

Tax on New Buildings to Share Progress with the Poor



Children are the pitiful victims of wars adults wage. Here refugees survive on food provided by United Nations and Catholic Near East Welfare Association. A dollar a month feeds one child a minimal ration.

The Diocese of Rochester will share its prosperity and its progress with the poor of the Diocese and the poor of the world.

In keeping with the Old Testament principle that some olives were to be left on the tree, and some sheaves in the field, and some grapes on the vine for the poor and fatherless, (Deut. 24:19-21); in consonance with the Encyclical *The Development of Peoples* that "The advanced nations have a very heavy obligation to help the developing nations"; in conformity with the Encyclical *The Holy Church* that dioceses and parishes "give a proportion of their revenue to the world"; finally, mindful that two-thirds of the people of the earth live on a per capita income less than our per capita expenditure for alcohol and cigarettes, the Diocese of Rochester, after consultation with the Advisory Council, has settled on the following:

(a) A proportional tax on all new work and additions which require the approval of the Diocese of Rochester. This tax will be given or distributed to the poor, of the Inner City and to all of the missions of the world.

The tax on new work and additions costing between \$50,000 to \$100,000 will be 1 1/2%; between \$100,000 to \$200,000 the tax will be 1 3/4%; between \$200,000 to \$500,000 the tax will be 1 3/4%; between \$500,000 and \$1,000,000 the tax will be 2%; between \$1,000,000 and \$5,000,000 the tax will be 2 1/2%. The tax on anything above \$5,000,000 will be 3%. The tax will be paid at the time of final billing. In case of fire, the tax will be exempt up to the replacement cost of the old structure.

The purpose of the tax is not only to cut down on extravagances in building, but also to make the local Church conscious that it is part of the Mystical Body throughout the world.

(b) The Diocese of Rochester will also give a percentage of its Development Fund to the poor of the world.

(c) The Advisory Council has also eliminated a Christmas Collection for the Pastor. A Decree of the Internal Revenue declared that such a collection is taxable. In the past, proceeds from the Annual Christmas Collection have been the parish gift to the Pastor. Hereafter, receipts from this collection will be deposited as part of the general parish fund.

(d) Provisions will be made, in accordance with the Vatican Council, that some security be given to priests that "they may aid the poor."

This material sharing and caring for our brethren here and all men of the world, will be a sign and symbol of our love of all, regardless of race, religion or class. "God made from one blood every nation of men." (Acts. 17:26) No man

should keep blood in his heart would tie a tourniquet around his arm to keep the blood from flowing to the extremities. In like manner, any nation or church which keeps its blessings to itself and does not let them flow over to all the poor, injures itself and dies of its own "too much."

At home and abroad the key word to vitalize the church is "mission." Feeling sorry for others from our ivory towers, or telling one another how ashamed we should be for discriminating against them, is to fail our faith in which God crossed a line and identified Himself with the sinner and the sick. He is a God who took His own medicine; that is, the abuses of the very freedom He gave us.

Our Christian mission can be no less: putting ourselves in someone else's place — Christ hungers, thirsts, suffers and is discriminated against until the end of time. It is our faith

which makes us see this solemn truth; and it is our love which puts it into practice.

As Kathryn Hulme put it in "The Nun's Story," the Mother Superior of the hospital instructs young nurses, "All for Jesus! Say it, my dear students every time you are called upon for what seems an impossible task. Then you can do anything with serenity. Say it for the bed pans you carry, the old incontinents you bathe, for those sputum cups of the tubercular." Then leaning over a patient whose foul dressing she was changing: "You see how easy? All for Jesus. This is the Body of Christ and this supporting sore is one of His wounds."

Pray for me.

Your co-worker in Christ,
+ FULTON J. SHEEN
Bishop of Rochester

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Mission

Missionary Bishops from countries in Asia, four countries in Africa and four countries in Latin America are visiting the Diocese of Rochester this week. Monsignor John F. Duffy, I. O. C. Director of the Society for the Propagation of the Faith, made this announcement at a submitted report to Bishop Sheen.

"During the summer and of last year, at least 100 Missionary Bishops applied admission to the Missionary Operation Plan for 1967," diocesan director explained. "Through this Diocesan Mission Office," Monsignor Duffy continued, "that these Bishops asked the Bishop of Rochester for permission to preach some parishes and to take a collection."

In 1966 the one hundred and two parishes participating in the Plan contributed a total of \$92,000, averaging \$242.10 each set or group of four parishes. To enable practice every parish in the diocese hear a sermon from a visitation missionary, the parishes arranged in groups of four, the four parishes in each group vary in size.

"A good example of an age group in 1966 was the parish of St. Louis parish in I.

Into a Vortex With a Duty

"Israel is a tiny country which has embarked on a great adventure. It is one in which its people feel they cannot fail." Edward Burnett Lawson, former U.S. ambassador to Israel, wrote that in 1962.

"Not since the Middle Ages, when its tremendous drive for expansion had a profound effect on the development of European civilization, has the Arab world been an area of such vital concern to the West." A note this was written in 1962, by George V. Allen, former U.S. Assistant Secretary of State for Near Eastern and African Affairs.

This week Israel and the Arab world were on a collision course which could trigger the unthinkable—World War III, and the end of civilization as we know it today.

We who are the little people of the world have a sense of utter helplessness as forces so obviously beyond our control suck us inexorably into a vortex of doom.

Instinctively we push such thoughts away — they are too painful to conjure.

Pray, yes, we can do that and must do so. It is the least, and in a way, the most we can do.

There is, however, the nagging realization that we are all of us somehow responsible for the present sad condition of mankind.

President Kennedy in his inaugural said, "Let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own."

The Vatican Council later echoed these words of the American President when it said, "While we are warned that it profits a man nothing if he gain the whole world and lose himself, the expectation of a new earth must not weaken but rather stimulate our concern for cultivating this one. For here grows the body of a new human family, a body which even now is able to give some kind of foreshadowing of the new age."

Perhaps we Catholics, so often excluded from the forums of national and international policy making, and perhaps too often avoiding such responsibilities for more parochial concerns, have failed to create "a climate for peace" as Pope Paul has said we should. The Vatican Council stated that peace "ultimately will depend on public opinion in order to endure."

And we have too many of us been negligent here.

We have failed to lend the United Nations our wholehearted support — even after Pope Paul's historic visit there set us an example so obvious we couldn't fail to comprehend it.

There were the thousands of Arab refugees, many of whom survived only because of massive aid from the Vatican, but whose condition we allowed to fester to flame the present flames of Arab hate for Israel.

There has been our over-simplistic snobbery of blaming "the Communists" for most every ailment in the world.

Whatever may happen in the days and weeks ahead, we must face one fact for sure — our problem is not just a military problem in either Vietnam or in the Middle East or anywhere else, it is certainly also a moral problem.

We must think and act responsibly as individuals as well as together as a nation. We must try to remember that our enemy, whoever he shall be, is as human as we are, and not an animal nor a devil, and our goal must be peace, not just victory.

Thomas Merton the well-known Trappist monk of Gethsemane Abbey, once wrote, "It is therefore vitally important to create a general climate of nationality, and to preserve a broad, tolerant, watchful and humanist outlook on the whole of life, precisely in order that rash and absurd assumptions may not have too free a circulation in our society."

If that advice was needed five years ago, it is doubly needed today.

Father Henry A. Atwell

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Renewal Includes Developing Every Human Talent

Detroit — (RNS) — A two-day conference on "Response to Vatican II" featuring many of the Catholic Church's foremost experts on the post-conciliar period attracted a capacity crowd of 2,500 priests, nuns and laity here.

The conference was sponsored by the five Catholic dioceses of Michigan under the chairmanship of Archbishop John F. Dearden of Detroit, and coordinated by the Detroit Archdiocesan Institute for Continuing Education.

Purpose of the conference, according to Archbishop Dearden, was to acquaint more people with many of the scholars who worked on the documents of Vatican II and who are uniquely qualified to interpret the Council's work.

not primarily an external but the breaking of man's relationship with God.

Speaking of the distinction between mortal and venial sin, Father Curran explained that generally theology and catechetics speak about the three conditions necessary for mortal sin and put great emphasis on the question of a grave matter.

"However," he said, "it seems mortal sin is ultimately a question of the imperfection of the act, of the personal involvement of the subject in this particular action. Grave matter, then, is not the primary concern with regard to mortal sin."

The importance of non-Christian Eastern religions to Americans was stressed at a workshop session by Jesuit Father John A. Hardon of the Bellarmine School of Theology, Aurora, Ill.

"When I say 'important,'" said Father Hardon, "I really mean 'imperative,' because I believe that in many ways the future of world peace and the fate of Christianity depend on how seriously Christians take the injunction of the Vatican Council to become, interested and involved in the religious culture of more than two billion people."

He urged that Christians learn about such religions as Hinduism, Buddhism and Islam because of the rapid shrinking of the globe, the tragic ignorance of what half the world believes and the spiritual famine that plagues the nations of two continents.

Stating that space and time are no longer barriers to the communication of thought or transportation across the seas, the Jesuit said this very nearness has "terrifying implications."

"If we are getting that close to others physically, we must also draw closer to them spiritually," Father Hardon added. "For we have only one option; either to develop into a world community or advance into world conflict."

He said there "will either be a continued and deeper spiritual contribution from the Christian West to the Non-Christian East or what shows so much promise of a dialogue will become a growing conflict."

But he warned that "we shall never come to love what we have not first taken the trouble to know and knowledge is impossible without learning."

Father Hardon said that although we have been in the Far East as a nation for a century, we have not made any serious attempt to learn oriental culture.

Although America's involvement in Vietnam threatens to break into a nuclear conflagration, he stated, "I believe our current presence there is morally justified."

SISTER MARY EMIL, president of Marygrove College, Detroit, outlined the problems facing the Catholic school system in a talk on "Christian education."

"In an age of exploding knowledge and proliferating

educational technology, of mounting costs and mounting required competencies, we shall all have to work and plan, study, agitate and organize to maintain our present position," said Sister Mary Emil.

"The Church holds out the ideal of excellence. The ideal is not some kind of holy water which imparts a secular blessing. The secular blessing flows from good secular effort and cold secular cash."

"We need not only to rededicate ourselves to whatever work we do for Catholic education, but also to renew our belief in what we are doing, its utility and its necessity."

The non-educator said the future of Catholic education is threatened by fiscal problems and strongly urged government

assistance to non-public schools.

She stated that if non-public schools impart as much secular knowledge as the subsidized public schools they should be entitled to the same benefits from the government, regardless of whether they also teach religion or point out the relation between secular and religious knowledge.

"But the children who attend non-public schools — and because they attend them — are now deprived of benefits enjoyed by other children," she concluded.

How Pope Paul VI's recent encyclical on the Development of Peoples relates with the work of the newly-established Pontifical Commission on Justice and Peace in Rome was outlined by Msgr. Joseph Gremillion, commission secretary.

"The encyclical is the charter and the chart of the commission," he stated. "The commission must implement the encyclical."

"The commission hopes to stimulate new work and efforts in many fields — not only with regard to the process of development, but its theological, anthropological and sociological implications."

"It also hopes," continued Msgr. Gremillion, "to strengthen men's confidence that his work can be done and encourage them to new dedication and action."

"It therefore appeals for a united effort of all men of goodwill in the great task of building a world in which men can realize their full human dignity and share in the renewal of the face of the earth."

Dr. William V. O'Brien, chairman of the Institute of world policy, Edmund A. Walsh School of Foreign Service, Georgetown University, discussed the "political community."

He said "Christians must find practical ways of getting into the revolutionary waves that will sweep the world wherever the basic values that the Church and we hold are denied."

"Indeed," he continued, "I am more and more convinced that the nuclear problem on which the Council spent so much time and anguish may not be the toughest one facing us."

"I think that the greatest problem of the political community at every level, local, national and international, is to deal with legitimate revolutionary demands."

He said that change and new attitudes are not likely to come except through a revolutionary process.

"It is easy to become exercised over U.S. bombings and yet shrug off the notorious tactics of terror that virtually every revolutionary movement has found it necessary to employ in order to succeed," Dr. O'Brien concluded.



Memorial Day ... Day of Prayer

President Johnson has asked Americans to pray for peace on Tuesday, May 30, Memorial Day. Headlines in daily papers indicate the urgent need for such prayers. Rembrandt's portrait of an "Old Man Praying" depicts the duty of people of all ages in this present time of crisis.

Vietnam War Divides Us

Vatican City — (NC) — The editor of Vatican City's daily newspaper, in an editorial urging an objective appraisal of the war in Vietnam, has asserted that Catholic opinion throughout the world is divided over the aims and methods of that struggle.

In the same editorial, Raimondo Manzini said objectivity demands that the Pope's peace appeal "not be exploited in one direction only."

He lauded New York Times correspondent Harrison Salisbury's fact-finding trip to bombed areas of North Vietnam as a "service to truth." Salisbury's investigation was all the more praiseworthy he said, in that it might mitigate against "his own country's propaganda efforts." He said it had already constrained Washington to make "admissions and clarifications."

St. Mary's, Genesee (C. Lake): Sundays, 8, 9:30, 11:15 noon, holy day, 7:50, 7:45 p.m.

St. Joseph's, Livonia (C. Lake): Sunday 8, 10:15 noon, Confessions, 8 day evening 7 to 8.

St. William's, Conne (Conesus Lake): Sundays, a.m. (July and August) 9 a.m. Confessions before Mass.

St. Margaret's, McP (Conesus Lake): Sun May 21 to June 18, 8:30, 11:30 a.m., 5:30 p.m.; Sep to Sept. 24, 8:30, 10 a.m. Confessions, during July and Saturday 7 to 8 p.m. at the before Masses.

St. Michael's, Penn (Keuka Lake): Sundays, 7:10:30 a.m., 12 noon; holy 7, 8 a.m., 5:30, 8 p.m.

St. Leo's, Hilton (Lake tario): Sundays (beginning 2), 7:30, 8:30, 9:30, 10:30 a.m.; holy-day: 6:30, 8:30, 6:30, 7:30 p.m.

St. Gabriel's, Hammond (Keuka Lake): Sundays, 10, 11 a.m. Holy day to be announced.

St. Patrick's, Pratt (Keuka and Cananda Lakes): Sundays, 9-10:30 holy day to be announced.

St. Andrew's, Dundee (K Lake): Sundays, 8, 9 a.m.; days, 8 p.m.

St. Thomas the Apostle, ester (Lake Ontario): Sun 6:30, 7:30, 8:30, 9:45, 11:15 noon; holy day, 6:15, 9, 11:30 a.m., 5:30, 7:45 p.m.

Holy Cross, Rochester (Ontario): Sundays, 7, 8, 9, 11:15 a.m., 12:15 noon; holy 6, 7, 8, 9 a.m., 12:15, 7:30 p.m.

St. Francis Solan (Cayuga Lake): days, 9, 10:30 a.m.

Immaculate Conception, (Cayuga Lake): Sundays, June 4 on, 7, 8, 15, 9:30 a.m., 12 noon, 5 p.m.; holy 6, 7, 8 a.m., 12:10, 5:15, p.m.

How Free is the United States Press?

By GARY MACEOIN

Rome—During my temporary exile in Europe, I receive publications from the United States late and irregularly. Often, here in Italy, they do not arrive at all. The post office, like other public and private operations, is plagued with endemic strikes and slowdowns, symptoms of a deep socio-political-economic malaise.

That, however, is not the subject on which I choose at this moment to enlarge, but rather on one raised in the April 8 issue of America, just now come. In a characteristically excellent analysis in its "Current Comments" section, it discussed the "puzzling" silence of the American press on the issue of apartheid.

It noted, for example, that one of its editors had recently denounced the "unholy alliance" of the ten United States banks (including Chase Manhattan and First National City of New York) which extended a \$40 million revolving credit to the apartheid government of South Africa.

It further noted that a Philip Randolph, as head of the Committee of Conscience against Apartheid, has since last August been advocating a boycott of these ten banks. When a civil rights leader, who by his nature and his lifelong pattern of activities is dedicated to cooperation and persuasion, feels compelled to call for such extreme action, it is time to sit up and take notice.

For any who might question the importance of the aid of the United States so-called private enterprise to the economy of South Africa, and the profits which that economy based on slave labor returns to its United States partners in parity, I recommend the survey of the South African economy in the current Gallatin Report, the bible of the United States businessman and investor operating overseas.

As the principal author of that survey, I believe I can vouch for its accuracy.

I urge the editors of America to continue their analysis of the reasons for silence on apartheid, and to carry it much

farther. They will, I am sure, unearth considerable additional evidence to support their suspicion that the vaunted freedom of the American press often fails to extend to such sensitive areas as "the business power structure." They may also find that this power structure is successfully distorting by planted misrepresentation as well as by suppression of news the United States public opinion on a much wider range of the country's world socio-political-economic policies.

I think immediately of the atmosphere created to justify the emancipation of the Alliance for Progress by downgrading the social reform which was a condition precedent in the original program, as it still is in the declarations of the Latin American bishops and other leaders of moderate opinion in that region. Instead, we have been diverted into economic projects calculated to promote United States exports, and "aided" by short-term, high-interest loans which plunge Latin America progressively deeper into thralldom. Then, when the inevitable explosion comes, we must send in "the marines" to protect "American" interests.

The atmosphere is not created exclusively or even primarily in the popular press. Let me give a single example. In the supposedly responsible Foreign Affairs quarterly, there appeared a year ago an article signed by a top official of one of the banks referred to above. In a smokescreen of misrepresentations and half-truths, he argued that only United States private enterprise—freed from controls of every sort—could put Latin America on its feet.

I wrote him asking for the source of certain of his assertions and "statistics." One of his lackeys replied for the busy man, expressing his appreciation "of your interest in Latin America," then informing me that the data were all either from the confidential sources of the bank or from United States documents obtainable from the Government Printing Office.

In a second letter, I asked if one identified claim fell in the former or latter category. I have not, nine months later, had the courtesy of an acknowledgment. Evidently, I had not have a friend at you-know-where.