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The Saint Who Helps A Senator

Everyone read and talked politics this week. Candidates' claims and platforms, charges and counter-charges filled the air.

And the principal factor in the intellectual excitement was Minnesota's Senator Eugene McCarthy who says his greatest inspiration is a Saint, Sir Thomas More, once Lord Chancellor of England.

One may disagree with the party and the contentions of Senator McCarthy but it seems clear that he is moved by profound moral convictions. Accepted as an honest man, claiming neither abilities nor present aspirations for the presidency, he even appears ready like his idol St. Thomas to put his political career on the block for a cause which other Democrats have hesitated to embrace.

The New York Times recently said that the Senator's campaign was probably the first instance in our history that the presidential primaries were being "used not to advance the fortunes of an individual but to press home a policy."

Mr. McCarthy has been an authentic admirer of More since student days at St. John's University, in Collegeville, Minnesota. Later as a professor of sociology at St. Thomas College in St. Paul, he made More's "Utopia" required reading, lectured widely on the scholar and in 1948 brought his entire More library to his Washington office.

Senator McCarthy believes that St. Thomas was the "first political man". He describes More's times: "He was forced in the 16th century to make a kind of personal choice at a time when there was great upheaval, significant economic and political changes not really different from those we face today."

In his recent book, "The Limits of Power", Senator McCarthy contends that the resolution of the Vietnam question is not only a political and military problem, but also a moral one. "For the first time in our history," he notes, "we have had to raise questions about the justification of our involvement in a war. We must raise the moral question of whether or not the evil and destruction required to win the war are proportionate to the good that may be achieved."

Mr. McCarthy seems to believe that were St. Thomas alive today he would urge an Utopian solution to the problem of a wasteful war — "a confrontation to bring lawful pressure on the ruler to disengage his forces."

The Senator has yet to spell out in precise detail how he would achieve an honorable and political solution for the war. He claims the U.S. fighting stance is "indefensible legally, constitutionally, diplomatically, militarily and morally."

Both McCarthy and St. Thomas More went into politics after flirting with careers in the priesthood and the university. Both exhibited mocking wit mixed with urbanity and restlessness. Indicating, like St. Thomas did, that perhaps "the only really moral posture in this wicked world is that of a martyr," McCarthy wrote recently: "in our society there is a great burden of loneliness and separateness upon every person called upon to make moral judgments — not fixing blame but simply identifying reality, demanding some kind of leadership, some kind of direction."

Senator McCarthy may do much more for his country with speeches in the primaries than for himself in the party convention this summer. He has the scholarship, balance and unselfishness to make us listen, irrespective of our party allegiance. Not only the Administration but millions of citizens need a fresh evaluation of the stalemated war and new wisdom focused on our crucial domestic issues.

—Father Richard Tormey

Teenagers and Love

By FATHER DONALD CONNOLLY
I am pretty sick and tired of adults blaming teenagers for everything that is wrong. If you believe some older people, there's not a decent teenager in all the country.

Maybe five percent of the teenagers get into trouble that is serious, and the rest may get into a little bit of difficulty once in a while. But so far as I am concerned, not a single teenager is getting away from God. The reason is that God won't let them go. He loves them too much.

This is not to say that every teenager prays enough every day or goes to Church as often as he or she should. And it is not to say that teenagers know all they should about religion. Some of them may leave a lot to be desired so far as their conduct is concerned, too.

But I blame a great deal of this on the fact that many teenagers do not have God explained to them properly. They are not aware of the tremendous intellectual proofs that solid religious convictions have; they have not been exposed sufficiently to what the greatest minds of civilization have to say about religious values.

Too many adults just order teenagers around without explaining why the orders are really for the teenager's own good.

The so-called "rebellion" in teenagers is really their resentment in not being respected as persons who have a mind and are able to think. Give a teenager the reason you want something done and you will have the most generous, dedicated, and willing worker you could want.

Negro Leader Seeks New Urban Coalitions

Austin (NC) — "If your community doesn't have an urban coalition now, then get one. Don't wait until after the riot because everyone always has an urban coalition after the riot."

Using the weight of the report issued by the National Advisory Commission on Civil Disorders, Whitney M. Young, Jr., executive director of the National Urban League in New York, made this plea to more than 300 civil rights leaders attending a Conference on Human Relations and the Law at the University of Texas Law School.

The national civil rights leader declared, "The only way to prevent a riot is to have a concrete, tangible plan with a timetable" and recommended that such a plan be formulated by an urban coalition of business, government, labor, church and civil rights leaders in all of the nation's cities.

Young praised the commission's report, stating that as a result of "certain things which would have remained in the realm of conjecture are no longer there. We now have the full facts before us, the truths for us to reflect on, to feel guilty about and to stimulate us."

Anglicans Face Doctrine Clash

By GARY MacEOIN

Every ten years, the bishops of the Anglican Communion meet in London for the Lambeth Conference. They represent some fifty Churches in all parts of the world, including the Protestant Episcopal Church of America.

Technically, this meeting differs from an ecumenical council such as Vatican Council II. It does not issue decisions binding on the member Churches. The difference is, however, more apparent than real. The Conference establishes the consensus of its members, a consensus which is reflected in the subsequent legislation of the individual Churches. It is, if not an ecumenical council, it also operates on the basis of consensus, were to leave the implementing legislation to national episcopal conferences, the direction in which Vatican Council II in fact moved to a considerable extent.

There is the "fishbowl" situation, for example. Everything they say and do must be viewed in the new ecumenical climate which the Council helped promote, as well as in the total exposure of the communications media, now that religion is front-page news.

Perhaps more curious, yet symptomatic of the world's new unity, is the parallelism of issues agitating the Anglican Communion and the Roman Catholic Church. Let me pick out three which are certain to hit the headlines: theological language in a science-dominated culture; how to deal with heresy in an age of instantaneous communications; and the impact of non-Western cultures on the Christian image.

Put in such technical terms, the issues don't seem all that exciting. But let me make them more concrete. Just five years ago, Anglican Bishop John Robinson published "Honest to God," the book which defined for the public a situation which had been ecclesiastical religion belief without these affected having any idea of what their trouble was. As man explored the mysteries and learned to control the powers of the universe, he was eliminating the functions attributed to God in traditional theology. The Vatican Council II forced Catholic theologians to restate the cultural and historical elements in dogmatic formulations. We can expect a significant Anglican contribution to the discussion at Lambeth.

Should the Church today conduct a trial to determine if a bishop is teaching heresy? The question recently taught the Episcopal Church in the United States and is certain to agitate the bishops at Lambeth.

The Holy Office, it will be recalled, prepared for the approval of the Council II a list of offenses which were to be condemned. The Council put them aside and instead wrote the totally positive evaluation of the nature of the Church, which is its greatest masterpiece. The successor to the Holy Office, the Congregation for the Doctrine of the Faith, made a similar approach to the Synod of Bishops. Once again, the bishops rejected the approach, not on the ground that the errors did not exist or were not important, but because they judged that today error should be fought not by condemnation but by exposition of the truth. High-literacy levels and total exposure of all opinions of modern communications have made the negative approach harmful.

Czechs Seek Peace Steps

Prague — (RNS) — Representatives of the Czechoslovak people have called for a change of direction in Church-state relations.

A resolution approved at a meeting attended by Bishop Frantisek Tomasek, Apostolic Administrator of Prague, welcomed "the new hope of the Czechoslovakian people for the realization of all fundamental human rights in their socialist community."

In effect, the meeting was an endorsement of new liberal measures proposed by the Communist Party.

The government was asked to undertake "a consistent rehabilitation of priests and believers who have been unjustly affected or sentenced during the past 20 years."

Archdiocesan representatives said they were "convinced that the clergy and all believers, without bitterness about the recent past, will support the efforts of leading officials and thus show themselves faithful sons of our country."

Young emphasized that the commission was not a "group of stary-eyed liberals or wild-eyed radicals but a largely conservative, responsible, white group" which identified the problem in "dramatic terms" and pointed out "how little progress has been made in closing the gap in employment, housing and education" between white and non-white in America.

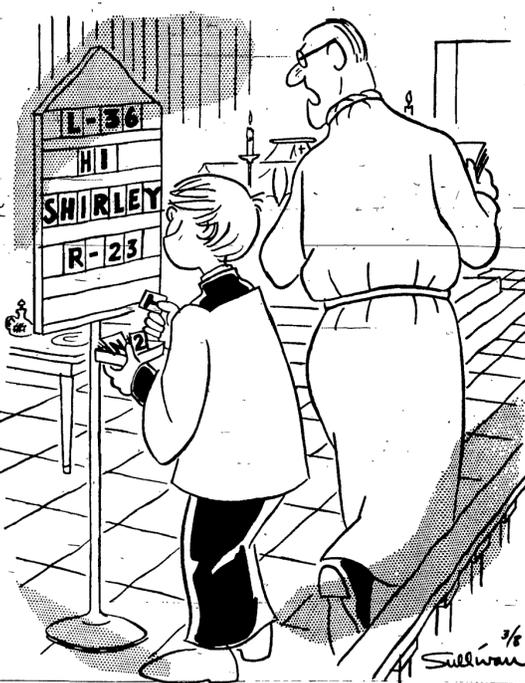
"This astute and respectable body went on to point out the cause of riots and said it in no uncertain terms," Young stressed. "It was pure, unadulterated racism on the part of white people of this society."

Young said those who doubt and criticize the report are naive and simplistic.

"We can either accept the diagnosis or we can claim the doctor was lying and that our pains are only gas pains or we can insist we can't afford the operation and run the risk of dying," he observed.

"I think," Young added, "it is time for that big group of Americans who have been the gentle people in our society to get involved. The silent ones, the moderates, the neutrals, the people who sort of stay in the middle."

"The people who have the most stake in our society must take charge — the establishment, the people who have been so busy getting ahead in their businesses, improving their golf scores and lying about their kids' IQ — it's time to involve this big bloc of Americans whose sin has been one, not of commission, but omission."



"JUST THE HYMN NUMBERS, GRISWOLD."

Bishop States The Philosophy To Guide the Catholic Press

By Bishop Fulton J. Sheen

With the help of the Lord, a renewed Catholic press has been launched in this diocese. Our plan was to eliminate the Catholic paper entirely. In its place we hoped to arrange to put "a Catholic paper" once a week in the daily secular papers throughout the diocese.

Such a plan would have given wider circulation to Catholic news and happily would have added an ethos and moral tone to the entire community. This plan could not be activated because of prior contractual agreements.

What The Catholic Press Has Been The Catholic Press must examine its conscience because of recent trends in journalism.

First of all, more and more, the secular press is printing important religious news. Once the secular press began to carry Papal Encyclicals, appointment of bishops, ecumenism and other vital religious subjects, what was left for the Catholic press?

One solution was to repeat the same news a few days later adding extra items of diocesan or secondary character. The other solution, which was adopted unfortunately by a few papers, was to be critical without being constructive, to be against something without being for something, even to take delight at times in spanking one's Mother, the Church.

One almost felt, looking at diocesan papers, as Andre Malraux did when he saw in the catacombs the first graphic and crude drawings of the Word which was heard in Christ: "How badly these poor figures answered to that Voice with all its depths."

The Catholic Press can no longer continue gathering up the crumbs which fall from the table of the Secular Press, nor can it justify its existence by turning the moles of indifferent items into mountains of screaming headlines. What up-dating is possible? Where shall the Catholic Press find its renewal?

The Mission of the Press Water poured into a green glass looks green, and water poured into a red glass looks red. News poured into one philosophy of life is different from that of another, at least in the selection of news. When a man sits in a dentist's chair, the dentist is within his rights asking: "What is your philosophy of life?" If his philosophy of life is wrong, the dentist cannot be sure the patient will pay his bill.

How many philosophies of life are there in the press-world? There are three: The Secular; The Communist; The Christian.

Each philosophy has its myths, its assumptions, its presuppositions, either shouted from the roof-tops or muted. All happenings are filtered through one of these philosophies regardless of how much stress may be laid on "objectivity."

Consider first the philosophy of life in the secular press. In no country in the world has there been such news-gathering and such a search for objectivity as in the press of the United States. But it has a philosophy of life which has been well expressed by Richard M. Weaver: "For the average reader, it is a construct with a set of significances which he never thinks of examining, namely a materialistic conception of the world."

Along with this mentality is a fondness for conflict. Every thesis or affirmation is counterbalanced by an antithesis or negation. For the secular press, there is conflict without philosophy, and contradiction without a synthesis. Hence, the fondness for startling quarrels, the unholy joy of continuing them and the sadness at seeing them end.

The Communist Press The Communist philosophy of life treats no news except that which is favorable to Marx or Lenin. Russian Communists love conflict and tension too; they excite it even more, but not for the sake of conflict. They have a program; they are not rebels without a flag. Their objective is clear: world revolution. It is not indifferent; it is inimical.

The Christian Philosophy of Life The Christian Philosophy of Life does not accept the dichotomy of the Divine and the secular. It does not maintain that the secular press is strictly for secular news and the Christian press exclusively for Catholic news. The news is of a world which "God so loved that He sent His Son to redeem it." On the other hand, whenever the Christian press acts as if it had no other cultural presupposition than secular or communism, it has betrayed its own mission.

For its positive function is to have "discernment of spirits," namely to evaluate and judge events, happenings, not in relation to an established economic system, party affiliation, or the way the masses live, but in terms of Christ and all that His En-fleshment mean to His world and history. It thinks Christian-wise; and does not realize its purpose by tacking on a religious footnote to a secular event.

New Testament News The four Evangelists were the first newspapermen of Christianity and St. Paul was the "re-write man".

They did not omit "bad news" for example, about bad priests like Judas who blistered the lip of the Eucharistic Christ with a kiss, nor a worldly priest like Demas who had "gone back to the world". They wrote about pragmatists like Calphas and ecotists like Magdalen. But all that "bad news" was part of a mosaic or a cell in the unfolding Body which was the working out of God's purpose in history, in society and in human hearts.

These four journalists and this re-write man, wrote "bad news" with the "good news" to show that Christian history is like a Beethoven symphony which does not find beauty or ugliness in the last bar, but in each major and minor chord contributing to the final harmony.

The Catholic Press should take as its model the words of a Chinese priest-martyr: "I love my Church. I dissociate myself from everything that is offensive to the laws of my Church and above all I dissociate myself from everything which can sow discord."

The Catholic Press can never go to press as if Christ did not exist and as if He were not the end of all history and the center of the cosmos.

It must have a deep sense of mission expressed in the second century Epistle to Diognetus: "Christians are in the world as the soul is in the body. . . The post which God assigned to them is so noble that they are not allowed to desert it."

We promise not to build anything "down", but we can do everything with friends shouting "up". Our goal, in the language of Gabriel Marcel shall be: "To bear witness, because if I hold, as it were, a particle of light and keep it to myself, it would be equivalent to extinguishing it."

Pray for us, help us to Christianize the press, correctly interpret facts in all phases of life and make a truly Christian evaluation of all that happens.

We pledge ourselves not to be negative, but positive; not just to make news out of those who break the Ten Commandments, but also news out of those who keep them.

We promise not to find black kettles to justify the conscience of black pots, but to have a blazing sense of restlessness, to move creatively and spiritually with the hope that the Word made be made Press.

New Church

Fruit of

The spacious new Mother of Sorrows Church in Greece is a tribute to the faith, hope and charity of many parishioners, Bishop Keating stated last Sunday.

The retired prelate offered an offering day Mass at the Latta Road church which has just been completed. He also gave the Mass homily.

Expanding his theme, the bishop said that the new 1,075 capacity church reflected the faith of its porters—whose convictions tell



'Twas A Great Day — For Father Daniel O'Rourke who celebrated St. Patrick's Day assisting at a first Mass in the Mother of Sorrows Church, his mer parish.

Speaker Describes Church's New Women

Cincinnati — (NC) — Today's woman is as up to date as the telephone and it's time the Church made acquaintance, a past president of National Council of Catholic Women said here.

Mrs. Arthur L. Zepf of Toledo receiving the Mount St. Joseph's Medal of Magistra award, when contemporary woman her place in the Church she believes "an awareness and competence," displaces no one, because the she takes "has been empty through Catholic history."

Mrs. Zepf cited characteristics of the new woman which she said "her different from woman of earlier age." Among them, these: Relevant: "She recognizes and honors anything which rings of 'pneuma'. She says, for the world to 'tell it to me as it is'."

Ecumenical: "She lives and speaks her life among people of all religions." Universal: "Her roots are in the world, not in an individual city or town, or neighborhood."



All Lined Up — for the two Ales ceremonies of the Rochester-Monroe County Legion of Mary this Sunday (March 24) are (from top): Father Bruce Ammerling, Monroe Curis's spiritual director; Father William Troit, Rochester Comitium's spiritual director; and Father Richard Matile, spiritual director of the Junior Curia Rite for Comitium takes place at 2:30 p.m. at St. Charles Church; for the Curia, 4:30 p.m. at St. Anne's.

The Word for Sunday

Christ's Rule: "Do What You Can"

By FATHER ALBERT SHAMON

Someone defined the Church as a serving community. Of course, it is more than that. But it is that too! Jesus was among us as one who serves. He washed feet, served breakfast, fed thousands. We are tempted not to serve, aren't we? We tend to make personal edification the all-in-all of our following Christ and to shelve the problems of suffering and sin around us.

At the miracle of the loaves, the apostles worried about the crowd. But that was the sum of their concern: "Send them home," they advised Jesus. But He retorted, "Do something for them. Feed them."

Poor Philip wondered, "What can we do? The situation is hopeless." But not strong Andrew. "I'll see what I can do," he ventured. "Jesus will know what else to do." So he brought a lad with five barley loaves (the

bread of the poor) and two pickled fish.

Jesus took what the lad had. He always expects us to give what we can — even a little. He can do so much with even a little. Who knows what mighty things He will do with a child trained in the love of God.

After the apparitions at Lourdes, St. Bernadette continued to visit the grotto. A little friend often accompanied her. Together they would recite the rosary. Bernadette's friend later married and had a son whom she reared to love Mary and her rosary. Together each evening, mother and child recited it. "Never let a day go by without saying it devoutly," she would tell him.

The young man became a soldier. Before the battle of the Marne, he was found saying his rosary. When he came to die, he was grasping the rosary. France turned to him in her darkest hour in World War I to be the General of her armies. He was

the great Marshal Foch. Who can tell what God will do with little ones brought to Him early in life?

God expects us to do what we can. Thus Jesus let servants fill the water jars at Cana. He told others to roll back the stone at Lazarus' grave and to take off the winding sheet. He let the disciples distribute the loaves and fish.

He did alone what He alone could do: change water to wine, raise the dead, multiply loaves — but He left for us what we can do. He so respects us, He will not save us without our consent.

The loaves and fish was a "meal taken on the run." Today our baptism incorporates us into a mobile, serving-oriented community. But the Eucharist is a pause in our life of serving to praise the Father together and to eat together so that renewed, refreshed, reassured, we can leave the table of the Lord in a now-let-us begin-again-to-serve mood.