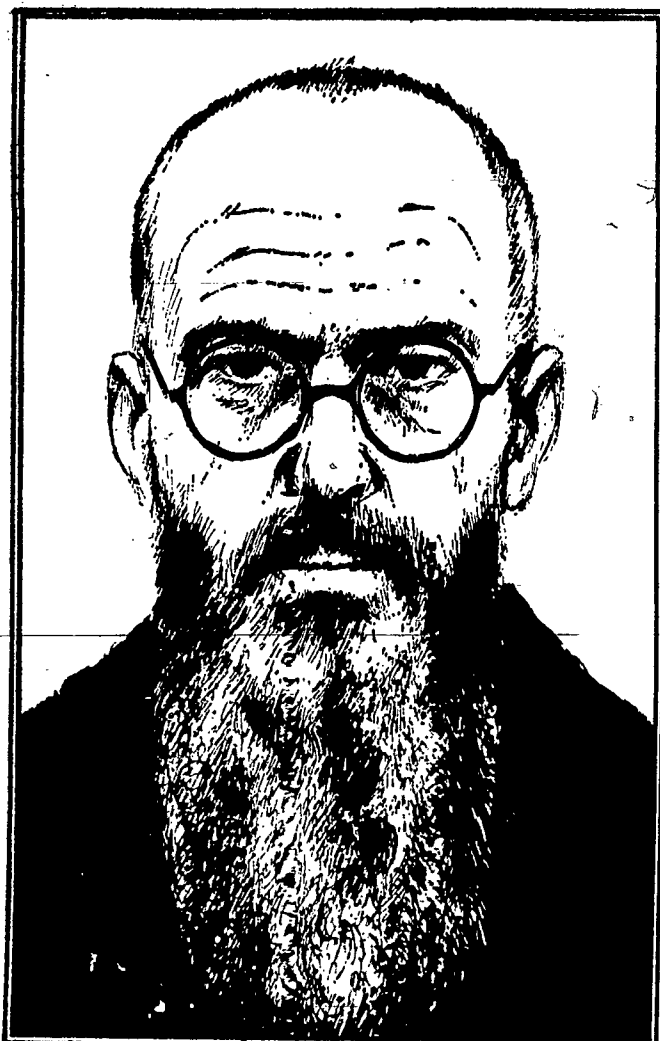


Readers of the Courier



People of God

The life of Father Maximilian Kolbe, O.F.M., Conv. is described in booklet by Rev. Jeremiah Smith, O.F.M., Conv., as "the story of a meek and 'insignificant' figure amid the giants of our generation, the story of a chronic victim of T.B., the story of a short lifetime marked by incredible deeds and climaxed with a heroic death in the fustel of all Nazi concentration camps. A native of Poland, Father Maximilian was the eloquent exponent of devotion to the Blessed Virgin Mary in his own nation, Japan and India. He was executed on August 14, in the Oswiecim concentration camp, near Auschwitz.

The Hazards Of Heresy

Loyal and devout Catholics were shocked by Pope Paul's announcement at a meeting of theologians in Rome that heresy lurked at the threshold of the Catholic Church.

His warning to the more than a thousand of the Church's scholars in doctrine followed by only a few weeks a similar warning from Cardinal Alfred Ottaviani to the world's Catholic Bishops telling them that at least 10 "abuses" were widespread and, in some cases, downright "errors of doctrine."

Among the "abuses" listed by Cardinal Ottaviani were false notions about the divinity of Christ, lack of proper respect for extent of inspiration in Scripture, exaggerated symbolism of the Eucharist as a meal rather than as a sacrifice, failure to admit a natural law of morality and endangering the faith through erroneous interpretation of the Vatican Council's decree on ecumenism.

Heresy, according to the dictionary, is religious opinion opposed to the authorized doctrinal standards of any particular church. It is an ecclesiastical plague which the Church has long struggled to subdue.

There are, of course, different ways to battle heresy.

The guardians of correct belief in the Middle Ages relied on such biblical texts as: "Whoever blasphemes the name of the Lord shall be put to death," as recorded in Leviticus 24:16, or "You shall not let a sorcerer live," in Exodus 22:17, as sufficient justification to put heretics to death.

Execution was usually by burning the victim at the stake—after the victim was paraded through the streets to show the populace the hazards of heresy. The Catholic Encyclopedia in its article on Mexico describes how those condemned by the Inquisition were led to the burning: "They were clothed in a sort of scapular of cloth or cotton, yellow or red, upon which dragons, demons, and flames were painted, among which could be seen the picture of the criminal. The head was covered with a species of mitre covered with the same devices."

The article points out that the death penalty was limited usually just to those found guilty and unrepentant of heresy or Judaism. Those who repented of their errors were, the Encyclopedia explains, only exiled, whipped, imprisoned, had their property confiscated or required to carry green candles publicly on certain days of the year.

If such penalties seem harsh to us today it is perhaps because Catholics these days do not realize the spiritual pitfalls awaiting those who, as the Pope said, "deviate from the straight road" of authentic doctrine.

Undoubtedly and unfortunately there were mistakes and innocent people sometimes became victims, such as Joan of Arc and Galileo, but the Church rectified such mistakes by canonizing Joan and Pope Paul voiced his praise for Galileo on a visit last year to Pisa, where the famous scientist made many of his experiments.

A possible modernization of the Inquisition could be developed along the lines of the United States House Committee for the investigation of Un-American Activities—a Vatican agency to investigate Un-Catholic thinking.

The trial-and-punishment technique is not necessarily the only way to overcome heresy, nor has it yet been proved the best way.

When the medieval Inquisition was in full swing, St. Francis of Assisi was asked what he thought about the Scripture quotations which seemed to justify the torture and execution of heretics. "I take the words to mean this," he replied, "The servant of God must, by his saintly life, become such a flame that the light of his good example and the language spoken by his way of life will strike the consciences of all."

There are many Catholics today who are convinced that St. Francis had found the better way—that blood, burning, tears, exile and scolding were hardly the Christ-like way to incultate the truth.

We can hope that the words of the Saint of Assisi will not be forgotten in our time.

—Father Henry A. Atwell

Not Only 'Sophisticated' but also 'Intellectual'

By FATHER PAUL CUDDY Pastor, St. John's Church, Clyde, and St. Patrick's Church, Savannah

Thank you for using the Courier Journal to express my concern regarding some of the CJ articles and the general thrust of the so-called liberal Catholic press. One pointed out the issue of dissent when you wrote: "The choice 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 backyard, or not."

You know that I have always admired your fine mind and adroit pen; and I have honored you for years as a dedicated intellectual. But I wonder if there is not a psychological side of the coin which you have missed.

It has long been my observation that intellectual people who constantly communicate with intellectual people in an almost exclusively intellectual milieu on highly specialized subjects frequently miss this side. Please keep clear a distinction I wish to be more than a nuance. By "intellectual" I refer to people who are immersed in speculations and theories, within an environment foreign to most ordinary people. By "intelligent" I mean the ability to analyze great varieties of realities which makes society possible. I consider most people intelligent, including all the readers of the Courier Journal and the Denver Register. I do not include most people, including myself, in the category of "intellectuals." With this distinction made clear, may I proceed?

The generality of people are not the peers of the intellectuals in subtle ideas, specialized language and sophisticated analyses. This is true in highest mathematics and physics. It is especially true in theology and philosophy, in all metaphysics.

Those who are uninitiated in theological speculations read the words but frequently end up with false or confused ideas—or no ideas at all. The question is whether "openness and honesty" are proper subjects in popular Catholic newspapers, which treat of 1) situation ethics, 2) the incompetence of the entire American hierarchy (cf. Donald Thorman's address to 1,000 Newman Club delegates: C-J Sept. 16), 3) the subtleties of Bishop Robinson's "Honest to God," 4) the complexities of contraception which the Pope asked to be studied in the calm of theological commissions, and which he asked not to be blathered in the popular lecture halls or popular Catholic Weeklies.

We agree I am sure, that these are subjects of discussion in the learned journals, or even in the more solid popular weeklies like America.

I do not think that Pope John's off-the-shelf remark: "Open the windows of the Church" intended a welcome to the bats, gnats and murderers which are the snakes at the bishops and authority in general, the quips at those who value time tested traditions and devotions, and the insidious poisoners of Catholic doctrine and morality. On Sept. 18 the Register and the Courier Journal both indicate that Pope Paul is anxious, and that he suggests the windows be kept open but screens be fitted in. Thus the fresh air of renewal can blow throughout the Church; but the spiritual bats, gnats and murderers which unsettle or destroy the morale of the People of God can be relegated to the gates of hell.

Pope Paul in a recent address to the National Federation of the Italian Press, gave two cardsticks by which editors and journalists should measure the moral duty of their profession: 1) Truth, or "objectivity of news"; 2) the "Assessment of effect" on readers. Developing the theme that journalists must be conscious of their special role as teachers and educators, the Holy Father said: "Public opinion is not an abstract or distant entity, but is the sum of individual persons, each with

Father Paul Cuddy, pastor of St. John's Church, Clyde, and St. Patrick's Church, Savannah, recently announced that the Register, National Catholic weekly newspaper, would be sent parishioners for a month's trial reading. At the end of the test period, they will then be asked to choose which they want to continue to get, the Courier or the Register. Reason for the choice, he explained, was his conviction that you have to be 'sophisticated' to understand many items published in the Courier. In the accompanying article he explains further that an understanding of theologically debatable topics requires an 'intellectual' outlook which, he thinks, ordinary people, though intelligent, lack. A sampling of letters sent the Courier follows his article.



Father Cuddy, pastor of churches in Clyde and Savannah, is successor to the late Monsignor Joseph Curtin who was the first pastor of the Rochester Diocese to adopt the Courier's "full coverage" plan, since adopted by most other pastors, of having all parish families subscribe to the diocesan paper.

his character, background, virtues, and defects. It is therefore something wonderful and delicate to speak to others. Some are simple, some are in expert, some are impressionable and some not capable of having ideas of their own or of exercising judgement.

"All this underscores the moral responsibility of journalists in their almost unlimited possibility of shaping opinions." Evidently the Holy Father's anxiety is not the misreadings of "intellectuals," but the misreadings of good, faithful, intelligent people who are not trained in the subtleties of academic circles.

I think your thesis of "openness and honesty" is not to be abandoned, but it is to be tempered by the yardstick of "assessment of the effect." This is done magnificently by the Register. This I wish for our Diocesan weekly through its esteemed editor.

I Agree (Addressed to Father Paul Cuddy.)

I quite agree with your assessment of the editorial policy of the Catholic Courier as it appears from quotations in the Sept. 23 issue of the Courier. I regret that I have not written to you sooner. However, I only read the article in the Courier last night. Much of what I read in the Courier so irritates and disgusts me that I deliberately avoid opening the paper. I can quite understand your position that the Courier is causing confusion in the thinking of your people.

Traditionally the Catholic newspaper edited for the Catholic laity with episcopal approbation is regarded as the official organ of the Church. Its recognized purpose is to publish news which can be regarded as constructive and instructive. It may, and should, include catechetical material and editorial opinion which are constructive and truly represent the official position of the Church in various fields. The Catholic press certainly was not conceived as a purveyor of fantastic opinions gleaned from the four corners

of the earth; or as a reporter of irresponsible and dangerous movements within, as well as outside, the Church.

Among the outstanding publications of the past and present are The Brooklyn Tablet, The Denver Register, and Our Sunday Visitor (in the catechetical field). They represent sound doctrine and advanced editorial technique. They stand for a constructive Catholic press. I sincerely regret that our own diocesan paper seems to have abandoned the healthy and sound attitude of these papers, and appears to be aping the radicalism of the National Catholic Reporter and The Commonweal. These papers, I believe, are doing much good in the Church and to a considerable degree are responsible for the confusion, unrest, and even defections which prevail.

I quite agree with you that the pastors of the Rochester diocese should not be expected to support a diocesan paper of which they cannot approve since in their opinion they must regard it as promoting confusion in the minds of the laity people with consequent and inevitable loss of faith and fervor.

Congratulations to you for taking the initiative in attempt to restore our diocesan paper to the type of Catholic press that our Catholic laity need and want.

Rev. G. Stuart Hogan, Rochester

A Real Joy

I would like to object to Father Cuddy's inference that one has to be trained in "sophisticated thinking" to read the Courier. If page after page of print with numerous advertisements and parish "tidbits" is what he calls sophisticated, I feel that my intelligence is highly insulted!

It is a real joy to read the editor's column and know that somewhere in this Diocese there is an openness and awareness of the whole Christian community as God's Chosen People.

Why does this Diocese support twelve Catholic high schools and two Catholic col-

leges if their graduates are seemingly unable to comprehend a diversity of opinion?

I highly commend you on your effort to acquire some editorial agglomeration for the Courier of this Diocese. May your timely and enlightened comments continue!

Will there ever come a time when certain members of the clergy acknowledge the fact that their parishioners are no longer adolescent Christians?

—Lorraine Malcher, Rochester

To Stimulate

I received today the Sept. 23 issue of the Courier-Journal, and though I seldom fall into the "letters-to-the-editor" classification, your editorial on page four prompts me to express a few opinions.

Through the kindness of my parents I receive the Courier each week, and am thus able to keep up somewhat with the news from my home diocese (I am originally from St. Andrew's parish). In the past two years I have become increasingly aware of "better-than-average" reporting, especially in reflecting the thinking of Vatican II.

It seems to me that one of our greatest tasks in the immediate post-conciliar period is to educate our Catholic laity in the "new" thinking of the Church. Certainly, then, the Courier has responded well to the challenge; to make a newspaper no more than a news bulletin will do nothing to stimulate thinking and rethinking in our ghetto-Catholics, religious and laity alike. And that, it seems to me, is really the challenge to Catholic journalism—to stimulate thinking so that those things we have been doing for years may become really meaningful in our lives, and those which need revision may be changed in order to become more meaningful.

I was particularly distressed at Fr. Cuddy's remark about his parishioners not being sophisticated enough to understand the ideas presented. If this is true, isn't it the duty of the pastor,

through the parish bulletin, Sunday homilies, and personal contacts, to explain in more detail about some of the ideas which his "unsophisticated" parishioners might question? And are we afraid that by reading about the "aggiornamento" of other parishes our own parishioners might desire similar renewal? Are we not, in effect, condemning ourselves in this—showing our own lack of renewal spirit called for by all of the documents of the Council Fathers?

If we are to "acknowledge (the laity) as adults," make them "happier and better integrated as members of that wider human family which our common Father is God," as Mr. Boyle calls for in his book, then we must make them open to the Spirit who is "blowing where He wills" in our Church today. Perhaps, if Father Cuddy and other pastors like him want their parishioners to have a newspaper that communicates "Catholic ideas and ideals," they should suggest that families subscribe both to the Register and the Courier. Certainly, the Register, Our Sunday Visitor, etc., have much to offer every Catholic home. But to suggest that they receive these in place of the Courier says to me that we want to shelter them from any new idea, which is not, as I see it, treating them as adults nor respecting the dignity that is theirs as Christians.

As you know, Bishop Casey has recently announced the establishing of our own diocesan paper here in Paterson. I can only hope and pray that our journalists will be responding as well as you have to the challenge of Vatican II. Please continue your honest and open reporting—it will reach the backyards eventually!

— Sister Mary Mark, Paterson, N.J.

Percolating

I have been meaning to write to you for some time about your newspaper in general. Now I have a specific reason so we will discuss both.

Specifically—I would like to express my sincere thanks for the series on the Legion of Mary. They were informative and easy to read and I enjoyed reading them. A few of my friends also mentioned enjoying them.

In general, I have always read the Courier-Journal, but as it were, I select certain subjects. It used to be pretty dull stuff for the most part.

I don't remember when it happened and I am not absolutely sure why it happened, but now I find myself reading almost all the Courier. There is a new openness and frankness which may upset a few but has given me a new respect for Catholic journalism. I think the Council decrees are slowly percolating down through the hierarchy and in another five years (maybe sooner) we will see a new spirit in the Church which will resemble the early Church of Christ. Thank you for doing your part so well.

— Frank Maslyn, Rochester

Growing Interest

I know of no laymen who voice the concern expressed by Father Cuddy. Rather I have observed a growing interest in the Courier as it encourages laymen to examine and better understand what the Catholic Church is and should be in modern society. Surely the whole purpose of Vatican II is well-served by the intelligent questioning and counsel of the Courier. The course of the Church was set by the Pope and Bishops at the Council and, I believe, we are beyond any point of choice. The "openness and honesty" which characterized the Vatican Council are here and are necessary for the Church to thrive. As an "unsophisticated layman," I would encourage you to continue in your fine contributions to the Catholic Church in this Diocese.

—G. M. Sass, Pittsford

Does Church Need More or Less Government?

By GARY MacEDON

"My conclusion about the future of the papacy is that it will become more like a cross between the leadership of the Commonwealth and the presidency of the United States, and less like an absolute monarchy of the ancient regime."

The statement appears in New Blackfriars, a monthly review edited by the English Dominicans. Its author is Dominican Father Edmund Hill, a professor of theology in the English Dominican House of Studies. His specialty is the nature of the Church.

Father Hill is not crystal-gazing into the 21st or 22nd century, nor is he raising a point of concern only to students of constitutional history.

Any meaningful implementation of the principle of collegiality of pope and bishops proclaimed by the recent Council requires far-reaching changes in the forms of exercise of papal power. The current revision of canon law provides an opportunity which, if lost, is unlikely soon to recur.

In addition, as Father Hill insists, the ecumenical movement imposes a sense of urgency. Our current organization and the thinking on which it is based ignore the "ancient and traditional" distinction between the Roman Church and the Universal Church. Those who think that the blurring of this distinction has strengthened papal prerogatives usually claim that the current situation is a logical result of the first Vatican Council a century ago. On the contrary, that Council stressed the special status of the Roman Church in relation to the other Churches, a status which has meaning only if the other Churches are distinct entities, each with its own structures and autonomous life.

We must take appropriate action to restore their autonomy to those parts of the Universal Church now ruled directly by Rome, Father Hill insists. If we do not, "we can simply stop thinking about unity and ecumenism; for no other Christian body is ever going to suffer itself to be absorbed into a 'monolithic' Roman Church and there is no heavenly or evangelical reason why it should."

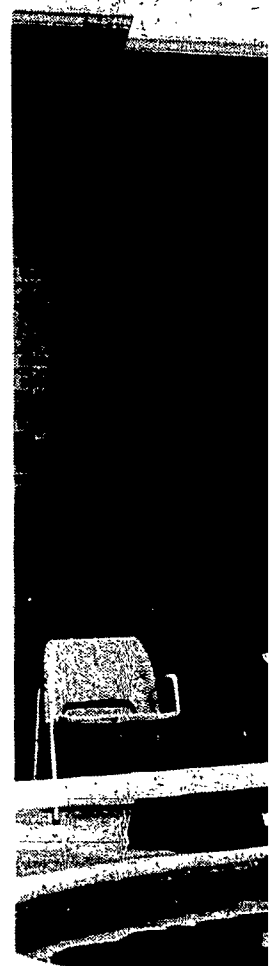
One practical effect would be to return the Curia to what was formerly its principal activity, looking after the affairs of the Roman Church. Historically, the Curia developed as the civil service of the Papal States. In today's cultural and political climate, presumably the area of direct control of the Roman Church would be the whole of Italy. Other Churches could similarly be structured around national or regional conferences of bishops.

The key element of the structure through which the several Churches can regulate their common affairs and express their unity already exists. It is the Synod of Bishops created by Pope Paul in response to a request of the Council. Its first meeting is promised for next year. If, as anticipated, it becomes the ordinary legislative body for the Universal Church, one can project that its permanent secretariat or civil service will take over the conduct of relations between the Pope and the other Bishops now handled by the Roman Curia.

One of the most obvious results of the second Vatican Council has been a pro-

liferation of new secretariats, commissions and other structures, causing some to wonder if we are not in danger of getting bogged down in a more complex legalism than that we sought to escape. There seems to be absolutely no doubt that the relatively near future will involve the Church in the same kind of progressively more complex organization that characterizes what Pope John called the "socialization" of civil society. Looking deeper into the future, however, Father Hill sees a very different picture.

This will be what Father Karl Rahner has called the Church of the "dispora," a pervasive presence of Christ in the world but in forms adaptable to survival, even in the most hostile surroundings. The total simplicity of such Church life might require "no Church property, no schools or seminaries, or highly organized religious orders." The Pope would have little governing to do in such a Church, but the very tenuousness of the external links would make ever more important his primary function as the visible sign and center of unity and communion.



The new Notre Dame school staff will be more than doubled in the new center for the 6th tier area. A brochure said, "In the Sisters of Mary elaborate nor provide identified with furnishings are, colors. The chapling hall and its A swimming pool.



Mercy Sister H. Notre Dame HI

Van B Bless

Solemn blessing Etten, will take cording to the O.F.M. Cap.

Monsignor Catherine of Ste. ney at the Blessing of Columbus Fort act as escort.

Columb

Plans for th by Rochester Co completed accord

The program, Oct. 12 will begin p.m. Mass at Blessing Church, Oxford Street Ave. Celebra Bishop Kearney will be escorted General Assembly, gree Color Corps in Major Francis Ross Captain Thomas J.

After the church banquet for men and guests is sched K. of O. Home, 513

Forty H

Sunday, Oct. 9—St. Ann, St. Clement, Rochester; St. Ann, Auburn; St. Ann, Nativty of Virgin Mary; St. Charles Borromeo; St. Patrick's Sacred Heart of Knoxville.