

The Catholic COURIER Journal

Vol. 79 No. 20 Friday, Feb. 16, 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: 36 Solo St., 454-7856, Rochester, N.Y. 14604
ELMIRA OFFICE: 317 Robinson Bldg., Lake St., RE 2-5888 or RE 2-3123
AUBURN OFFICE: 164 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 fee: 1 year subscription in U.S., \$6.00
Canada \$5.00; Foreign Countries \$6.75

New Support For Latin American Guerrillas

By GARY MACOON

Leading Catholic churchmen of Latin America come to the United States in late January each year for the meeting of the Catholic Inter-American Cooperation Program (CICOP), one of the many excellent activities of the Latin American Bureau of the U.S. Bishops' Conference.

A recurrent theme of the discussions, voiced still more stridently outside the conference rooms, is the tendency of many missionaries from the United States to follow the U.S. government in shying away from programs of what Cardinal Cushing once called approvingly "radical, integral, rapid change." The energy and commitment of these missionaries is not questioned. What is feared is that the particular good they do is harmful ultimately to the general good to the extent that it builds up the forces of reaction.

This year, however, corridor gossip fed on a slightly different topic. Two U.S. priests had admitted earlier in January that they had taken part in guerrilla activities in Guatemala, and it was reported that they and a U.S. nun had gone into hiding somewhere in Central America.

Over the past few years, it is true, we

have had an upsurge of previously unconfined activity by individual priests and nuns in this country in civil rights and other controversial areas. That American missionaries, however, should openly back a guerrilla movement in the country where they had been working for years must still produce a shock of traumatic dimensions for the average American Catholic.

To dismiss them as eccentrics would be easy. But before doing so, I think we should study more seriously than we have been doing the direction in which committed Catholics are moving in Latin America. Groping, reluctantly, with fear and trepidation but with conviction and courage, they are approaching the position to which a group of North American columnists were driven in the years of grace 1976.

An excellent example of the polarization of opinion was provided nearly two years ago when Camilo Torres was killed fighting with a guerrilla band in Colombia. Torres had withdrawn from the priesthood to join the group. When Colombia's defense minister charged that he was no Catholic but a Communist, priests and laymen with international reputations rallied to the defense of his memory.

"He was a priest whose concern was to live to its logical consequences the Gospel he knew intimately," wrote Father J. M. Parent, in a typical reply. "His one aim was to defend the truth. He was an excellent priest."

Even more surprisingly is the current response to the death of "Che" Guevara, the former lieutenant of Fidel Castro, in an ambush in Bolivia. "To die for a just cause, even if it results from recourse to violent and illegal action, has a greater value than to make terms with the defenders of the worst violence of all, that which is presented under the mask of peace, legality or democracy, but which in fact is the cause of an unjust social order."

The words are those of one of Latin America's best known Catholic laymen, Alceu Amoroso Lima, a member of the Brazilian Academy of Letters and of Justitia et Pax, the papal commission for world development. He links in a single comment the names of Camilo Torres, Guevara, and the French newsman recently sentenced in Bolivia for guerrilla activities, Regis Debray. "I praise the heroism of these three extraordinary men unhesitatingly," he writes, "because . . . in our age of technological pragmatism, they

offer an example of what is purest in human nature, namely, the capacity to sacrifice themselves for a just cause, as well as an extreme protest of human dignity against pessimism, against false happiness, and against the injustice of our civilization, that is to say, of prosperity based on injustice."

Still more surprising, if possible, is the intervention of Dr. Arturo Illia, Argentine president ousted by a military coup in June 1966. Answering critics of Archbishop Heider Camara de Recife (Brazil), who described Guevara as "the martyr of America" in calling for prayers for him, Dr. Illia said the bishop was quite in order. Such an attitude, he said, was fully in line with that of the seventeen bishops from Asia, Africa and Latin America who in August 1967 issued a joint protest against the exploitation by the rich countries of the poor ones.

The words are echoed in a more general context by Emilio Maspéro, long-time head of the Latin American Federation of Christian Trades Unions. The revolutionary movements and the Castro-style guerrillas are performing a "positive" function in Latin America, he said recently. When such people talk in such terms, it is time to sit up and take notice.

The Church In Our Day

(Today's installment of The American Bishop's Collective pastoral completes Chapter I, stressing the zeal for the social apostolate which union with Christ implies. Chapter II opens a treatment of the Structure of the Church.)

How Is Its Social Service Related to Christ-Service?

This life-giving union with Christ and His brothers should fire the Catholic with a fervent zeal for the social apostolate. Every Catholic should be eager to endure any hardship for the good of all his fellow-men, recalling the words of St. Paul: "If one of us suffer, all suffer together; if one of us is honored, all rejoice together" (1 Cor. 12:26). A Catholic becomes responsible when he realizes that his own dignity and destiny are bound up with the dignity and destiny of all men. A vocation to Catholic life is also a vocation of service to every member of the human family.

Is Love of the Poor, the Mission, Racial Justice a Pious Extra?

Therefore, indignity, injustice, and inhumanity at any time, in any place, toward any man should arouse in us a deep and burning concern. This concern is not accidental to the devout life, something super-added to the faith as an evidence of its presence or an adornment of its practice. It is the faith at work, the faith alive in the works without which faith is dead. It is a concern active in us when fellow men are denied human or civil rights, when there are riots in our streets, when death and devastation are rained on other men's cities, when men hunger and thirst in other lands or in our own. A Catholic must be one who truly believes that as one of us suffers, all suffer, as one of us is hailed, all are hailed, when one of us is denied justice, all are threatened. Every Catholic conscience must respond in word and deed to the moral imperative addressed by Christ to nations as well as to men: "Whatever you wish that men would do to you, do so to them" (Matt. 23:23).

We seek Christ not only in the Scriptures but in the signs of the times; not only in the sacraments but in the hearts of men; not only in sacred Tradition but in all human cultures, in the human condition itself.

Chapter II

The Structure of The Church

Is There Such a Thing as a "Unstructured Church"?

The Scriptures tell us that Jesus went about preaching the Kingdom of God. That Kingdom, present in His Church, does not hover formlessly over the cities or exist unseen among the nations of the world. The People of God, the

Body of Christ, the Temple of the Spirit, His Church is organized, structured, visible. The visibility of the Church is essential to her identity and is, indeed, a sign, in this case sacramental, of something divine. The Church is a visible sign of the mystery of God, the mystery of grace, the mystery of Christ and of the Spirit. When one realizes that the visibility of the Church is achieved through human persons and human signs, then one understands why her visibility will be inadequate to the task of signifying all that must be signified. Nonetheless, the visibility of the Church is a sign, a sacrament, an instrument through which God acts and dwells with us.

If one reflects on how detached from human history and how inconsistent with the human condition an invisible Church would be, he realizes how necessary is that visibility which Catholics have always believed to be Christ's own provision for His Church.

Are There Two Churches: The Visible and the Invisible?

Visibility is not something extrinsic to the Church, a ceremonial addition or a pragmatic necessity, something the Church might have done without or may yet do without, or even something which is not really the Church, as if the real Church were to be found only on an invisible level eluding and resisting all the visible structures of community.

If this latter concept were well-founded, then there would, in effect, be two Churches. One would be invisible and therein alone the reality of the Church would be accessible to us or at least to some of us; the other, visible, would somehow parallel the invisible Church, being tolerable when useful for the less enlightened, but not for those who, as in every form of Gnosticism, think of themselves as a religious elite and deprecate the need for a visible or, as they sometimes say, institutional Church.

How Are the Visible and the Invisible Elements United in the Church?

The visible structuring of the Church is no less the Church than her invisible reality. The sacramental Church is the spontaneous result of grace which, like love, seeks visible expression and identifies with it. The grace of Christ in which the Church is created is not imprisoned in the visible structure of the Church, but neither is it independent of her. For the Church is a sign or sacrament of grace. This means that the grace of the Lord, requiring visible presence among us (even as did He), is destined to triumph when time shall be no more and is expressed through the institutional structures of the Church and is inseparable from them.

(To be continued next week)

Priest's Prayer is Essentially Love For "God is Love"

(Editor's note: Bishop Sheen's "Open letter to Seminarians" continued from last week.)

My Dear Seminarians:

I write you on the subject of prayer, because what we are comes before what we do.

When Gehazi went at Elisha's command to resurrect the dead, he took the prophet's staff with him but no miracle happened; for the virtue of the staff was negated by the hand that held it. The priest may hold sacred things but he must be holy to be effective.

We cannot bear the strain of priestly life today without prayer. Moments will come when like Moses we will utter hot outbursts to the Lord:

"Why do you treat your servants so badly? Why have I not found favor with you, is that load on me the weight of all this nation?"

Is it to be wondered at that many a man of God besides Elijah and Jeremiah tried to run away from a commission that was crushing and intolerable? Nothing but the grace of God can hold us to it. As John Donne put it in a sermon in 1624: "What sea can furnish to my eyes tears enough to pour out, if I should think, that of all this congregation, which looks me in the face now, I should not meet one at the resurrection, at the right hand of God!"

Prayer is Personal As Well As Communal

God grant that we may never reach that decay when the only prayers we say are those we utter when we are doing something liturgical.

Prayer is not only communal and liturgical; it is also personal and unique. No other person in the world has a heart exactly like your own. No one has identically the same anxieties, doubts, hopes and aspirations.

In a garden, tulips, roses and daffodils are not all alike. In addition to the circular letters we send to God, there must be also those special acts of love culled from the garden of one's own heart.

If the only time we pray is when we have to do so professionally, as in liturgy, we are like doctors who get paid for every visit, but never "phone" or "drop in" because they are interested in the patients. We can not be like the "organization men" of whom William Whyte wrote, making our church, its associations, its gatherings our escape from personal confrontation with God.

Prayer Is Inner-Direction

Our priestliness vanishes as we become outer-directed, i.e., by the latest mood, or the latest criticism of the Divine, instead of being inner-directed. We are not dry-dock priests with only one star and a compass, just keeping afloat. We are men who are "called" out of the secular fog banks into our uniqueness as another Christ. We do

not "let the world around us squeeze us into its mould" (Rom. 12/2), but rather we are moulded from within. This cannot be done except for at least one and a half hours a day opening our souls to the Spirit through Mass, Meditation and Breviary.

Read the eleventh chapter of Hebrews and see how Abraham turned his back on the Secular City where he was brought up, in order to lead souls out of the Secular City. And he did it after 40 years of quiet — indeed a long preparation for so extraordinary a mission. Only aloneness in prayer will give us strength, as Minnie Louise Haskens put it:

"And I said to the man who stood at the gate of the year — Give me light, that I may tread safely into the unknown" And he replied: — Go into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way."

Prayer Can Be Wordless

Words are not always necessary for there are "thoughts which lie too deep for words". There is no word to express the love of the Holy Spirit; that is why it is called "ineffable". Words are like the baton in the hands of the director of the orchestra; they direct, but they are not the music. What would one think of a young man who wrote out his proposal of marriage to a young woman, or a husband who carried about with him a copy of Browning in order that he might convince her of his love.

The deepest moments of love are unvoiced. But these depths are reached not in a few fleeting moments; they come only after a long time spent in His Presence. It took a long time for the Disciples of Emmaus and much learning of Scripture to know that Christ was with them: Reluctance to leave Him is the test of good prayer.

Prayer Is Dialogue

Prayer is not just a soliloquy; it is a dialogue; it is not a one-way street, it is a boulevard. Prayer is essentially a communion. A long period of prayer is often required for this sense of communion with God just as the heart of a conversation is not found in the greetings exchanged at the door.

Prayer is not only talking with God, it is also listening to God. Scripture does not say: "Listen Lord, thy servants speaketh," but "Speak Lord, thy servant heareth." We priests are in danger of talking more about God and too little to God. We learned to speak English by listening and we learn heaven's theology by being "still to know the Lord is near"; the taught tongue comes through the awakened ear. But to listen we must be quiet. "Pray to your Father who is in that

secret place" (Matt. 6/6). The eminently sacred place to the Jew was the Holy of Holies where God spoke to man and man to God. There Moses heard His voice. (Num. 7/89). In the text of Matthew, concerning prayer, the word "Thou" is used, the second personal singular, seven times to indicate our aloneness with God away from the world. Moses spent forty years of solitude in the desert sands, alone with sheep and stars and God before he was commanded to lead his people out of Egypt. As Longfellow put it:

"Let us then labor for an inward stillness— An inward stillness and an inward healing: That perfect silence where the lips and heart Are still, and we no longer entertain Our own imperfect thoughts and vain opinions, But God alone speaks in us, and we wait In singleness of heart, that we may know His will, and in the silence of our spirits, That we may do His will and that only."

Prayer is Self-Knowledge

The person that we know least is often ourself. We refuse to open the door to the truth about our condition, lest some light come in upon a defect in our character of which we have, been unaware. We escape amendment either by rationalizing what we do, or else by joining little groups who think exactly as we do. Thus we hide from the shadow which is the evil in each.

As great masses of people unconsciously follow a leader who is the unconscious expression of their own evil, so too, in this day when there are so many like Judas and Demas about, there is a danger that seminarians or priests may follow someone who is the shadow of their escape from complete and total dedication to Christ, who helps them avoid their personal responsibility and becomes a crutch for their escape from the Cross and sacrifice.

Prayer is that which smashes this illusion and brings us back again to ourselves and makes us confront our own loneliness before God:

"Like a child who has wandered into the forest playing with an imaginary playmate, and suddenly discovers he is only a child lost in a forest, wanting to go home."

Prayer Finds a Source in Sacred Scripture

In meditation, the source-book should always be the Scriptures and, next, a good commentary on it—not one which is more concerned with the etymology than with the word. As Dr. A. T. Robertson has said: "The greatest proof that the Bible is inspired is that it has stood so much bad preaching."

(To be continued next week)

National Conference of Christians and Jews

NS 40th ANNIVERSARY 1928-1968 EDUCATING FOR BROTHERHOOD

equal opportunity for ALL

Brotherhood Week • February 18-25, 1968

Brotherhood Week Poster

New York—(RNS)—This is the National Conference of Christians and Jews poster for Brotherhood Week, Feb. 18-25, observed in more than 20,000 communities around the country. Theme of the Week in 1968—the NCCJ's 40th anniversary year—is "Equal Opportunity for All." National Brotherhood Week chairman is Jackie Robinson, famed baseball star and spokesman for interracial justice. President Johnson is honorary chairman.

The Catholic COURIER

THE NEWSPAPER OF T

Vol. 79 No. 20

UNITED RELIGIOUS C

PROTESTANT CHA

Arch

Rochester State

Chaplain at

The firm of Ribson and Roberts, architects, for both the Chapel of St. Jude and the projected Religious Center at the Rochester State Hospital have made available the attached floor plan which shows clearly how the Chapel of St. Jude would fit into such a center. We are printing it today with the following comments by the Catholic Chaplain to clarify some misconceptions about the project.

By Father James Callan

Some unfortunate reports have created uneasiness and confusion among many whose generosity has made the chapel possible. Is there still going to be a Chapel of St. Jude? Of course! There has never been any question about this. Then why the delays?

The Chapel of St. Jude is ready to be built. The drive, begun in 1966, and ending this year, guaranteed this. We are committed to this by the very nature of the pledges made.

The question under consideration is whether the chapel will be built to stand alone, or as part of a religious center. Then what of the Religious Center at the hospital?

This is an effort in the spirit of ecumenism to locate the three faiths—Jewish, Catholic,

Acad

(Continued from Page 1)

few instances, the fourth generation of their family at the Academy.

News A Shock

With such deep loyalties, the news of the closing of the school came as quite a shock. "We had heard rumors about it, but it didn't really hit us until we were told Monday morning," seemed to typify the reaction. All of the girls expressed regret, not for themselves so much as for others. Most agreed that they had hoped to keep up tradition and send their children there. One girl said, "I'm sad of course, but not for myself so much as for those girls who will never get to go here now."

Because the school is so small and the girls work so closely with the lay and religious faculty, there's a real family spirit at Sacred Heart that few schools can lay claim to. As each girl attempts to understand what she is, she does so while learning to know those about her as individuals. Mrs. John Dugger, Assistant coordinator of studies at Sacred Heart Academy calls this "ecumenicity" which nurtures the individual and teaches her to