

Bishop Sheen Establishes a Laity Review Board for St. Bernard's

A new program of discipline is to be inaugurated at St. Bernard's Major Seminary, where the students of the Diocese of Rochester complete their theological studies for the priesthood.

The change has been prompted by the ordination ceremony, in which the Bishop turns to the congregation and asks if the people know of any reason why the candidates should not be advanced to the priesthood. Thus the laity are recognized as judges of the worthiness of their future priests.

But it is almost too late to ask the laity at the moment of ordination; they should be able to make such a judgment at any moment as they follow the students through their careers.

Since the priests are the servants of the laity, and not the laity the servants of the priests, the people of God should have some choice about their servants. In the business world, it is the customer who is to be pleased; in the Church, it is the people of God.

It will then not be solely

the prerogative of the Seminary faculty to determine the worth of the candidates. It would never do in business if a manufacturer were to decide alone the quality of his product; the buyers also have rights and the power to decide if the product is as advertised. So the people of God in the pews will have some say over the Seminary product who stands in the pulpit on the other side of the communion rail.

The Review Board of the Laity will be composed of both men and women not exceeding

eight in number. They will fill up the missing link in Seminary discipline which, up to this point, has been largely academic and professional. The new dimension to be added, will be conformity to the high ideals of the priesthood as understood by the laity.

Such an acknowledgment of authority in these days is essential. The priests, in this period of transition, are no longer professional figures who are respected because of their status; they are the servants and the ministers of the people of God

and the socially disinherited, and are respected only in proportion to their worth, their holiness and dedicated service.

Not the least of the advantages of this Review Board will be that it will improve Seminary teaching, for it will insist not just on theological training, but also on pastoral care. In the past, the parish accepted the priest who was sent to them by the Bishop; now the laity will determine the type of priest who can be sent. The laity are already in most of the areas where the priest later

on is to work: in the slums, industry, education, professions and the daily grind. Now the laity shall have a voice in that area in choosing the kind of priest who is to be the servant in the reconciling of the world to the Church.

This new order of things is a return to the practice of the early Church (Acts 1/15 and Acts 6/5). As St. Cyprian said: "The laity know for certain that the men elected to the priesthood are of the whole people the most eminent." St. Chrysostom reminds us that Moses,

who had talked with God, consulted with Jethro, who recommended people of God whom he might consult. A profound spiritual advance in the quality of the priesthood will take place when the Bishop is not the sole judge of the worthiness of the candidate, but rather the people of God, who invariably demand the quality in a priest which the all holy God demands—holiness.

FULTON J. SHEEN
Bishop of Rochester

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Friday, May 19, 1967



Priest at

Father James Russell of clergy at ordination rite of St. Church Sunday morning at Colgate Rochester Divinity by the two churches. Sunday, that a Catholic priest

202 to Nazareth

Two hundred and two young women will receive degrees from Nazareth College of Rochester on Sunday, May 28. Commencement exercises will be held at 4 p.m. on the East Avenue campus, out-of-doors, weather permitting, in case of rain at the St. John Fisher Gymnasium.

Commencement speaker will be Bishop Fulton J. Sheen.

Baccalaureate Mass will be offered in the Motherhouse Chapel on Sunday morning at 11 a.m. Father Frederick Black, C.S.B., Librarian at St. John Fisher College will give the address.

Candidates for Degree of Bachelor of Arts: Janet Clare Archibald, Paula Ann Astrolko, Elaine Mary Bair, Martha Kathleen Bulling, Kathleen Mary Barron, Joan Ann Battersby, Kathleen Ann Bender, Kathleen E. Bevin, Ann Marie Bissone, Jean Marie Brann, Betsy Anne Briggs, Audrey Celeste Brodman, Mary Elizabeth Buckley.

Suzanne M. Byrne, Nancy Eileen Cahill, Patricia Inez Cammarata, Virginia Ann Cassidy, Joanne Carol Calzone, Mary Catherine Chamberlain, Margaret Mary Ann Christman, Lucille M. Chung, Christine M. Church, Marylou E. Clark, Mary Beth Cloonan, Christine Marie Coleman.

Sheila Marie Connolly, Peggy Ann Connor, Linda Agnes Culhane, Carol A. Daddazio, Eileen Marie DeGeorge, Diane Lee DeMay, Catherine Mary Dobbier, Nina Louise D'Onofrio, Mary Ann Eagan, Marie A. Eggleston, Sharon Dean Eward, Kathleen Marie Fahrer, Elaine Mary Ferlicca.

Mary Elizabeth Ferrara, Ann Louise Fien, Judith Ann Frank, Mary Beth Fuchrer, Nancy E. Fulton, Ralph May Gaffney, Jane Susanna Garvin, Geraldine J. Gasiewicz, Jean M. Geiger, Mary-Alice Giambroce, Susan W. Gold, Iva H. Gram.

Patricia Guider, Carol Ann Hase, Suzanne Marie Heberling, Marilyn Heh, Judith Ann Henneberger, Mary Elizabeth Herrmann, Terrie Lynn Clifford Hershey, Joanne T. Hicks, Kathryn Lynn Hilger, Patricia Ann

Conscience Probed at 'Summit' of Moral Experts

Boston — (RNS) — A noted sociologist told a gathering of religious leaders here that the continued life of the major religions is threatened by a "cultural crisis."

Dr. Philip Rieff, sociology professor at the University of Pennsylvania, made this remark at the first National Conference on the Role of Conscience under joint sponsorship of the Roman Catholic Bishops' Committee on Interreligious Affairs, the National Council of Churches and the Synagogue Council of America.

Speaking on "Obstacles to the Development and Expression of Conscience," he told the theologians, educators, sociologists and other specialists that traditional religious thought systems no longer are adequate to describe reality.

Speaking after three keynote addresses by Dr. E. Clinton Gardner, professor of Christian ethics at Emory University, Atlanta, Ga.; Rabbi Eugene B. Borowitz, professor of education and Jewish religious thought at Hebrew Union College-Jewish Institute of Religion in New York and Redemptorist Father Bernard Haring, German Catholic theologian who is visiting professor of moral theology at Yale University, Dr. Rieff labeled the attempts to "define the meaning of conscience from the three religious backgrounds as 'stale and unexamined.'

To him as a sociologist, he added, he was "most interested"

in his audience as an "obstacle and a limit to the development of conscience."

"What I heard this morning was very much preaching by the converted to the converted. It had very little analytic or transformative power," he charged.

The professor further told the religion leaders "your attitude on modern and secular man is your particular red herring."

He cited an incident in the Conference hotel in which a number-of-the-participants had rushed out of the meeting room, motivated by an outside disturbance. A purse snatcher had been captured by four men in the hotel and when the police approached he broke away, jumped from the mezzanine balcony to the lobby floor and was arrested.

Dr. Rieff called the excitement of the event "greater than the response" to the addresses, including his own. Sociologically, he added, it was "far greater interest." The man had "broken one of the particular interdicts of this moral demand system. He had tried to steal and the power of the state was immediately invoked against him," the professor explained.

Broadening his reference to consideration of human cultures as "structures of moral demands" which have interdictory and remissive components, built into the system, Dr. Rieff cited the treatment of Negroes in "Christian America" as a "remissive group." In the colored caste system he said, "Negro women were accessible to white men but white women were not accessible to Negro men."

He further asserted that when "apparently, remissive movements" arise and challenge the power of established but failing demand systems the re-

sult is a "distinct cultural discontinuity." To illustrate his point he cited early Christianity which "appeared subversive to the Roman power structure."

Adding that "cultures function everywhere and always to put limits on what can be done and will be done," Dr. Rieff asserted that "they must deny certain affirmations... out of which denial come new affirmations."

If the renunciations fail to give back better "what they have taken away, then the culture is in deep trouble."

Failure on the part of religious groups to take this seriously will result in their inability to understand and to speak meaningfully about what is happening to society.

"Even Christendom can die. No culture system is immortal," he declared.

Citing that he termed "built-in remissive elements," Dr. Rieff said that there is "clear evidence of anti-Semitism" in the Gospels.

"Twist and turn as you may, there are in fact in the religion of love remissive elements of hatred. You have not yet very profoundly come to grips with them," he declared.

In Judaism the speaker cited "tensions between the universalism of the faith of Israel and its ethnic parochialism."

In a rebuttal Father Haring contended it is "historically and scientifically impossible" to find anti-Semitism in the Gospels. He further labeled sociologists "latecomers" who have "not even made an effort" to understand religious thought in its own terms.

Comparing the professor to Marx, Father Haring asserted, "Dr. Rieff sees reality only in

terms of a dialectic of reaction. The life of Christ is all positive and contains no reaction."

Rabbi Borowitz in his rebuttal pointed out that religious man and secular man "are not speaking to each other" because of what he termed "secular triumphalism." Secular man, he said, "comes as the high priest of the church of secularism—the university... and does so with unanswerable authority from a position of tremendous power."

"Where is its moral revelation? Where in the secular world will any moral conscience come from that can take up the old hunching tradition and carry it forward? Secular thought has no basis for moral judgment," he declared.

In his opening address Dr. Gardner asserted that conscience could not be added to other human faculties but is "the whole person—the self, the willing, acting and knowing subject who is aware that he is answerable for his action."

He added that demands of conscience are the demands of integrity or "wholeness of the self. The accusing conscience warns against the destruction of this wholeness."

The liberation of conscience for Protestants occurs at the advent of faith, Dr. Gardner claimed asserting:

"The conscience is made free to accept guilt and this freedom is prerequisite to responsibility in decisions which are morally ambiguous. If only is it liberated from the burden of past guilt which arises out of conflict of duties."

Religion remains "the one great source of judgment and criticism," Rabbi Borowitz declared.

He added that for the "foreseeable future there is a greater risk before God in not taking a stand than in taking what may later prove to have been a foolish one."

Father Haring spoke of the lack of "humility, repentance and reparation" in the modern meaning of conscience and said is the "mission of believers to communicate this message more convincingly to the secular man of today."

He warned against confusing "conflict of conscience" with "social and racial prejudices." He added that the case of South African Calvinists "who assert their superiority and defend their unjust privileges in the name of religious revolution are rather exceptional in the modern world."

Catholic Bishop John J. Carberry of Columbus, in his opening remarks termed it a "privilege and honor to have a part in this historic conference."

He also asserted that if the "involvement of religious men and women" in community problems is to be "fruitful and effective" there must be "prayerful and joint consideration" of the problems.

"This means there must be dialogue in which Catholics, Protestants and Jews will get together to study the problems and to see how we can help the other in forming and informing his conscience in regard to these problems," he said.

Later Bishop Carberry slipped as he pushed his chair back from the elevated speakers' table and fell to the floor about three feet below. He struck his head on a nearby table, cutting himself. He was taken immediately to Massachusetts General Hospital, but dismissed after examination and treatment for the cut.

More than Talk Needed Today

Boston — (RNS) — Rochester's Father Charles Curran of the Catholic University of America criticized here a tendency to "pure talk, pure 'angelism,' in the approach to social problems by religious groups.

"You follow this course and wind up with absolutely nothing," he said.

The young theologian was recently dropped from his teaching post at Catholic University and then reinstated and promoted to associate professor after six days of student demonstrations. He drew on this experience to illustrate his point.

"As someone told us during the strike," he said, "you're not going to win with white collar tactics."

Father Curran gave a brief, unscheduled statement at a small group discussion on the role of organized religion in fighting poverty, part of the first National Conference on the Role of Conscience. The two-day conference was sponsored jointly by the National Council of Churches, the Bishops' Committee on Interreligious Affairs and the Synagogue Council of America.

When he identified himself before speaking, Father Curran was interrupted by spontaneous applause, including shouts of "Yeah, Charley" from fellow priests.

He deplored what he called "an overemphasis of individual needs—the idea of what's mine is mine and I can do anything I want to with it."

"Goods exist for all mankind," he declared, "and we can teach this idea just as well as we can teach the people to go to Sunday Mass."



Boston — (RNS)— "Society's Economic Obligation to its Citizens" was the theme of this group during the first National Conference on the Role of Conscience. Father Edward Duff, S.J., visiting associate professor of sociology at the Catholic University of America, addresses the group which was headed by the Rev. Norman J.

Baughner, general secretary of the Church of the Brethren. Conference was sponsored by the Synagogue Council of America, National Council of Churches, and the Bishops' Committee for Ecumenical and Interreligious Affairs. Saul Alinsky is seen in back row in center of photo.

Are They 'Beat' or Merely Off-beat?

By GARY MACEOIN

Milan—Everywhere one goes in Europe, one encounters not only monuments of the past but expressions of the present. Of such signs of the times, the most ubiquitous is the Green Wave, the provos of France, the capelloni of Italy, the "beats" of every land and language.

In London or Paris, even in Heidelberg, they are not so hard to take. One shrugs them off as a superficial expression of the natural imitativeness of the young, a symptom of America's impact on teenage dress and behavior patterns.

But when the long haired, unshaven, unwashed young men and the slattern, angular, grotesque-faced girls sprout on the streets of Dublin, Rome and tradition-soaked Madrid, it is time to stop and take notice.

Three leaders of the beat movement—the beat movement, no less—here in Milan have just provided some valuable data for an understanding of what it is all about. Their contribution was intended

as an interview for a high school ("Idee") magazine. The school authorities for their own ineluctable reasons suppressed the interview, ensuring it national exposure in a major weekly.

Through the cult of dirt and ugliness, there shine two positive and encouraging signs of the times. The more basic is one emphasized by Vatican II in the constitution on the Church in the Modern World and other documents. It is the stress on the dignity and rights of the individual, of every human simply because he is human.

"Our position is not one of simple rejection," to quote Andrea Valcareghni. "We oppose the tendencies to massification, to alienation and to incorporation in a system, tendencies characteristic of today's society. We oppose them because we seek to retain our individuality as people capable of thinking for ourselves and unwilling to let others speak for us."

The second and more complex element is the rejection of the values of our society, not so much because they consider these values values, but because

they believe that our society tries to impose them without itself valuing them. It is the hypocrisy of the twentieth century that they abhor.

Are they unfair to us in this judgment? I attended a press conference in Rome the other day given by Barbara Ward (Lady Jackson) during the meeting of the papal commission Justitia et Pax for world development, of which she is a member. Our attitude to the world's poor, she asserted, is as hypocritical as that of the Victorian ladies who a century ago upbraided their servants for impudence in producing big families they could not afford.

Miss Ward has the sophistication to distinguish the hypocrisy of the society from the objective validity of at least some of the principles it professes. My scattered contacts with members of the Green Wave here in Europe make me suspect that some of them know how to make the same distinction.

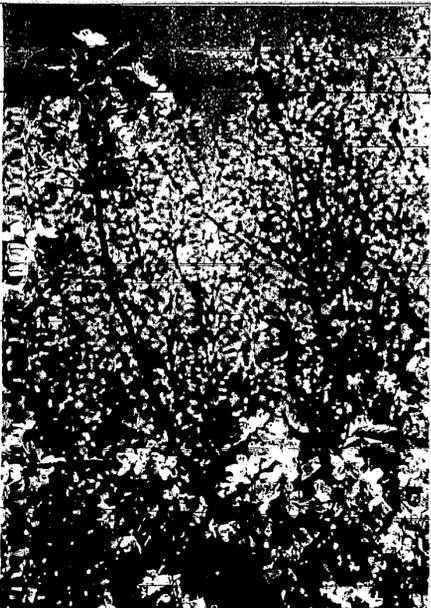
With the enthusiasm of the young, however, they prefer to adopt or at least proclaim extreme positions. It has ever

been so. It is instructive, for example, to re-read what Saint Bernard of Clairvaux had to say as a young man about some of his fellow monks.

If the revolt of the young is more open and more violent than was normal in previous generations, that reflects on the one hand the accelerated rhythm of contemporary living caused by technological progress, and on the other the greater freedom to express one's thoughts which results from the economic emancipation produced by the same technology. People no longer have to be hypocritical if they don't want to.

The beats are thus a reflection of the material success of our society. Here in Milan, Italy's industrial capital, for example, their number is estimated at ten thousand. With a snap of the fingers, their leaders can assemble a thousand to demonstrate in the main square.

They are also, however, a reflection of the moral inadequacy of the same society. Our reaction should be neither outrage nor repression but a humble examination of conscience.



Cherry blossoms in the garden of the Cenacle Convent Retreat House, 693 East Avenue, Rochester. Isn't it about time you gave yourself a weekend to think and pray? The garden and the chapel are ideal for you to bring your spiritual life into focus.



Laymen and clergy participated in Bishop Sheen's Mass for catechetical graduates at Sacred Heart Cathedral Sunday afternoon.



New School

First school board in the Trinity School, Webster photo are: (seated) secretary Harry N. Cerandowicz, vice chairman Bruce J.