			and and a marked of a failed for the market of the state of			
4 COURIERJOURNAL Friday, April 14, 1967	Bishop S	heen Asks	Prayers for	Religious	Vocations	The Cathol
	• ,		·			
	My dear People of God: <u>Vocations are dwindling. We</u> leave to others to seek out the causes of the decline. What is important is not to analyze the chemistry of the waters	To win these workers, Our Lord said to pray to the "Lord	tried in all our human situa- tions. It is also used to indi- cate the Power of God driving out the devil from those pos- sessed (John 13/31) and the money changers from the Tem-	sion" or "drive", which God alone gives, is lacking. It may be a little disappoint- ing to us that the solution to the problem of vocations is so simple, when we thought it was public, relations	^e the Jerusalem or the Phillips translation which is easily un- derstend by the young). After	THE NEWSPAPER OF T
	which flood the sinking ship of	of the Harvest." Who is the Lord of the Harvest? It is the	ple (John $2/15$), and finally, it is used to indicate the con-	public relations, pictures of novices playing tennis and smil-	reading, all students will recite the following prayer:	
	vocations, but to refloat it. Today a thousand devices are used to instill vocations such	Heavenly Father. "My Father is the Husbandman" (John 15/1).	straint the Good Shepherdused to force a sheep that delays un- duly in answering the call of	ing like Hollywood teenagers. We have been inclined to fol- low every human resource be-	"Heavenly Father, Lord of the Harvest of souls, choose	Urban Vicar
	as deluging our youths with let- ters, pamphlets and appeals. But Our Lord gave only one	Lord of the Harvest? Because prayer is desire. Only the Church which wants priests will have them.	the shepherd. (John 10/4)	fore we come to what seems to be that "unpractical" one of prayer. We have misunderstood the problem. We are not face	from among us, laborers for souls, through the merits of Christ Our Lord."	Moreth
	way — and that was prayer. He prayed before He chose His apostles; He prayed before He	Now here we come to the basic reason for prayer — our	1. Vocations come from pray- ers to the Heavenly Father of souls.	to face with a decline in voca- tions, but rather with a decrease	3. In the homes, at the end of grace after meals add:	"Life will never be com
	chose His disciples. Then came His words about prayer, "And when He saw the crowds He felt	English translation of the bible says that if we pray, God will	2. If we pray, the same God who used His Divine Power to	in prayer. This is where we must begin.	"Lord, infuse young hearts with vocations."	able for very long. We never 'have it made' as
	sorry for them because they were harassed and dejected,	"send laborers into the har- vest." But in the original Greek, the word is, "ekbalein",	drive out devils and push re- luctant sheep to the sheep fold,	To this end, we ask all priests: 1. Beginning with the second	We_are profoundly convinced of the truth of the words of Our Lord, that He will put vocations	as we are real Christians," ther P. David Finks stated
	like sheep without a shepherd." Then He said to His disciples,	meaning to "drive", or to send with haste and urgency, or to	is the same God who will drive vocations into the hearts of the	Sunday of Easter, to insert the IMPERATA for vocations until	where they were not, if we have faith in prayer. We trust in	Sunday evening to a capa crowd at Sf. Cecilia's Chu
	"The harvest is rich but the laborers are few, so ask the	compel as if there was always a human unwillingness to be	young.	further notice.	Him who said: "Without Me you c=an do nothing."	Hall, Elmira.
	Lord of the Harvest to send laborers into His Harvest." (Matthew 9/38; Luke 10/2).	overcome. <u>(Exodus 4/10, 13;</u> Judges 4/8; Jonah 1/3).	3. There could be, for exam- ple, a hundred thousand young men and women who feel dimly	2. Before each class every day, in Catholic schools, and before each class for public school	Prayerfully in Christ,	Father Finks, recently pointed Vicar for Urban istry in the Diocese, was
	Jesus saw the harvest of	The same word is used to de- scribe how the Holy Spirit	the call of God to serve Him, but, because we do not pray,	children receiving instructions, instead of the same prayer said	+ FULTON J. SHEEN	final speaker in the current ture series sponsored by F
	souls greater than the reapers.	"drove" Our Lord into the		daily, let the teacher read one-	Bishop of Rochester	er Leo McMannus, pastor of Cecilia's.
	DECOMPOSITE FRANCISCO DE LA COMPOSITE DE LA COMP	ITERUTTER 21 DURING DER BURGEN UNDER DER BURGEN BERTRE BURGEN BURGEN BURGEN BURGEN BURGEN BURGEN BURGEN BURGEN B	TO BE THE REPORT OF THE DESCRIPTION OF THE	TANIN BATAR DALAM KATARA MATARA M	non nya tanàna mandritra mandritra mandritra mandritra mandritra mandritra mandritra mandritra da sa sa sa sa s Ina mandritra da sa	The biblical idea of judgm and the historical evidence

At the Last Supper, Jesus used the bread and wine on the table before Him to institute the Holy Eucharist, the sacrifice and sacrament of His Body and Blood. The artist's sketch above seeks to capture the thought of how God still chooses to use ordinary things to be the means for his extraordinary accomplishments. The offertory prayer at Mass asks God that our gifts "may arise before your divine majesty as a pleasing fragrance."

A Stronger Faith For Ailing Giant

Punta del Este, the Atlantic resort city of Uruguay, was the focus for news this week as the hemisphere's leaders met there to reknit the ravelled strands of the Alliance for Progress.

What the nations have tried to do economically, the Church has been trying to do religiously — to invigorate am alling giant of close to 300,000,000 people with a dynamic faith which is theirs now in little more than an embryonic condition.

Travel posters showing lavishly decorated, gold encrusted churches in Latin America with throngs of peo-

nate enough to have been born. THOMAS R. SWEENEY, M.D.

Obstetrician, Gynecologist, Staff Physician, Rochester General Hospital

Now that the 1967 bill to amend the New York State abortion law has been killed by the Assembly Codes Committee, it is possible to consider such measures with less urgency, and, hence, more objectively

A 1968 bill has been promised by the author of the above measure, Assemblyman Albert H. Blumenthal (D. Manhattan).

The information to be presented here will hopefully be of help in arriving at a rational decision regarding this and any other similar forthcoming bills

Abortion means the termination of the life of an unborn child, one who possesses the potentiality of developing in the womb of the mother and, in due time, of taking his place in the world as a human person.

The central issue involved in the abortion controversy is whether or not human life exists before birth. and if so.

"In 1953 the New York court in Kelly v. Gregory recognized the recently developed medical view that biological separability begins at conception and the mother's biological contribution from conception on is solely that of nourishment and protec----Attorney Byrne continues: "Except for a few states that have not had an opportunity to

reconsider their position, every state which has considered the question since 1946 now permits recovery for prenatal injuries and the modern, enlightened view is to grant this right from conception.

tion.'

"The abortion advocates cannot directly meet the 'human life' argument as their position is contrary to the generally recognized medical view that human life begins at conception. Instead, they have tried to blur it by ignoring it entirely or, when forced to take a position by claiming that it is a theological question and that the unborn child is somehow not human. Some of them characterize the unborn child as a growth like a tumor. Others call him a part of his mother, like an appendix. Many flally state that they do not know when human life be

the execution of a pregnant woman "quick with child" until after her child's birth. This claim to life is also recognized in the United States. The most recent decision in this area involved a New Jersev case decided in 1964 in which a pregnant woman refused to consent to a blood transfusion because it was contrary to her religious belief. The court held that the unborn child was a distinct person whose right to live had to be protected in spite of his mother's religious beliefs and ordered the woman to submit to a transfusion if it became necessary to save her life and the life of the unborn child. "The recognized medical ad-

A Year's Grace to Ponder Abortion Revision

vances and legal principles set forth above certainly cannot be dismissed as the ravings of religious groups seeking to impose their will upon society through legislation, as the abortionists claim. Unless the facts are to be disregarded, it is clear that human life is involved in the abortion controversy. It is further obvious that for the unborn child, abortion is a fundamental

infringement upon his personal and property rights, the most basic of which is his right to life itself." The 1967 New York abortion

proposal, the California attorney concludes, "has been presented as a moderate, even conservative, measure. However, while

Church 'Wealth' a Perennial Topic

By FATHER ROBERT A. GRAHAM, S.J.

Rome -(RNS)- The wealth of the Church, real or fictitious, has been a favorite battle slogan of anti-clericals for the past century at least.

In Italy the subject is still

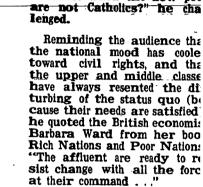
good enough to produce some

political capital for several po-

through another law on taxes one taning seems agreed by all applied to Italian holdings of sides and it is that the Vatican's foreign investors. According to finances are very efficiently Espresso, the new draft soon managed. In the Valican those to go before the legislature does in charge-of-such-matters are not mention any exemption for naturally annoved that their the Holy See. This is taken by successful stewardship is rather

it does not expressly authorize the mother to obtain an abors tion because she does not want another child, the grounds are so broad that the total effect of the bill is to destroy the protection given to the unborn child and to give the mother the means by which she may terminate Ener pregnancy at will.'

In forthcoming articles, other aspects of the abortion controversy will be considered. These will include the safety of the procecture, the measles question, the RH problem and a consideration of what has happened in countaries which have legally broad ened the indication for abortion. In addition, questions received will also be discussed.



.civilizations bring judgments c themselves, were both cited t Father Finks in emphasizir

our social sin as a white, mit dle class church with no rea

"The Christian church must b

the church of the poor," he said and pointed out that we hav

not faced the fact that the "ne

poor" are not supported by ou

church, with its agencies estal

lished in the past for dealin

with the poor immigrant group

"What do you do with Cathol

Charities when the new poo

theology of poverty.

We must live up to the spiri we profess, Father Finks repeated. Poverty in the midst o affluence is a moral wrong, an we must heed Pope Paul's warr ing in his latest encyclica stressing the obligation of th nations that "have" to th "have nots."

In the past we have met in mediate needs of the poor with out changing their situation But this "angels of mercy" ro is no longer sufficient; we nee an awakening of social justice

crowding into them are deceptive. The Church is in reality triply poor in that vast area - it lacks an adequate number of clorgy, its people are woefully lacking in knowledge of their faith, and financial support is virturally non-existent.

it was my good fortune to be able to attend some sessions of the Vatican Council. At one of these sessions, in October of 1963, a bishop from Argentina described this poverty to the world's Catholic bishops meeting in St. Peter's Basilica in Rome. He said the ratio of priests to people in his diocese was 1 for every 25,000 to 30,000 calling themselves Catholics, but who never received a sacrament or heard God's word explained to them. There were pockets of such frightening poverty in his diocese, he said, that there were as many as 10,000 people who , had to try to survive on one spiggot of water - "not emough water to drink or wash, much less to baptize them," he said. The bishops listened in shocked silence as he spoke.

Marist Brother Robert Wood in a booklet titled "Missionary Crisis and Challenge in Latin America" writes, "The Church came into the twentieth century in Latin America greatly deprived of almost everything which was essential to her.... Her lands and buildings had been taken away and, in many cases, completely destroyed. Means of support were forbidden by various Governments. Even many of the sacred vessels and art treasures were confiscated. It had been deprived of leadership in the absence of its bishops and in its feeble communications with the Holy See. The tremendous dearth of clergy resulted in an almost complete halt in missionary activity."

Brother Wood then lists the statistics which reveal the toll-"While over 90 per cent of Latin Americans are nominally Catholic, about 15 per cent are active Catholics. 33 per cent make their first Communion; 4 per cent of the men and 10 per cent of the women make their Easter duty. About half the marriages (perhaps more) take place outside the Church." The Marist missioner then asks, "In the face of all there is to be done, what can the Church do and how can it be done?"

He proposes, in accord with the repeated suggestions of recent Popes, that altogether new means and methods of mission work be tried, particularly with the press, radio and even television, and that the Catholic **Taity must** play a far more active role in actual mission work.

Initial steps have been taken in the directions he indicates — our own Diocese contributing priests and nuns to the apostolate, along with similar mission ventures of other United States dioceses and missionary groups.

Brother Wood concludes with hope -- "All of this offers reasons for feeling the renaissance of the Catholic Church in Latin America is well under way, and that, while problems loom large and are many, there is no reason to feel that missionaries, lay, religious, or clerical, are working for a lost cause.

It is this perennial confidence of those with faith that gives assurance that this faith shall survive.

-Father Henry A. Aswell



MOST BEV. FULTON J. SHEEN, Ph.D., D.D. President

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tions."

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-Richard P. Burne, an allornev in a California law firm. has written one of the best analyses of the medical facts and the legal rights of the "person" in the womb.

Concerning human life he "If it does not begin states: until birth, then there need be no restriction placed upon abortion whatsoever. But on the other hand, if it beening at conception or at some other time during pregnancy, we must approach the destruction of the unborn child with all the respect for human life we afford to those of us who were fortu-

gins and then shrug off the question as immaterial. This attitude of indifference toward the existence of human life is not only intellectually dishonest but dismisses as unimportant the high value our society places, upon the individual and the traditional notions of fair play and substantial justice that form the foundation of our legal system and laws and that we extend to all persons.

> "The law," according to Byrne "has also fong recognized that the unborn child posses the right to live. This right was first evidenced in England by the rule requiring the staying of

litical parties of right and left. It is also good material for the sensational Italian press, Right now the topic is not again, with imminent discussion in Parliament of tax exemption for Vatican holdings in Italian securities.

> In 1963 Parliament adopted a new law establishing a withholding tax on stocks owned by -foreigners. A ruling by Finance Minister (Christian Democrat) Mario Martinelli exempted shares owned by the Holy See. This directive was protested by his successor, a Socialist, and by the Socialist Party which alleged it was illegal, corrupt and

nothing but "a gift" of the Christian Democrats to the Pope. Mr. Martinelli, however, took the stand that he did nothing. more than routinely apply the provisions of the 1929 Concordat. Article 29 of that Vatican-Italy document stipultes that the Holy See is to enjoy all rights as to tax exemption to which Italian philanthropic, religious and educational institutions are entitled by Italian law. This legal stance is unassailable

and was recognized as such even by the anti-clerical weekly, Astrolabio, in an article appearing here March 12. The question is therefore not one of exemption in itself but whether the Holy See or the Vatican State as a foreign jurisdical unit may share the exemptions already enjoyed by Italian dioceses and other Church or humanitarian and educational institutions. What made the problem boil

over again is a decision of the Council of Ministers of the center-left government to put Socialists to imply that the earlier Martinelli ruling is tacitly sanctioned. A battle is sure o ensite.

Facts are few and perhaps one of the Vatican's unforgiveable sins is that it declines to, publish any figures on the Holy. See's Italian investments. One major source of the Church's holdings was the indemnification offered by the Fascist regime in 1929. Other sources are the donations of Catholics all over the world. From these investments the Holy See is able to carry on its continuing worldwide religious and humanitarian work on a more secure basis.

In a country where stocks and bonds remain a popular mys-tery, speculation on the Vatican's holdings take contradictory and often absurd or naive forms. One recent published story alleged that the Catholic Church owns the Italian Telephone Company and also the Bank of Rome.

It so hapens that the ownership of these two corporations is a matter of public record which showns no Vatican participation. According to the anticlerical Espresso, which has been waging its own campaign and whose stories have been picked up by United States wire services without appropriate indications of the tendentious character of its reports, the Vatican's holdings in Italy represent between one-sixth and one-fifth of all shares on the Italian market. One news service, Reuters, in reporting the Expresso story estimated the Vatican's holdings in Italy at two and one-half billion dollars. At the same time the tax would be due by the Vatican on this enormous investment is set at only 1 million dollars yearly.

These alleged figures are to say the least puzzling. At least

held ægainst them. In Italy there are many Catholics who think that the Holy See should not only publish its budget and reveal holdings in the Italian economy, but also renounce all tax exemptions in the interest of preserving the religious missible jeopardy by excessive ran- '"cern for this world's goods at the expense of trust in God's provicaence.

For those who are somewhat familiar with present day Italian business methods and taxing proceclures this proposal seems utterly unrealistic.

Where to Send Greeting Cards

Dear Editor,

If your readers have used Christmas and Easter cards, in good condition and they wish to sermed therm to a missionary in India to make our poor Indian children happy, the cards should be maniled to:

Rev. Fr. Eugenio Petrin, Catinolic Mission, P.O. ENagrakata,

District Jalpaigura, West Bengal, India.

To avoid customs duty in India, these words must be written on the package: "No commercial value - Used

Printed Matter." If the senders wish to receive

a "thank you," they should write clearly their address inside the package.

Sincerely yours in Christ, Fr. Eugenio Petrin

Teenage Talk-Out Set For April 23 "Talk-Out '67", a series c

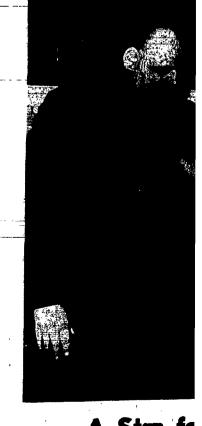
group discussions for hig school juniors and seniors wi be held at Aquinas Institute Sunday afternoon, April 2:

The program which feature a number of prominent clerg and layman speakers will begi at 2 p.m.

The afternoon program wi be divided into three confe ences-discussion periods lastin from forty-five minutes to on hour in length. A folk Mas in the Aquinas Auditorium wil climax the afternoon.

Speakers moderating some of the 17 discussions include: Fa ther David Finks, Vicar of th Inner City; Father David Com nor of the Cornell Universit; Newman Center; Sergeant J Burkett, a Viet Nam veteral and Father W. J. O'Malley, S.J. of McQuaid Jesuit High School

All high school juniors and seniors wishing to attend should contact the respective heads or their sodality or youth group Tickets must be secured before hand for admittance.



Congress of Lay Apostolate Next October in Rome

Rome - Next October, Rome will be host not only to the first meeting of the Synod of Bishops created in response to a request of Vatican II, but also to the first post- Council meeting of COPECIAL. This awkwardly initialed body is the Permanent Committee for International Meetings on the Lay Apostolate, and a major item on its program will be a worldwide survey of the impact of lay participation in Church renewal.

have been defined than resolved. Indeed/ the feeling in many countries is that the immediate post - Council period has brought a downgrade of the laity. I hear frequently a comment that was first made during the Council. When that body voted the collegiality of bishops, a cynic observed that Magna Charta's transfer of power in medieval England from the king to the barons left the common people worse off than they had been before.

The laity and lesser clergy who feel the parallel in the present situation may take heart from the historical evolution which finally enabled the benefits to trickle all the way down. But lay leaders in many countries are insisting that the result did not come by a simple application of the law of gravity. It required a long and harsh struggle.

The organization of COPECIAL is such that the Congress membership will reflect principally only the so-called official Catholic Action, bodies directly, under the control of the bishops and often existing primarily as fronts for the expression of episcopal views. It is not only in the United States that they seldom provide a clue to what people are really thinking.

Neither, however, is it only in the United States that they are feeling the need to become more truly representative. The recent resignation of the president of the 'U.S. National Council of Catholic Men because of "the failure of all our efforts to have a life of our own and serve as an instrument of dialogue with the bishops" was a mild incident in comparison with many in other countries.

France, for example, has had one clash after another for the past several years, with frequent resignations or firings of top officers. The basic cause of conflict has been a desire on the part of young Catholic intellectuals to take a more active role in social progress than the bishops judged appropriate. Spain has had similar conflicts for the past year, and for much the same reasons. The archbishop of Madrid went so far as to get the police to seize an issue of a Catholic Action publication.

Similar differences have erupted in Canada, in Belgium, in Germany, in Argentina, almost everywhere. They show not only the dissatisfaction within the official bodies but also the fear that, if they do not move faster, the focus of power will shift from them to completely non-official bodies. That is happening in the United States, where movements are growing up and around Cross Currents. Commonweal and the National Catholic Reporter, movements that are starting to institutionalize, as witness the Institute for Freedom in the Church and the more recent National Association for Pastoral Renewal. It is even farther advanced in England, where Slant has polarized Catholic opinion around two dangerously separated extremes.

One country which is strikingly free of all such expressions of lay frustration is Holland. In spite of the widely publicized reports of extremist tendencies, it is noteworthy that the Dutch bishops, priests and laity are solidly united, especially when it is remembered that the unity does not come from a need to hold together against external enemies. On the contrary, Dutch Catholicism was never so free of out-side pressures. Relations both with the State and with Protestant Churches and other ideological groups are excellent.

If one simple explanation can be given to a complex plenomenon, it is that the Dutch bishops have anticipated the desires of the priests and laity by implementing in depth the Council's call for the organized expression of public opinion. The Dutch Pastoral Council, which first met last November, involves all the people of the country in the decision-making process

As is clear from a recent joint pastoral on the role of the priest in contemporary society, the Dutch bishops have not abdicated their authority. They have, however, agreed to use it in a manner similar to that of the pospe when he ratified the Council decrees. It is an extension of the concept of collegiality, and I am sure we shall hear more about it during the COPECIAL congress.

A Star fc

The Italian Government r seph P. Beatini, pastor of Rochester, making him a Star of Italian Solidarity nition of Father Beatini Americans and especially Italian immigrants over conferred by the Consul molo, at the Italian Gene

witness."

come the idol of pleasure."

"invigorates in an original way."

Pope Says 'Hedonism'

Infects Modern Life

ly general audience, Pope Paul VI criticized a "hedon-

ism" in contemporary society which makes "a sense

of well-being seem to be the summit of human aspira-

the seductions of the world, he lamented that "no one

wants to fight against the devil, whose existence is de-

nied, nor against the world, whose fascination and

values are exalted, nor against the flesh, which has be-

necessity of an "implacable moral conflict," Pope Paul

said that such a militant ideal is important because it

said. "He is a candidate for sainthood. He is pledged to

Vatican City-(RNS)-In an address at his week-

Discussing the theme of Christian combat against

Stressing that a Christian life should assert the

'Every Christian is a soldier of the spirit," he

The report will show that more issues

By GARY MacEOIN

