Church found itself in specific historical periods.

Development of the past, he said, cannot be understood "without reference to the situations of the past."

Summarizing what he believes are "the most important points," Noonan said the Church spent most of its first 1,500 years attacking heresies within the Church and in competition with it which argued that procreation in itself was evil.

In combating views of Gnos-

tics, Manichees and Cathari, the Church emphasized the value of intercourse in sole regard to procreation, he said.

Secondly, the Church was faced with "protecting life from its earliest stages; it was dealing not so much with an organized religious opposition as with human indifference to weak forms of life."

"Abortion has always been a problem," he said. "It was a problem in the Roman Empire and Christians were the first group to have any strong sentiment against it."

"The ethic that arose to protect embryonic life was extended to protect generation. Even today, I think many of the arguments regarding the generation of life are really trying to keep life safe once it is conceived."

A third dominant reason for emphasis on the procreative value of intercourse, Noonan said, was "an attempt to give some purpose and dignity to women."

Finally, he said, "in the beginning and to a large extent in recent times, arguments

against contraception have been a reaction to sexual behavior outside of marriage.

"I think we have to distinguish how much of the Church's teaching really is directed to extra-marital sexual behavior and how much is directed to the idea of contraception itself."

Developments in permissive means of birth control, such as rhythm, and new debates on other forms of regulation over the past 30 years have been swift in relation to the past history of the Church, according to Dr. Noonan.

He said he believes an educated Catholic laity is responsible "in large part" for these developments. Other factors, he added, are scientific developments in the discovery of rhythm and now contraceptive pills, plus greater theological analysis of marriage and "100 years of Western culture where the status of women has changed, where there is a great deal of freedom of choice in marriage... and more expensive higher education."

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Extension Aids Parish

Violet, Ia. — (RNS) — Our Lady of Lourdes parish here, which was hard hit by Hurricane Betsy last September, has received a \$25,000 grant from the Catholic Church Extension Society.

The grant will go toward building a \$200,000 hurricane-proof church to replace three mission churches in the area.

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