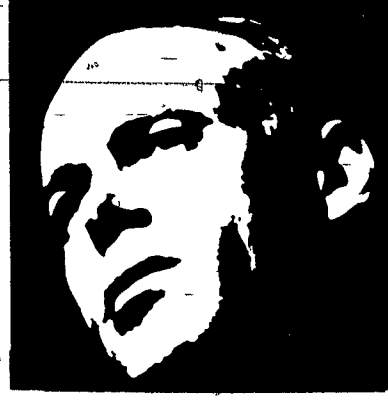


Two Clerics



MALCOLM BOYD
'Involved, as Jesus is'

in a Spotlight



FATHER FINKS
'people are disturbed'

The spotlight is on two clergymen — one nationally and the other locally.

And the spotlight puts both on a spot where they're targets for a sizeable number of potshots from their critics.

The two are — Episcopal priest Father Malcolm Boyd and Father P. David Finks, Bishop Sheen's vicar for urban ministry in our own Diocese of Rochester.

Father Finks has run into considerable flack because he runs with the "out" people — particularly with abrasive Minister Franklin Florence of the FIGHT organization.

Father Finks' latest item of irritation is his endorsement of Minister Florence's warning — considered by some as a threat — of riots during the coming "long, hot summer."

Minister Florence then added that the blame for the present explosive situation is to be laid at the door of Eastman Kodak Company for rejecting a job agreement with the FIGHT group.

Kodak officials said their representatives hadn't been authorized to sign such an agreement.

Father Finks and his Protestant counterpart, Rev.

Herbert D. White, termed the Kodak action "a breach of faith."

The possibility of summer violence "won't go away simply because people are disturbed by words which portray the situation as it is. A physician who diagnoses a cancer does not cause the cancer," the two clergymen explained. They said Minister Florence had spoken "a prophetic word" and that Rochesterians "cannot afford to ignore the increased tension" in the crowded inner-city.

We don't intend to play defense attorney for Father Finks — he's quite capable of fielding the bricks that are thrown at him — many of them in the form of vehement letters of protest to Bishop Sheen.

We would like to point out, however, that if Minister Florence is guilty of issuing a threat because he has issued a warning, then the U.S. Catholic bishops must stand under the same indictment.

Nine years ago, the nation's bishops said, "We hope and earnestly pray that responsible and sober-minded Americans of all religious faiths, in all areas of our land, will seize the mantle of leadership from the agitator and the racist. It is vital that we act now and act decisively. All must act quietly, courageously, and prayerfully before it is too late."

But most of us didn't "act now" — back in 1958 — nor decisively — not quietly, courageously nor even prayerfully — and that's why it's perhaps already too late.

And because we so massively ignored that warning then, we have to be given another one, and a more frightening one, today. If it seems to be a threat, it is simply because gentler words before generally went unheeded.

There are, of course, numerous church-goers who think the Church and its clergy should stay out of such affairs — "it's not their business," they say.

Which brings us to Malcolm Boyd, who preaches to night-clubbers and writes off-beat prayer-books.

His latest publication, "Free to Live, Free to Die," is a set of meditations for a month. An earlier book of his, "Are You Running With Me, Jesus?" now in paperback format, continues to be a best-seller.

In his new book, he gets his meditation inspirations from a freight train, a boss' memo to his employees, a fog, a phone, even some of the things nice people don't consider nice.

Why does he cut loose from the standard meditation topics?

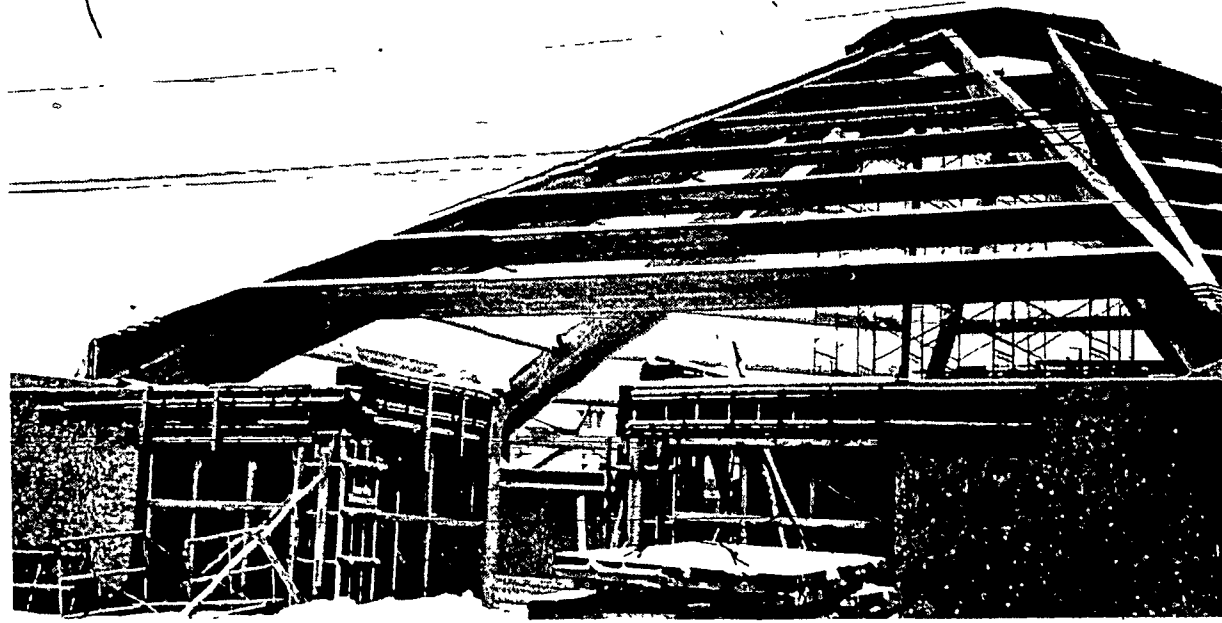
He claims there really isn't any no-man's land between "secular" and "sacred."

"A person cannot meditate upon God 'up there' unless he is fantasizing," says Father Boyd, "nor should he restrict his meditating to a concern with Jesus 'back there.' He must become involved, as Jesus is, with all of human life and his fellow men here, now.

"Since human life is sacred, what we have traditionally labeled 'secular' is really sacred too. We cannot regard religious services, ecclesiastical persons and forms, church buildings, and a leather-bound copy of the Holy Bible in a hotel desk drawer as 'sacred' and think of race relations, schoolteachers, a jazz spot, and a copy of a play or a novel as 'secular.' All are part of human life — passionately meaningful, and, therefore, holy."

I think we are fortunate that we have a priest like Father Finks who's trying to build a bridge between the sacred and the secular worlds in the turmoil of the inner-city. It's hazardous work but it is also, I am convinced, as Father Boyd points out, a holy work and he deserves our attention and our prayers — "before it is too late."

—Father Henry A. Atwell



New Church Soars Skyward

New Annunciation Church takes shape on Norton Street, Rochester. Jinxed by construction delays, the structure is now expected to be ready for use by summer. The parish this year is marking its 50th anniversary. Present church can be seen through bottom roof beams in background.

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Another 'Leap' Ahead Awaited at Synod

Rome — (NC) — A U.S. Church historian here has urged the coming worldwide synod of bishops not to worry about heresy and to strike a note of confidence and optimism.

This optimistic ring, according to Redemptorist Father Francis X. Murphy, of Rome's Alphonsianum Academy, "should characterize the totality of the Church's postconciliar thinking and activity."

"A clarion call for an internal renewal of the Church signified by new faces and new policy-makers, as well as by changes in the (Roman) curial office, with no wavering notes or further warnings about deflections, is also awaited by the younger generation of intelligent Christians."

"They are impatient of delay, and see no reason for the supercautiousness of making changes slowly — particularly when these changes have been so vociferously urged by the (Second Vatican) Council."

"For them, canon law or the prerogatives of antiquated institutions or office holders are not an issue. The problem is much deeper. They want to know what true relevance the Church has in today's and tomorrow's world in comparison with the breathtaking revolutions in science and education, in medicine and the arts, to which they are daily subjected."

"They are looking for a similar leap ahead on the part of a Church that claims to have the Holy Spirit with it — a Spirit that not merely fills the hearts of the faithful but calls continually for a 'change in the face of the earth.'"

"It is obvious now," he said, "that there is no great danger that particular heresies will bother the Church, no matter what may be the speculations of small groups of theologians concerning the Real Presence or even the Resurrection."

"What is at stake is something much greater — that is, the total disaffection brought about by a failure to demonstrate at once that as Pope Pius XII said in his allocution to historians in 1955, the Church is not an ideology, but a religion — 'she is a reality just as physical nature, as a people, or a state are realities.'"

Father Murphy, who served as an adviser at the Vatican Council and is widely known for his writings in Church his-

tory and other fields, was the final speaker in a lecture series on the newly created synod of bishops which will meet for the first time at the end of September. The lectures were sponsored by the International Documentation Center which was set up in Rome during the Council.

and has continued its services since.

He gave several suggestions for a possible synod agenda, though he admitted its first meeting would probably be able to do little more than settle on organization and procedures.

(Continued on Page 2)

Priests Workshop At Fisher in June

An Episcopalian bishop noted for his interracial work will keynote a four-day pastoral workshop for priests of the Rochester Diocese this June.

Bishop Paul Moore, Jr., of Washington, D.C., will talk to the priests on "The Church and Urban Culture — a Question of Survival."

The workshop will be held at St. John Fisher College June 19 to 22. Last year's inaugural workshop drew 150 priests. This year's workshop schedule, like last year's, will include talks, panel discussions and "bull sessions."

Theme of this year's program is "The Church after the Council."

Other speakers will include Sulpician Father Frank B. Norris of California and Father Gerard P. Weber of the Chicago archdiocese. Both priests are in frequent demand as speakers at clergy meetings.

Arranging details of the workshop are Fathers James Lawlor and Daniel Tormey.

BISHOP MOORE, recently honored by the Catholic Interracial Council of the nation's capital, has been a member of his church's hierarchy since 1963. He has a litany of achievements to his credit in urban and interracial activities.

He has served on the National Board of the NAACP Legal Defense Fund; as chairman of the Inter-Group Council on Housing of Jersey City; as first vice-president of the National Recreation Association; and member of the board of Youth Consultation Work of the Diocese of New Jersey.

In Indianapolis he has been president of the Standing Committee of the Diocese; chairman of the Urban Division of the Department of Christian Social Relations and a member of the Diocesan Council, Deputy to General Convention and the

Priests Senate Now a Council, Meets March 15

The newly elected diocesan Priests' Council will hold its organizational meeting Wednesday, March 15, at the Chancery at 11:30 a.m.

Generally called at first a Senate, the unit will be known as a Council. Its purpose is to represent priests of the Diocese to aid Bishop Sheen in pastoral affairs.

Twelve parish priests have been elected to the Council.

Jesuit Father Albert Bartlett and Basilian Father Peter Ellinger have been named as representatives of their communities. Other orders are also expected to be represented.

All Religion Faces Extinction In Red China See Page 4

The Bible in Slum Language

'A Cool Cat Called Noah' . . . and Other Stories

Buffalo — (CPF) — "The Lord is like my Probation Officer. He will help me. He tries to help me make it every day. He makes me play it cool and feel good inside of me. He makes sure I have my food and that Mom fixes it. He helps her stay sober and that makes me feel good all over."

The Psalmist could very well envision his Lord as a shepherd and speak of green pastures, but for an 11-year-old delinquent from a broken home in an inner-city slum, the above version makes much more sense.

He and other youths like him are responsible for translating more than 40 Biblical stories, proverbs, parables and teachings into language more readily understandable to disadvantaged youths for whom "sheep" and "vineyards" are not very meaningful, not to mention the Scriptures' frequent references to God as a father.

"If he's like my father, I sure would hate him," responded a boy to the Rev. Carl F. Burke, Protestant chaplain at the Erie County Detention Home, and the remark had several years later, to a highly successful paperback called

"God Is for Real, Man" — the latest religious best-seller.

Compiled by Mr. Burke and first published last Spring by the YMCA's Association Press, it translates many portions of the Bible into wording that in inner-city youth — in trouble with the law or not — will "dig" the battle between the Israelites and the Philistines is no less than a "rumble," complete with switchblades and zip guns; the man aided by the good Samaritan is attacked not on the road to Jericho but on the mall of a housing project; the parable of the one sheep that was lost becomes "The One Used Car That Was Snatched."

"Since cars are on the minds of so many of these boys and often stolen by them, we talked about stolen cars," Mr. Burke said in explaining how that particular translation came about. "There is nothing new in the method. It is as old as the first missionaries who found language barriers."

The latest survey by "Christian Herald" magazine of "what Protestants are reading" has "God Is for Real, Man" in first place, ahead of Harvey Cox's

"The Secular City." But the book has been received warmly by Catholic critics also.

In an editorial "Ave Maria" magazine praised it as "a welcome contribution to the growing literature that expresses modern man's need for God. In a very real sense, these brief essays can be considered prayers for they can open communication with God in a way that is refreshing and startling."

Slating right off that "popularizations of Scripture stories generally leave me cold," the reviewer for Detroit's "Michigan Catholic," Rev. William Cunningham, called it "a revelation of the horror and mysticism of the slums." Among the book's most revealing passages:

In a segment on the Commandments, one youth gives his interpretation of the Fourth: "It means to love your mother, even if she hollers at you, and try to understand she is tired from working all day. It means to try to love your father, even if you don't know him or where he is." As for hearing false witness: "No telling lies to the cops or in court, no matter how

many breaks they say they'll give you."

Old Testament Proverbs were translated into the lingo of the street, and experience. "The way of a fool is right in his own eyes but a wise man listens to advice," comes through to them as "If you're so smart, how come you're in jail. You'd be smarter if you listen to the teach'."

The Proverb about heaping coals of fire on your enemy's head by fending him when he is hungry is put to practical gang use by one youth: "If one of the Black Hawks is hungry, give him a hot dog. If he is thirsty, give him some water. He won't be able to figure it out, and you will keep him off base. Besides, God likes it that way."

The youths' approach to the Old Testament appears to be more humorous than in the rest of the book, letting their slang and imagination give life to stories such as "The Flood." "God was a pig and that he even thought of making the world. So there was only one thing to do — throw the whole damn thing out and start again. But he had worked too hard to

throw everything away, in that Creation bit and he didn't want to go through that again. He found a cool cat called Noah."

But in dealing with the New Testament and particularly the parables and Christ's other teachings, Mr. Burke's "angels with busted halos" see clearly the everyday applications. As with Christ's "Blessed are you when men revile you and persecute you."

"When the big kids pick on you, even when you know you are right, you should stick with it. Like when they want you to go grabbing a purse and beat you up if you don't. If you don't you'll be better off later."

The parable of the unjust tenant (after the landlord had agreed to forget about the back rent) and Christ's advice to the rich young man comes out as "get rid of all your apartment houses and rent-a-trucks." For by preferring material things to the things of God "he would always feel empty inside. It's like the feeling you have when you skip school or when you ride in a stolen car or stay out late." (Catholic Press Features)

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