



Many Virtues in One Picture

Patriotism, faith and racial justice are all symbolized in this picture of Bishop Sheen at Catholic Interracial Council Mass recently at Immaculate Conception Church, Rochester. The Bishop in his sermon at the Mass formed a 10-24-70 Club, asking 70 people to contribute \$10 a week for 2 years to build a fund for housing the poor. Father Gennaro Ventura heads the Club.

Ad Hoc'ing Inadequate

Hartford—(RNS)—A proposal for "a painstakingly preparatory plenary council" of the U.S. Roman Catholic Church won editorial support here from the Hartford archdiocesan newsweekly.

The Catholic Transcript, official newspaper of the Hartford archdiocese and the Bridgeport and Norwich dioceses, declared that the recent proposal for a plenary council by a writer in America, a Jesuit, edited weekly, "has great merit, and one would hope to have it seriously investigated by the American bishops."

It noted that the Church is confronted with the same "ad hoc'ing" for which the U.S. government has been criticized in its conduct of foreign affairs.

(The term "ad hoc'ing" originated with William R. Polk, a former U.S. Department of State policy planner. He employed the term to indicate a concentration on individual problems as they arise, to the exclusion of long-range, far sighted comprehensive and coherent problems.)

(Mr. Polk was quoted in the book, "Facing the Brink," as saying "Urgent problems expel the important ones, and we are conducting policy with gimmicks.")

Warning that an "ad hoc'ing" procedure "costs exorbitantly and courts failure," the Catholic Transcript added, "what is bad for the government is bad for the Church. . . . It, too, is confronted with the temptation to handle piecemeal what are only fragments of a whole, to improvise under pressure a specific for each difficulty as it occurs, without properly scanning the whole picture, the whole prospect."

The editorial stressed that a plenary council would provide "invaluable opportunity and incentive for grappling with the

Psychoanalysis Sparks Exodus

Cuernavaca, Mexico—(NC)—did not understand them or because they did not agree with his personal criteria, his intellectual convictions, or his diocesan plans.

"The bishop must know that the vitality of the Church does not come about through efficient administration or technical or authoritarian decision. All these have their place within the Church. But the Church is first of all a community of life, for the giving of life. All else, all structures and external forms, exist only to foster a climate of freedom, so that the summons of God may be heard and obeyed in the hearts of the faithful."

The bishop's letter came shortly after Benedictine Father Gregoire Lemerier, prior of the monastery, announced that he was leaving the priesthood to found a new monastic community and added that many of the monks were going with him. Father Lemerier's announcement was in turn sparked by a Vatican prohibition forbidding the monks to continue psychoanalytic experiments they had begun at the monastery here.

In his discussion of events at the monastery, Bishop Mendez explained: "For many years, the monastery has been a radiant center of Christian life. It has attempted to renew Benedictine monasticism. Its celebration of the liturgy has foreshadowed the reforms we now enjoy. Moreover, the monks have offered the Church an example of poverty, peacemaking, labor, charity; in a word, their love and the luminous quality of their art."

"When I heard that the monks were undertaking an experience of community psychoanalysis, I supported their decision. I judged that as long as the Church had not spoken to the contrary, this experiment could be valuable on two counts. It could bring new light to bear on the mystery of religious vocation; and it could make the Church more relevant to the world of today."

"Some weeks ago, the Holy See concluded a long drawn-out trial which had been preceded by an apostolic visitation. The decision makes impossible the continued experiment of the monks, even though the practice of psychoanalysis is not explicitly forbidden. This legal decision we respectfully accept."

"As you are aware, some days ago (without my being able to prevent the action, or to influence or postpone it) all but three of the monks decided, in fidelity to their vocation, to renounce the Benedictine life. They thereupon sought of legitimate authority to be dispensed from their vows."

"Brothers," Bishop Mendez concluded, "in the face of what is now happening, I could be tempted as a bishop to take the easy way out. I could coldly remind you of canon law, which may seem to have been violated, and base my course of action solely on its prescriptions."

"I have chosen to act otherwise. For I am immensely sobered by one possibility. While a lack of humility and patience, a lack of charity, may reflect on a man's charisma, the same lack of charity, in the exercise of authority would reflect even more on those who must test this charisma."

"At this moment," the pastoral said, "it would be prebably has desperate need of the sumptuous for a bishop to judge the workings of the Holy Spirit, to oppose initiatives because he from it."

Allowing that the preliminaries to a plenary council would require "a great deal of time," the Transcript proposed that the U.S. Church could in the interval use "what is current jargon is called a 'think tank'."

The editorial described the proposed "think tank": "A group of qualified people, drawn from all over the country and representing specialties of all sorts, the sense of the faithful, and simple common sense, could be freed of their ordinary duties, well subsidized, and assembled in a place conducive to reflection and discussion, and encourage to range boldly over the whole field of the Church's responsibilities in the context of the present and the future. The Church in America has the means to mount a project of this sort, and unquestion-

ably has desperate need of the sumptuous for a bishop to judge the workings of the Holy Spirit, to oppose initiatives because he from it."

"Only in some such way can we shape policy to meet effectively the really important problems. The cost of it would be modest in comparison with the bleeding away, if not the hemorrhaging of our means in petty 'ad hoc'ing."

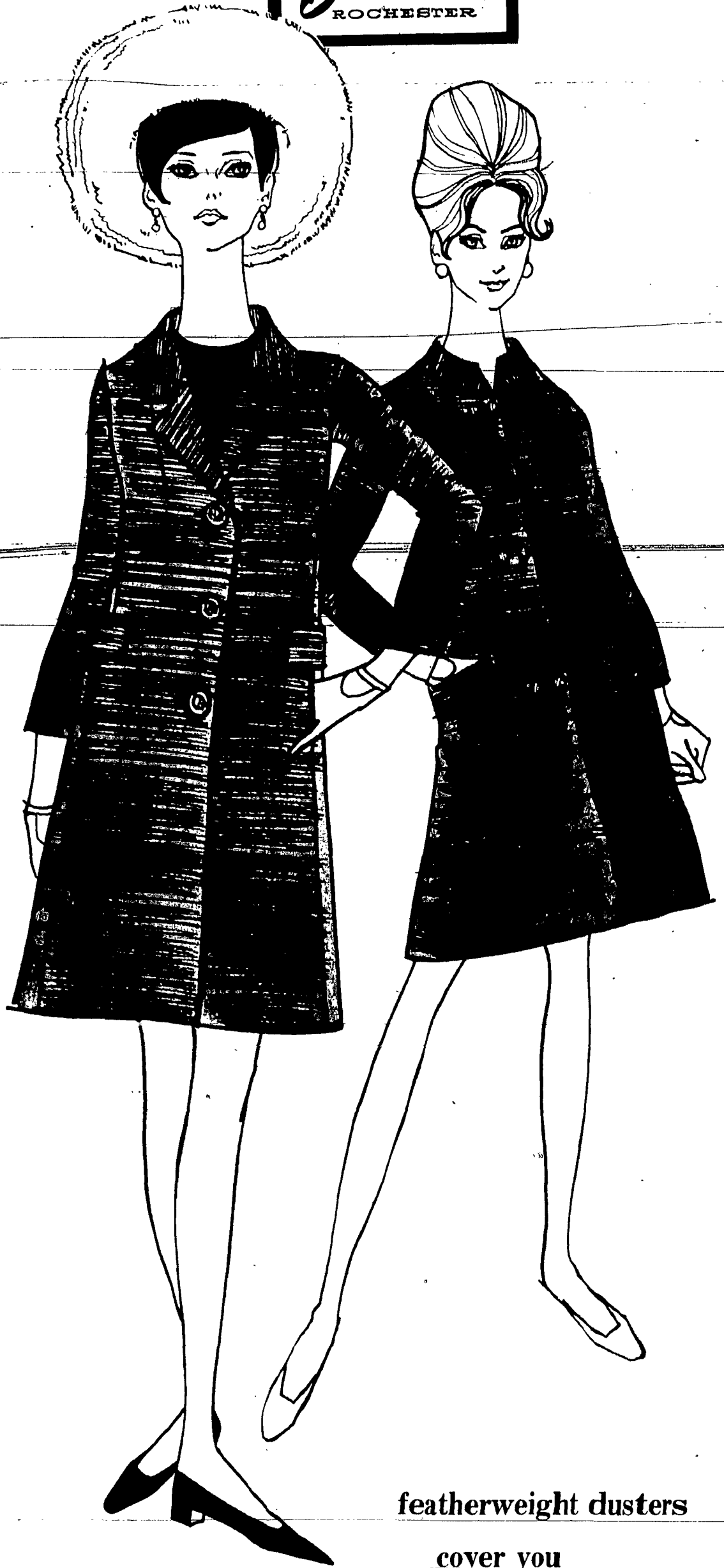
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Religious Ignoramus Drag on Nation's Life

Milton, Pa.—(RNS)—"The religious ignoramus is a definite drag on national life," a Presbyterian minister said at a worship service commemorating this community's 150th anniversary.

Dr. Edward L. R. Elson, pastor of the National Presbyterian church Washington, D.C., said that faith in God, coupled with a pioneering spirit, provided the basis for America's emergence as a great nation.

And he warned that this idea of America is threatened by a "Psychological pressures" that tend to deter a citizen from asserting his religious spirit and his individually.

"Faith in God was the premise on which our institutions and our form of government were erected," Dr. Elson said. "The pioneer spirit was characterized by charity, sobriety and frugality. . . . The home in those early days was a domestic university. The fireside was a political arena, and the Bible was the revered word of God. The father or head of the family was priest of the household."

He said that America became great "because she was good, and if she ever ceases to be good, she will cease to be great."

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