

# Do You Have to be 'Sophisticated' to Read the Courier?

Father Paul J. Cuddy, zealous and imaginative pastor of St. John's Church, Clyde and St. Patrick's Church, Savannah, has initiated what promises to be an interesting experiment in his two parishes.

He announced in a recent parish bulletin that "several people have voiced wonderment at some of the articles which appear in the Catholic Courier, dismay at others, and praise for others still" and so he decided to give parishioners an alternative.

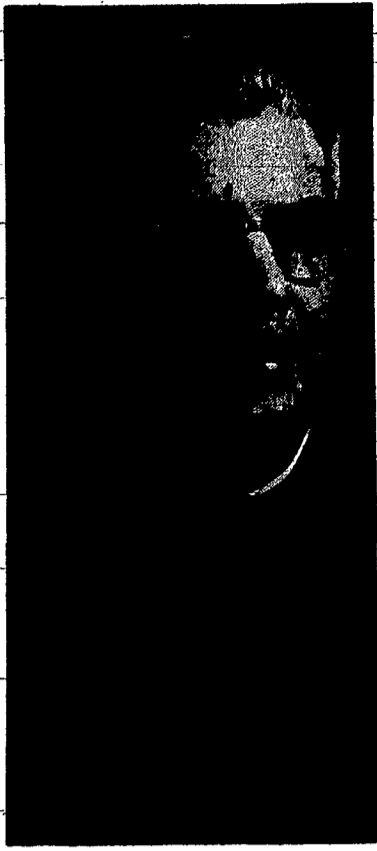
Father Cuddy then explained his experiment.

"For five weeks all those who get the Courier will also get the Register (a national Catholic newspaper published weekly in Denver)."

"At the end of the fourth week," Father Cuddy then advised his parishioners, "you will be given the choice of the Register or the Courier. Read both with attention and make the choice of the weekly which you like better."

In an open-letter to priests of the Rochester Diocese in June, Father Cuddy spelled out in greater detail his own misgivings about the way the Courier is edited, along with other "left wing" Catholic publications:

"Pietas (reverence)," he said, "seems to be the great discarded virtue of many Catholic publications. The passion of the National Catholic Reporter to parade every human frailty in the Church reminds me of the sniggering Cham who could hardly wait to find his brothers Sem and Japheth, to show them their poor father, naked from too much wine (Genesis ix-22). Commonweal is a



FATHER CUDDY more and more irked

constant carper. Our diocesan Courier too often raises more questions than answers."

Father Cuddy said, "Most of our people are not trained in sophisticated thinking," and he told the priests Our Sunday Visitor newspaper communicates "Catholic ideas and ideals" to its readers rather than do those other publications he mentioned.

Earlier this year when the Courier reported on the visit to Rochester of Anglican Bishop John A. T. Robinson, author of the widely read book "Honest to God," Father Cuddy, in a personal protest to the Courier editor, said, "Giving Bishop Robinson the aura of respectability is beyond my comprehension. I would think Arius was sincere but he was a cancer in the Church..."

He said he was getting "more and more irked by the parishes-supported Courier and the editor" and "more and more concerned about what our people have presented to them, which in their simplicity, they think is Christ and the Church instead of Atwell and the left wing in the Church."

In another letter this month, Father Cuddy stated, "Many of our people are not sophisticated enough to read many of the things which come in the Courier," a theme that runs through many of his notes of protest.

Father Cuddy's disenchantment with the Courier is not uncharacteristic of many other pastors who have complained over the years of "subsidizing" the paper by a "forced" circulation. Some also consider the Courier an intrusion into their parish, upsetting the docility of parishioners to the status quo when they read what is

going on in other parishes or dioceses.

The choice, as we see it, is not ultimately between the Courier or the Register, however, for the Register also draws its news and comments from basically the same sources as does the Courier.

The choice, we think, is whether Catholics—whether pastors or editors or people in the pews—want the openness and honesty which characterized the Vatican Council to come to life in their own backyards, or not.

Andrew Boyle, English layman, in a book to be published next Friday, titled "The Future of Catholic Christianity," indicates that Father Cuddy's concern is not isolated only to the United States. But his comment from England is, we think, relevant to America.

"As an institution once accustomed to the exercise of absolute and sometimes wrong-headed authority," says Boyle, "the Catholic Church is not finding it at all easy to acclimatise herself to conditions in a free, pluralist society. Breaking with the habits of a lofty isolation must create tensions and anxieties, if not strife. Alongside the gift of faith which the bishops are naturally anxious to safeguard there stand the forgotten reservoirs of hope and love. If these are patiently tapped, for the greatest good of the whole free community of believers, then the Church cannot fail to fulfill the moral and spiritual role awaiting it... Men will then grow more secure in their beliefs, reader to serve a Church which acknowledges them at last as adults, happier and better integrated as members of that wider human family whose common Father is God."

—Father Henry A. Atwell

## Seminary Support 'Critical' For Church

September 12, 1966

My dear People:

The opening of our seminaries for the new school year will bring to our classrooms the young men who wish to give their lives to the service of God and His Church. The responsibility of preparing them for their holy vocation is a very serious challenge, but one which we must meet with courage and enthusiasm as the people of Rochester have met it for nearly a century.

Once again, it is my privilege to ask your support for the very important work of the diocesan seminaries. The great tradition of priestly training begun in the diocese by Bishop McQuaid and the people of his time, remains in our hands today.

The regular annual collection for the Seminaries will be taken up on next Sunday. This collection is essential to the maintenance and operation of St. Bernard's and St. Andrew's Seminaries and also of Becket Hall. Your parish has a definite allotment in supplying our needs. A minimum gift of \$5 from each parishioner will enable every parish to meet its quota without difficulty.

I make a special appeal at this time for your continued generosity to the Seminaries. Our seminary program is critical to the continued strength of the Church in this area. Without solidly trained priests who are men of their day and age, who know the needs of their day and age, the Church will not thrive.

The work of training priests is most dear to the Sacred Heart of our Lord. I do not hesitate to promise you His richest blessings for your generosity to the seminaries. Please pray for our seminaries and for the young men whom God has called to His work.

With a blessing, I am

Your devoted Shepherd in Christ,

*James E. Kearney*

Bishop of Rochester

P.S. The Seminary Collection is to be taken up as a special separate collection on Sunday, Sept. 25.

Our three seminaries will hold Open House on Sunday, Sept. 25, from 2 to 5 p.m.: St. Bernard's Seminary, 2260 Lake Ave., St. Andrew's Seminary, 1150 Buffalo Rd., Becket Hall (temporary residence of college department students), 1475 East Ave.

You can continue to help Bishop Kearney in his work for immortal souls.



More schools are needed for children with special problems.

Include the Diocese of Rochester in your will or for further details phone, 454-1155, or write the Chancery, 50 Chestnut St., Rochester, N.Y.

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## Freedom, Responsibility Go Together

New York — (RNS) — Too many people think of freedom as a release from responsibility, rules and restrictions, according to the Rev. John A. Gasson, psychology professor at the Jesuit House of Studies, Mobile, Ala.

He addressed a symposium on Freedom and Responsibility: Values or Not, during the two-day meeting of the American Catholic Psychological Association here.

"Sober reflection will show us that freedom and responsibility are like love and marriage—you can't have one without the other," he told the several hundred members and guests at the meeting.

He charged that "for a couple of years now, a vociferous portion of the academic community has been showing its dislike for the Administration's foreign policy, our commitment in Vietnam, our political relationships with governments in South America. Quite apart from the validity of the condemnations these criticisms express, in no instance do the protesting parties show any willingness to accept responsibility for the consequences, should their few positive proposals be adopted."

"These critics clamor for freedom to speak, but disclaim any responsibility to listen and understand," continued Father Gasson.

He found the words of U.S. Ambassador to the United Nations, Arthur Goldberg, applicable to the matter: "When one insists on his own right to speak freely he lays on himself the obligation, if not in justice at least in equity, of listening with good manners when the other fellow talks from knowledge and not from ignorance and presumption."

The Jesuit psychologist hit the "free speech" movement spreading throughout the U.S. college campuses, including "the filthy speech imbroglio" at the University of California in Berkeley; the spreading clamor for fixed dormitory occupancy over weekends; the skyrocketing use of marijuana and LSD; and the demonstration on campus to force policy decisions.

He labelled these as "indications of a lopsided urge to dance without chipping in to pay the piper."

Irresponsibility of speech and action is by no means limited to colleges and universities according to Father Gasson. Rejection of traditional values in favor of change for its own sake has become widespread, he said.

"We have to recall last year's series of Supreme Court decisions touching procedures in criminal cases. Their impact on my generation of police chiefs, district attorneys, and on the victims of organized or sporadic crime was not cheering. Crime today has taken on a new look, it has become a nationwide military chain of command."

He hit, in particular, the lack of responsibility and respect for the integrity of the human being by some modern scientific

psychologists. Their misuse of scientific jargon and procedures "degrades the human being into a mechanical robot, to be manipulated," he said.

Psychologists, like other scholars, the priest said, all call for "responsible scholarship." However, he noted, "We like to see responsibility located not in ourselves (we are the center of freedom), but in others, and expect from them what we are not too eager to provide on our part."

An even sharper attack on

scientists and their use of the scientific method was made by Dr. Rex M. Collier, chief of the neuropsychiatric research laboratory, Jefferson Barracks, Veterans Administration Hospital, St. Louis, Mo.

He found an alarming trend to separate moral values from psychological research in the name of "objective science." This would lead, in his view, to an acceptance of experiments on living human beings, such as those performed by Nazi scientists.

"Experimentation without the subject's consent is an old issue, but recent events have occurred which reopen the whole problem in America," he continued. "In one instance research physicians injected live cancer cells into human subjects, in another instance a psychologist states that his subjects were under the impression that the procedures to which they were subjected were an integral part of a normal interview procedure, and they were totally unaware they were participating in an experiment."

In his opinion this was "an invasion of fundamental human rights, namely, the right to privacy and the right not to be subjected to manipulation and experimentation without one's knowledge and consent."

Dr. Collier rejected the argument used by Nazi experimenters and a large number of contemporary scientists in the U.S. that "the end of acquiring information is such a basic good that any means or method would be justified, provided the 'good-of-science' might be advanced, even though the subject matter might be destroyed."

"Such a view placing the means in the role of end debases its subject matter, losses respect for the living organism, assumes freedoms undisciplined by a sense of appropriate responsibility, and finally sows the seeds of its own eventual destruction," he observed.

"To acquire and use knowledge for influencing other human beings, or for influencing life in general, without a value system (ethics) that can be generally accepted by those being influenced is similar to placing power in the hands of a psychopath," he said.

This is today's crucial problem in every field of science, including psychology: "Many technicians and technologists are being trained who seem to have no interest in or knowledge of moral values," he explained.

During the discussion, a rep-

resentative of the dismissed faculty members at St. John's University, Brooklyn, challenged the views expressed by Father Gasson on the lack of responsibility on the part of campus protesters.

It was rather, in his view, a matter of apathy and blind obedience to authority which threatened freedom in modern academic life. He criticized the failure of professors and students at the university to back fully the dismissed faculty.

However, another member of the audience upheld "the freedom of students and faculty, who so choose, to refrain from protest. Apathy is a matter of free choice."

The consensus of opinion voiced by panel speakers was that the individual in the modern world is confronted with a wide range of choices of action. Only rarely is the decision between two extremes: "there is a gray area, a 'midrange' in which there are several acceptable choices of action, or non-action." The important thing is respect for the basic right of the human person to choose his own path of action.

Father Paul D'Arcy, M.L., of Maryknoll (N.Y.) Seminary was installed as the association's president for 1966-67. Dr. Walter J. Coville, a psychologist at St. Vincent's Hospital, was named president for 1967-68.

## Lord's Prayer New Version

Sydney — (RNS) — A suggested modern version of the Lord's Prayer has sparked a violent unfavorable reaction from the public, press and some churchmen in Australia.

The revised version of the prayer is among proposals for change of worship made by a commission of the Church of England in Australia. The quadrennial General Synod will consider the commission's recommendations.

Text of the suggested Lord's Prayer follows:

"Our Father in Heaven, Your name be hallowed, Your Kingdom come, Your will be done, as in Heaven, so on earth. Our bread of the morrow give us today, and forgive us our debts, as we too have forgiven our debtors, and do not bring us to ordeal, but save us from evil. For Yours is the Kingdom and the power and the glory, for ever. Amen."



## People of God

Douglas Hyde, in 1940, joined the staff of the "Daily Worker" (London), later becoming its managing editor and one of the dozen most important Party figures in England. After World War II, Hyde's confidence in Communism was shaken by Moscow directives to attack the Labor Government and British institutions in general. In this crisis, the basic immorality of Communist tactics became clear to him and he turned to the Catholic Church. His departure from the Party caused a sensation in England. Douglas Hyde published an account of his journey from Communism to the Church in "I Believed" (Putnam, 1950).

## Bishops Not Only Asking But Getting Advice

By GARY MacEQJIN

An intriguing paragraph in the Vatican Council's constitution on the Church is that which says that the layman "is permitted and sometimes even obliged to express his opinion on things which concern the good of the Church."

Precisely how this should be done is an issue that has been and doubtlessly will continue to be hotly debated. The constitution goes on to say that, when appropriate, the layman's views should be expressed "through the agencies set up by the Church for this purpose."

Some commentators at first tended to treat this statement restrictively. They suggested that the Council was simply looking forward to a revised Code of Canon Law which would create official consultative structures, but that in the meantime the lay silence of the recent past was confirmed.

As the Council continued to sweep forward, however, with its dynamic concept of a Church in which each individual part contributes through its special gifts to the good of the other parts and of the whole, such a legalistic interpretation be-

came harder to sustain. And in fact, while revision of the Code moves with measured reluctance, local Churches in increasing numbers are devising their own techniques of implementation and their own uses.

In Salzburg, Austria, 50,000 questionnaires were distributed to Catholic homes in an effort to determine what are the concrete problems most widely shared. When the answers were in, to the number of a thousand, a public meeting was held at which the major issues were discussed by a panel of theologians, pastors and lay people.

A common concern was the confusion created by mechanical implementation of the liturgical reform. Why different forms of the Mass? Why has the Blessed Sacrament been put by some priests "in a dark corner"? This is a protest being heard more frequently on all sides, namely, that many pastors are neglecting to explain the reasons for the new practices.

Few surprises showed up in the lists of items people wanted discussed. They asked for information on the income of priests and other Church employees, on current and alternative ways of raising

income, on seminary training and celibacy of priests, on "the cult of personality and mania for titles among the clergy."

The response both to the questionnaires and to the public discussion revealed a widespread desire among the Catholics of Salzburg for closer involvement in Church affairs. If there was one criticism, it was that the initiative of the Church authorities was unduly hesitant. The formula called for questions to be addressed to the Church and to be answered by the Church. That smacks of the distinction between a Church teaching and a Church taught, a distinction specifically rejected in the Constitution on the Church. "The body of the faithful as a whole," it says, "cannot err in matters of belief."

The events following the recent death of Bishop W. M. Bekkers of Den Bosch, Holland, indicate the possibility of an even more intimate involvement of the entire community in the life of the Church. This truly Johannine figure, head of the diocese only since 1960, had created a network of "pastoral workshops" in which Catholic, Protestants and non-Christians participated.

In a letter read in all Churches on

Pentecost Sunday, the diocesan chapter said it believed that the priest, religious and laity would want "to reflect with us" on the choice of three candidates from whom the Pope would select the new bishop and would want "of your own accord to give us your ideas."

The diocesan workshops were asked to canvass public opinion on three points. What did the people regard as the distinguishing characteristics of the dead bishop? What did they particularly expect of the new bishop? If they suggested a particular candidate, what motives impelled their choice?

Individual and group replies were so numerous that one newspaper said a computer would be needed to analyze them. One point is that they established the humility, love, accessibility and dialogue which characterized the pastorate of Bishop Bekkers have produced in his people the sense of active commitment and involvement which were a major pastoral goal of the Council. What is particularly noteworthy is that this was achieved not with a small tightly integrated group, but with a vast diocese counting more than a million Catholics.

## Dedication At New

The new convent Dame High School, E Sunday, Sept. 25, fro

"Color-makes-th preview say of the n

Bishop Kearney the chapel designed tomorrow at 11 a.m. tects for the convent general contractor.



Sister Rose Alma airport to greet nun mission outpost. W from Mateira who v year.

## Ho Thre

Back in the States first time in two years Rose Alma Hayes arr. Rochester on Sept. 15. Community's mission terta, Brazil, for a three stay on business; 10 21

Sister Rose Alma



## Speaker

Dorothy Day, widely author and lecturer speak at the University Rochester lower Stron torium Wednesday, Oc 8 p.m. Her visit to Ro is sponsored by the Newman Club. Her "Who is my Brother's ev?" will be open to t lic. She is the editor Catholic Worker new and founder of the C Worker movement.

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