

The Catholic COURIER Journal

Published weekly by the Rochester Catholic Press Association
Vol. 79 No. 17 Friday, Jan. 26, 1968

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

RT. REV. MSGR. JOHN S. RANDALL
Managing Editor

REV. ROBERT KANKA
Associate Editor

ANTHONY J. COSTELLO
Advertising Director

MAIN OFFICE: 255 S. State St., Rochester, N.Y. 14604
ELMIRA OFFICE: 517 Johnson Blvd., Lake St. Rt. 2-3123
AUBURN OFFICE: 16 E. Genesee St., AL 2-4446

Second class postage paid at Rochester, N.Y.
As required under the Act of Congress of March 3, 1879
Single copy 15¢. 1 year subscription \$8 U.S. \$9.00
Canada \$15.00; Foreign Countries \$6.75

Peace Corps Success Has Been Ray of Hope

By GARY McEON

"Dollar for dollar, you get more rewards and returns out of the investment in the Peace Corps than almost anything we are doing as a government and as a country."

It is seldom a politician makes a judgment on an important national issue which finds as wide a spectrum of support as this statement of Vice-President Hubert H. Humphrey. Mounting costs in Vietnam bring pressure to cut tourist travel, most kinds of foreign aid, overseas investment, poverty programs at home. Yet the Peace Corps gets its funds and gets them with few strings attached.

In its seven years of existence, the Peace Corps has grown to almost 15,000 current members. Of whom 2,000 are in training, the rest scattered in 58 countries, with more than 500 each in India, the Philippines, Colombia, Brazil, Malaysia and Micronesia. The average volunteer is just under 24, male, and a college graduate. He is a picked man. Of every 20 applicants, 4 are accepted for training, and 3 make the grade.

Half the volunteers are in education, a quarter in rural and urban community development, and the rest in health, agriculture, public works and public administration. The two-year tour of duty is preceded by 14 weeks of training, with a heavy and growing stress on languages. The number of different languages taught is close to 200.

What can a 24-year-old accomplish in a strange environment in two years? Sometimes, nothing. Sometimes, a lot of harm. But the hard evidence continues to mount that he usually achieves a surprising amount of good.

I went to South America with one of the first groups involved in rural development, more than six years ago to observe and evaluate. At that time, the best we could do was to make more-or-less intelligent guesses. Now we have scientific studies.

A Cornell University group, for example, has measured the progress in 15 Peruvian communities served by 50 volunteers that in 5 communities without volunteers, awarding points for development of such services and institutions as churches, schools and clubs. The increase in the communities with volunteers was

nearly three times as fast over three years as in the control group.

In the long run, however, I remain convinced that the principal impact of the Peace Corps is going to be on the United States, a viewpoint which also has no longer to be taken entirely on faith. The number of veterans is already greater than the number currently in service, and studies of their views and behavior permit a projection of the impact they will be making on the country when the number will have grown by 1980 to 200,000.

"Two things impress the volunteers most when they return," according to Jack Vaughn, director of the Peace Corps. "They are shocked by the indifference most Americans show towards the less developed nations, and they know they don't have to be grey at the temples and over 40 to carry responsibility."

Those selected have leadership potential to start, and the work quickly develops that potential. Where the effect is already apparent is in the Peace Corps itself, now staffed in large part by its own veterans. Many of the nearly 200 overseas posts they occupy, while still in their twenties, involve responsibilities not usually en-

trusted to foreign service officers before the age of 50. Opportunity for young people in decision-making positions was a major factor in building America. A return to that situation should have startling consequences.

Where the results can be expected to show first will be in our foreign policy, because the Peace Corps training is provided for the first time in our history a reservoir of candidates who know what it's all about.

"I think that by 1980," Jack Vaughn says, "we will have replaced the Ivy League as the provider of the most ambassadors and the most senior government officials. By then, two years in the Peace Corps will have replaced the Ph.D. as the basic union card for diplomacy."

The newest dimension to the Peace Corps is the limitation effect. All kinds of countries are flattered by its starting similar projects, and I think it is clear that the trend is to internationalization of the Peace Corps operation as of other forms of foreign aid. The process should increase the benefits both to the receiving countries and to the Corps members themselves.

Volunteer Hard Work

The life of a Vista Volunteer is filled with variety, worthwhile challenges and plenty of hard work.

At least that's the experience of Richard Pinckney, 21, an Auburn native who is serving in the Vista Volunteers in the inner-city area of Denver, Colorado.

Home for a week's vacation last week, Pinckney told the Courier-Journal about his new career in the group described as "America's Peace Corps at Home."

The young Auburnian has been with Vista for four months in Colorado. His first six weeks were given to a rather rugged "basic training" program in the San Luis Valley area. Since then, his base has been in Denver's inner city.

His first job (of several) is to be a counselor for several adults on probation for the courts. The Denver County Court is experimenting with several Vista people in this role. Pinckney tries to see his probationers every week, encourage them, discuss their job or home problems and in proba-

Probing the Word

By FATHER ALBERT J. SHAMON

Another Miracle

(4th Sunday After Epiphany)

The miracles of Christ were never fantastic like the prodigies reported in the pagan world. He never resorted to the trappings of the side-show magician: to dimming of lights, stage "props," controlled environment.

The calming of the storm in next Sunday's Gospel showed there was no limit to the power of the Light.

To get a moment's rest, Christ went for a boat ride. His disciples followed Him and so did many others, in boats of their own. Following Christ often means trouble and tempest. And sure enough, a storm arose - so tempestuous that it put fear into even the fishermen disciples. Yet all the while, Jesus slept - exhausted. The terrified disciples awoke Him saying, "Save us, Lord, we are going to drown!"

Jesus rebuked them. They had witnessed His miracles; where now was their faith? And with that, He rebuked the winds and the sea, and all was calm again.

This miracle of power can well symbolize the sacrament of penance. Who can forgive sins but God? And yet who but God can command the winds and the sea? As the disciples cried to the Lord and He saved them, so confession of sin unleashes God's saving power.

It was foolish for the disciples to be afraid; it is equally foolish to fear confession. It was wise they went to Christ; it is equally wise to go to confession, for if the winds and the sea obey Him, all things—even sin—come under His power.

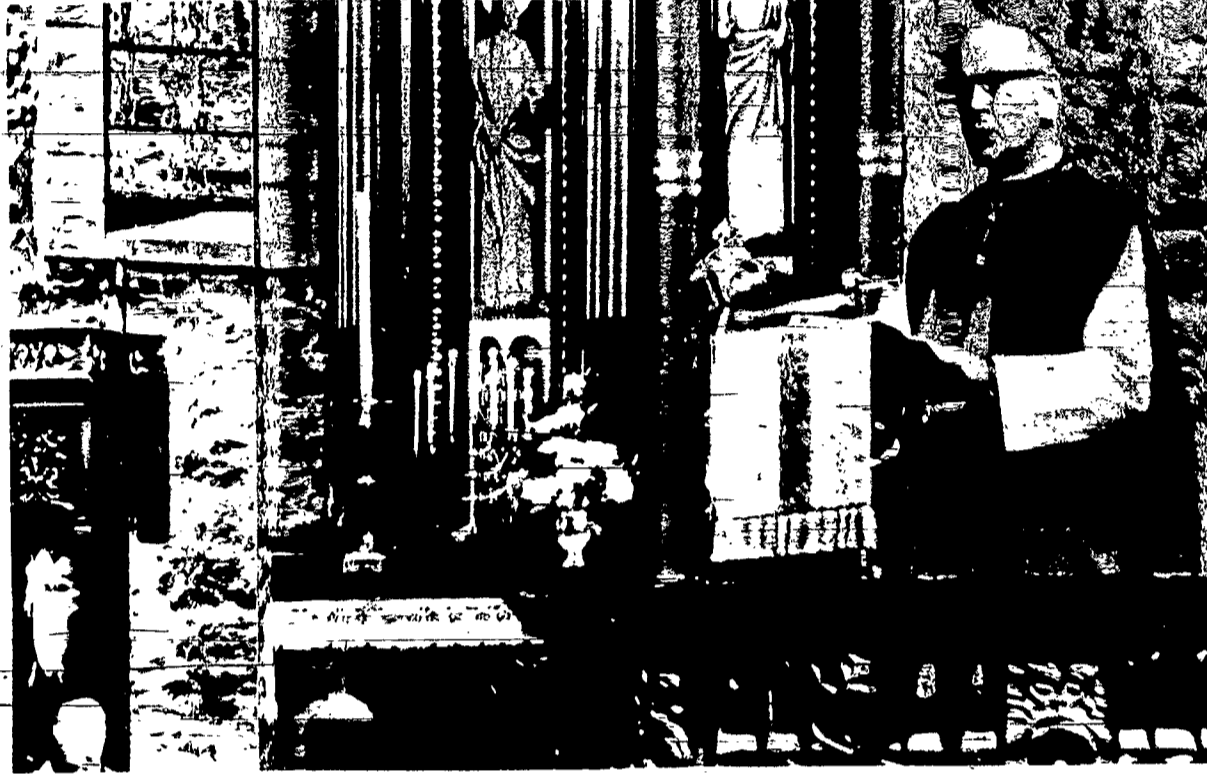
In *The Scarlet Letter*, Hawthorne tells the poignant story of Hester Prynne, the young wife of Roger Chillingworth, an elderly physician. She has a love affair with a young minister, Arthur Dimmesdale.

As the story opens, Hester is being punished. She is made to stand on the platform of the pillory wearing the scarlet letter A (for Adultery) on her breast, while holding her illegitimate child in her arms. She steadfastly refused to name the man. Alone, she expiates her sin. As time passes she lives a decent life, sewing for the women of the town, and gains peace of soul.

In the meantime her husband, who suspects Dimmesdale, pretends to befriend him. Then, acting as his doctor he makes him suffer and squirm for years, until in the end he finally confesses. But Dimmesdale, who refused to confess his sins suffered more in the end than Hester who did.

Sin stirs up storms that raise a veritable hell in the heart; all that is needed to restore calm and peace is to cry to Christ in penance: "Save us, Lord."

Pulpit Exchange: In U.S.



Kansas City, Mo. — Catholic Bishop Charles H. Helmsing of Kansas City, St. Joseph, Mo., (right) preaches at an ecumenical service in Grace and Holy Trinity Episcopal Cathedral in Kansas City. This composite photograph shows Bishop Helmsing in the pulpit and Episcopal Bishop Edward R. Welles of West Missouri at his throne as the presiding clergyman at the service (left). The service was held in connection with the Week of Prayer for Christian Unity. (Jan. 18-25). This year's observance is marked by an increasing number of pulpit exchanges. (In the Rochester Diocese, a number of priests preached in Protestant churches, several ministers did likewise in Catholic pulpits during the Week of Prayer for Unity.)

-and also in England

London — (NC) — The outstanding feature of this year's Week of Prayer for Christian Unity in England and Wales was the presence for the first time of Anglican bishops and clergy in Catholic pulpits.

Pulpit-swapping by Anglican and Catholic bishops and clergy, community prayers and social activities at every level of church life here made the week (Jan. 18-25) the friendliest and most united among Christians in this country in modern times.

Commenting on the extraordinary change in relations between the Christian churches

here in the past few years the Catholic Herald, a national weekly, said that one significant sign of progress in mending differences is the rash of Church unity jokes now being aired.

An example is the one about a man arrested for writing "Down With the Pope" on a wall. When asked in court why he did it, the man replied, "Because there was not enough room to write 'Down With Moderator of the Free Church of Scotland.'"

Although reciprocal invitations to one another's churches and ecumenical meetings and

social events were held almost everywhere, in the Clifton diocese Bishop Joseph Rudderham alone of all the English bishops exercised his discretion and banned any exchange of pulpits. However, Father James McGann, O.S.B., of Downside Abbey, who is exempt from the bishop's jurisdiction, spoke during a unity service there.

For the first time in this country the same prayer leaflet was used during Unity Week by all Catholic, Anglican, Orthodox and Free churches (these Protestant churches not affiliated with the Anglican church).

The Church In Our Day

(Today's installment of the American Bishops' collective pastoral, "The Church in Our Day," discusses the role of the Church in forming a community among men.)

What is the First Mission of the Church?

The work of Christ and His Church is a work for unity, unity among mankind, unity between mankind and God. It was the Church that first told us that because of our baptism in Christ "there are no more distinctions between Jew and Greek, slave and free, male and female" (Gal. 3:28). This is the Church's true mission. If she falters in this, she must recover again her pilgrim path in repentance and renewal. Continually the Church is reminded by the baptism she celebrates, by the Gospel she proclaims, by the Bread she breaks, that her mission is unity, her purpose is harmony, her service is reconciliation. She forever gives thanks to God because she knows that there was a day when we "had no Christ," when we "were immersed in this world, without hope and without God" (Eph. 2:12). Now all this has changed! For "in His own person He killed hostility," so that now we "are no longer aliens but citizens like all the saints and part of God's household" (Eph. 2:16-19).

How Is Jesus Related to the Unity of Mankind?

Now we know that peace binds us together into "one Body, one Spirit, one and the same hope, one Lord, one faith, one baptism, and one God Who is Father of all, one and all, through all and within all" (Eph. 4:3-6). Now we know that Jesus is man's Good Shepherd, that He gave His life for His sheep, and that He prayed for one flock under one pastor (John 10:14-17). Now we know that "Jesus was to die" so that He might "gather together in unity the scattered children of God" (John 11:50-52). Now we understand, we who live out the post-Easter history of the community of Jesus, what He meant on the night before He died when He asked that "all may be one, Father, as you are in me and I am in you, so that the world may believe" (John 17:21). Now we know this and we give thanks to the Father who did not forget His children, to the Son made our brother who died and came to life for us, and to the Spirit who prompts us to reach for God and for one another. One day the glory of Christ will burst in radiance upon the Church and call it home; perfecting its unity. One day, "when Christ appears . . . the glory of God will light up the heavenly city and . . . the whole Church of the saints in the supreme blessedness of charity will adore God" (Lumen Gentium, 51).

The Priest's Life: Balance of Action and Spirituality

(Editor's Note: Bishop Sheen's "Open Letter to Seminarians" continues from last week.)

The burden of my last letter to you was that as priests you will be the Presence of Christ in all you do and say whether in the sanctuary or out of it.

This naturally brings us to the question of our relation to the world. Are we committed to a life of action among people, or is this conditioned on something else?

Scripture reminds us that before we can be ordered to the community, we must be ordered to God and to one's self. Order has a vertical relationship before it has a horizontal one. The first commandment is love God, the second is like unto this, namely to love neighbor. (Matt. 22:38).

Goethe's Faust sought to pervert the Divine by rewriting the beginning of the Gospel of John: "In the beginning was the Deed." John however began with "in the beginning was the Word. First the idea then the thing, first the Word Who calls each of us to His priesthood in a mysterious way as Samuel was called. The Word said to each of you "you are mine". You are His before you belong to anyone else; in fact, unless you belong to Him you are worthless. (John 15:5).

The two extremes which one finds in the clerical attitudes are the "Go-Go" group and the "Come-Come" group. The "Go-Go's" are the new breed; the "Come-Come" are the old breed.

The "Go-Go's" believe that man has only a horizontal relationship with other men; the "Come-Come's" that man has only a vertical relationship with God. The "Go-Go's" know only one side of the commandment—namely, love of neighbor. The others know only the love of God but not the love of neighbor. The "Go-Go's" would build a secular city, because "God is dead." The "Come-Come's" would build only a city of God, because the world is evil. The "Go-Go's" are flowing rivers with no beds; the "Come-Come's" are all bed and no flowing waters of life.

The first are all action and no contemplation; the second all theory and no practice. The "Go-Go's" are pendulums without clocks; and the "Come-Come's" clocks without pendulums; the "Go-Go's" live for the present, the "Come-Come's" for the past.

The Go-Go's insist that sociology be the new theology, that Christianity is humanism, that spirituality is pragmatism, and that if religion is not wholly in the world for the world, it should perish. The "Come-Come" group refuses to budge from where they are. To them change is decay, a protest is rebellion, and the greatest contribution one can bring to the world is by remaining in the sanctuary, keeping the status quo, and observing the minutiae of liturgical protocol.

If you are to be real priests you must avoid these extremes or better, combine them, for both were united in the life of Christ. Almost the first word of Our Lord's public life was "come" (John 1:39, Mark 1:17, Matthew 4:18). The final word of his public life was "go" into the world (John 20:21, Matthew 28:19, Acts 1:8).

First, one must come to Him to learn, to be inspired, to find the ultimate goal of life, to discover meaning, purposes, the significance of justice and liberty. Then go among the nations, go to accomplish, go to serve, to wash feet, to feed the hungry, to establish equality, to pick up the wounded and mienlike good Samaritans.

As a priest you must begin with "abide with Me, receive My Truth, My Life"; then "go", accomplish, mingle in the world with Jews, Greeks, barbarians; go to the hill of the Areopagus and to the barracks of Caesar. "He appointed twelve to be with Him and to be sent out" (Mark 3:14). Note that before we are sent we are spiritualized by being with Christ. Those who identify Christ's mission with secularization are torches with flame; they who identify Christ's mission with isolation from the problems of our day are they who should pass by wounded men to hurry to temple services.

The true vision is that of the rock and the river; for both are side by side in Scripture. On one side there is the rock: "Upon this rock I will build my Church" (Matt. 16:18). But out of the rock came rivers of living water, "and all drank the same prophetic drink, watered by the same prophetic rock which bore them company, the rock that was Christ" (1 Cor. 10:14).

The rock stands for stability and solidity; the waters

that flow from it are dynamism and action and secularization. One can summarize all three principles in Latin expression *contemplata aliis tradere*—"Give to others those things upon which there has been meditation." First the idea, then the action. Begin with the love of God; then spread that love to neighbor.

As future priests your work now is to "redeem the time", that is to balance spirituality and action; to "let your light shine before men that they may see your good works and glorify your Father Who is in heaven" (Matt. 5:16). Your good works are done out of the Christian ethics of being a Christ-Presence. The world has its own methods, but you have to use God's methods.

In the past we were too separated from the world, now we are in danger of being too identified with it. Once we were too far away from the world for it to hear us; now we are in danger of being so identified with it that the world cannot see us. If, we are only candles instead of firebrands, only placard-carriers and not cross-bearers, if we are only worldly men with unworldly words on our lips, we are as salt that has lost its tang.

Listen to the "Come" of Christ. He demands the whole of you, even your secret thoughts; instead of mitigating demands as time goes on, He increases them. He reminds you that "grace" is not just another term for the innocuousness of God. He takes your wounded human nature and stuffs it with the gauze of His summons and the salt of His Cross however it may hurt. So long as spirit of the world is within, you will find God a brake, an impediment, a pain, a nuisance.

Our Lord wants no lukewarm seminarians. He demands nothing else than that you pay with your lives for the vocation that He has given you. So long as the old Adam of weariness, dragging feet and defiance is present, you are not a whole person, and you have yet reproduced the image of Christ within you. But once you love, you begin to be beyond the law. Then comes the understanding of your vocation, "I love, because He first loved me". Then your whole seminary life becomes an echo of exultant certainty — "I am loved, I love; I can be His priest."

BASIC TRAINING for this Vista Volunteer, Richard Pinckney, included some learning to chop logs for a buy-



LEADING ROLES in the observance of the fortieth anniversary of Our Lady of Assisi will be featured by a membership campaign dinner, Wednesday, Feb. 7 at 6:30 p.m. in the school hall.

Bishop Kearney

Observance of the fortieth anniversary of Our Lady of Assisi will be featured by a membership campaign dinner, Wednesday, Feb. 7 at 6:30 p.m. in the school hall. Bishop James E. Kearney will be the principal speaker. Father Raphael Ndingi, from Ken-