

COURIER-JOURNAL EDITORIAL PAGE

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Second class postage paid at Rochester, N.Y.; As required under the Act of Congress of March 3, 1879; Single copy 15c; 1 year subscription in U.S., \$5.00; Canada \$5.50; Foreign Countries \$4.75

A Reaction To 'White Racism'

The headline-excitement of the report on Civil Disorders has subsided. Commentaries, agreements and disagreements have been read and filed away. It is sadly acknowledged by all that there is a smouldering state of war between white and black races in most cities.

The Riot Commission's study called for investing billions of dollars to eradicate the basic causes of Negro unrest: unemployment, slum-housing, inadequate education. A long-range program was demanded to destroy material and mental ghettoes, to eradicate social inequality and offer dignity and self-confidence to the underprivileged.

The Commission's humiliating accusation that deep-rooted white-racism was a prime cause of racial unrest has not set well. White Americans do not conceive of themselves as bigoted; they probably were not shocked unless they read the Report carefully.

The most convicting lines were these: "Segregation and poverty have created in the racial ghettos a destructive environment totally unknown to most white Americans. What white Americans have never understood — but what the Negro can never forget—is that the white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it and white society condones it."

The chief finding of the Commission is that violence reflects the isolation and injustice experienced by urban Negroes. The members of the Commission want the white-public to confront an infectious condition, not a theory, and take constructive actions to change that condition.

A group of Rochester whites, the Friends of FIGHT, in their recent third annual convention, committed themselves to support Rochester's Negro community in the cause of housing, education and job opportunities. Continuing to assist the all-Negro organization, FIGHT, they intend to work more frequently outside FIGHT's shadow, broaden their membership and "collaborate with other organizations in the solution of community problems."

This appears to us to be "action rather than rhetoric" in confronting Rochester's white-racism. It is essential that some dedicated group impress our white community that low-income housing must and can be built here, that there should be Negro and underprivileged citizen participation in all stages of planning for urban renewal and that "quality, integrated education" be guaranteed for all children.

We acknowledge the six Catholics that are on the Friends executive council, the scores of Catholic laity who are members, the half-dozen priests (who know the inner-city problems well) and many Sisters who belong to Friends and work on its programs.

We hail their intention to be less segregated from the community and hope they will measure every project in terms of the whole community's welfare. They can lead Catholics in opposition to documented and obstinate white-racism. But we hope respectfully that they and all the Friends will not be swayed by demagoguery, irresponsible charges, and dubious misjudgements.

—Father Richard Tormey

"Sheep Must Be Fed"

The words "sheep" and "shepherd" are out of fashion just now, at least in advanced liberal Catholic circles. The figure of the shepherd is unfamiliar to the urban mind, and sheep seem dumb animals fit only to be led about and ultimately shorn.

Yet these two words have an unusual warranty, and, considering who it was that so often used them, they will not be expunged from the record and tradition of Christianity. The sheep must be fed. The shepherds are commanded to do the feeding.

Our concern is to point out a problem that affects a very substantial number of sheep who move along over today's rough terrain with the flock of Christ. The problem is that too many are not being as faithfully ministered to as they should be and once were.

True, there is plenty of rich nourishment for some of the flock. There has rarely if ever been such a variegated roster of theological lecturers; nor so many interesting liturgical experiments; nor so many editorials, articles and TV programs appealing to elite groups in the Catholic avantgarde.

But this ferment of talk and activity appeals mainly, perhaps exclusively, to a relatively few of Christ's sheep — those invited to the lectures and the apartment Masses, or those who happen to subscribe to turned-on magazines and newspapers.

But what refreshing food is being given to all the old rosary-sayers, candle-lighters and novena-goers? To those who used to "make the Stations," attend missions and retreats, make visits and Holy Hours before the Blessed Sacrament? It seems that many of these People of God are somehow being forgotten.

Renewal must go on. Its pace should be speeded up. But the food of renewal does not belong only to those who fatten on the vitamin-rich sustenance of an "in-group" in the sheepfold. The zeal and enthusiasm of younger shepherds should be expansive enough to reach out to all of the flock. There must be ways to feed all kinds of Christ's sheep. (AMERICA, 1-27-68)

Seminarians Are Told Value of Obedience

Bishop Sheen continues his "Open Letter to Seminarians."

Perhaps one of the reasons why St. Paul considered himself the chief of sinners, and why St. Francis of Assisi declared himself to be vile was not only because they were judging themselves in the light of the eternal, but also because they found successive moments in their lives when they were not walking toward God, but even turning away from Him.

The spiritual life of the saints described in the Scriptures is quite different from the lives of the saints who have been canonized. Only the inspired word of God could afford to picture Noah as a drunkard, Moses as a murderer and a liar, Jeremias as a pessimist who wanted to die, Peter as a renegade, Paul as a persecutor.

At this point, you are going to find out for yourself what your superficial ego is in contrast to the depths of your soul governed by the Holy Spirit. Read first, chapter 7 and chapter 8 of Romans.

Ego-Priest and Spirit-Priest

In chapter 7 St. Paul gives a vivid description of our human condition. In chapter 7, the Apostle describes man's inescapable guilt, and in chapter 8 all this is swept away to give place to Our Lord and His Spirit. There is a sharp consciousness of guilt in chapter 7, and a vivid certitude of grace in chapter 8.

In the 7th chapter, the Holy Spirit is not mentioned once. Here is the human struggle to fulfill duty without any divine reinforcements. It is all pre-Christian and sub-Christian and humanistic. The 7th chapter mentions sin, or its equivalent, 18 times. The 8th chapter mentions the Holy Spirit 18 times.

The Holy Spirit is described as the law of the Spirit of Life in Jesus Christ (Romans 8/2). It shows how closely the Holy Spirit is connected with the historical life of Our Blessed Lord. It projects the Spirit of Life which was in Our Lord into our depths and into our subconscious minds. The work of the Holy Spirit is to make our character Christ-like.

The effectiveness of the priest in the pulpit, in the parish, in the classroom, in the missions, depends upon the possession of the Spirit of Christ. The essential condition of the reception of this Spirit is obedience.

"If you have any love for me, you must keep the commandments which I give you; and then I will ask the Father and he will give you another to befriend you, one who is to dwell continually with you forever. It is the truth-giving Spirit." (John 14:15)

The Spirit of Christ: Obedience

Our Blessed Lord received the Spirit in the Jordan after thirty years of obedience. The fullness of His Spirit for His Body, the Church, was the reward of obedience. From that day on it has been the condition for the Spirit's indwelling in the soul. Our Blessed Lord took His priests into a three year seminary course during which He attached them to Himself, personally taught them to forsake all for His sake; then in a farewell address He reminds them that if they are obedient, He will send His Spirit upon them.

There has been no want of emphasis upon the necessity of faith for the reception of the Spirit, but obedience and holiness have been less insisted on. All priests who are to work the works of Christ do so because of obedience to the Spirit.

Obedience is not obeying details

Bishops Urged to Seek Office

Should high-ranking churchmen enter politics on the national level?

Anglican Bishop C. Edward Crowther, who last year was deported from South Africa, thinks they should and says he may do so himself.

"The time has come," he recently told an audience at the Community Church of New York, "that a religious person should come forward to accept the challenge of enlarging the moral basis of political decision making."

"This means that I'm declaring a church leader, such as a bishop, should run for Congress. This is where the power structure can be addressed and Christian action translated into political form."

The bishop, who is now a visiting fellow of the Center for the Study of Democratic Institutions in Santa Barbara, Calif., then said that if no one better qualified comes forward, he would run for Congress. "But in no way," he added, "is this

'America' Raps 'Bonnie and Clyde'

New York — (RNS) — The presentation of an award to the film "Bonnie and Clyde" by the National Catholic Office for Motion Pictures (NCOM) was criticized as "unfortunate" by America, national Catholic weekly magazine.

The film, denounced by editorial writers in a number of Catholic publications, received the NCOM citation as the best picture of 1967 for mature audiences.

"We are not opposing the award because of the film's grisly punitive nature or its kinky sexual hang-ups," the America editorial said. "We oppose the award because the film lacks that insight into the human condition necessary for valid art, to say nothing of a requirement for a Best Film notice."

of a law. It is in the surrender of the will to God.

This obedience is spiritual rather than external. Pentecost marked the advancement from outward obedience to inward obedience, from outward restraint to inward restraint, from a law written upon parchment to a law written in the heart. The real obedience to the Commandments of God comes through the Spirit.

"He then laid a charge, by the power of the Holy Spirit, on the apostles whom He had chosen" (Acts 1:2)

The end for which the Spirit works is to secure the recognition of the inner supremacy of Christ. Christ may not reign in the outer world, but the Spirit gives Him crown rights within the soul which makes it cry out in submission:

"Lord, what wilt Thou have me do?"

You can readily see that the ultimate contention is not "my" conscience or "my" subjective judgement, but rather the Spirit of Christ in us. This Spirit acts in different ways on the priest who is obedient and the priest who is not.

For the obedient priest there is a relationship of sonship. "God has sent out the Spirit of His Son into your hearts crying out in us, 'Abba Father,' (Gal. 4:6). But to the priest who is not governed by the Spirit of Christ the relationship is like that of a servant under the bondage (Romans 8:15). Every priestly office then seems hard, whether it be caring for the sick, instructing converts, hearing confessions, or the appointed hour, counseling visitors, preaching and teaching.

The Holy Spirit, The Deep Center

Every priest is directed from one of two centers: the Spirit center, and the ego center.

The Spirit center has ways of knowing both persons and things that is not given to the ego center. Just as in the natural order there is such a thing as extra-sensory perception, so too, in the Divine order there is an extra sense which is given to those who live in the Spirit.

Meditation and contemplation are the ways in which deep center contacts the Divine Source. Thus there is a point at which we touch both God and our environment. This is what Our Lord meant when He said that His words were "Spirit and life." That is to say, they are from a deep center wherein God the Father and God the Son Incarnate are one in the Holy Spirit.

Our Lord bids us to retire into this deep center of our soul and commune with the Father in secret. Now why does He say "secret"? Because the secrets of God are hidden within ourselves. The wonderful thing that we are seeking is hidden, interior and covered—but in ourselves. It is to be noted that when the Evangelical Son came to his senses and began the return home, Scripture says, "he entered into himself."

The more we plunge into the deep center, the more we become aware of our common humanity. The more we see the Divine inheritance that is hidden inside the soul, the more we love to serve neighbor.

It is said the "common people" heard Our Lord gladly. This may very well be because the intellectuals were often the ego-centered. A hard crust of pride had settled over their soul, so that the seed of grace could not penetrate. The common people, however, being less proud intellectually were the more open to the inspirations of grace.

With every blessing your co-worker in Christ. Fulton J. Sheen

The Word for Sunday

Worldliness Can Blind the Spirit

By FATHER ALBERT SHAMON

John the Apostle lived long enough to be able to look back over Church history and see, as none of the other apostles could, how Jesus truly fulfilled the Old Testament.

Take, for instance, the massive block of chapters 7 to 11 in John. They are beautifully structured around the Feast of Tabernacles, which commemorated the 40-year stay of Israel in the desert. It was her most festive feast. For seven days, Israel again dwelt in tents. To commemorate the water that issued from the rock at Meriba and to pray for rain, water, was drawn each morning from the fountain that fed Siloam. Each night lights illumined the Temple court, to memorialize the pillar of fire that guided them out of Egypt.

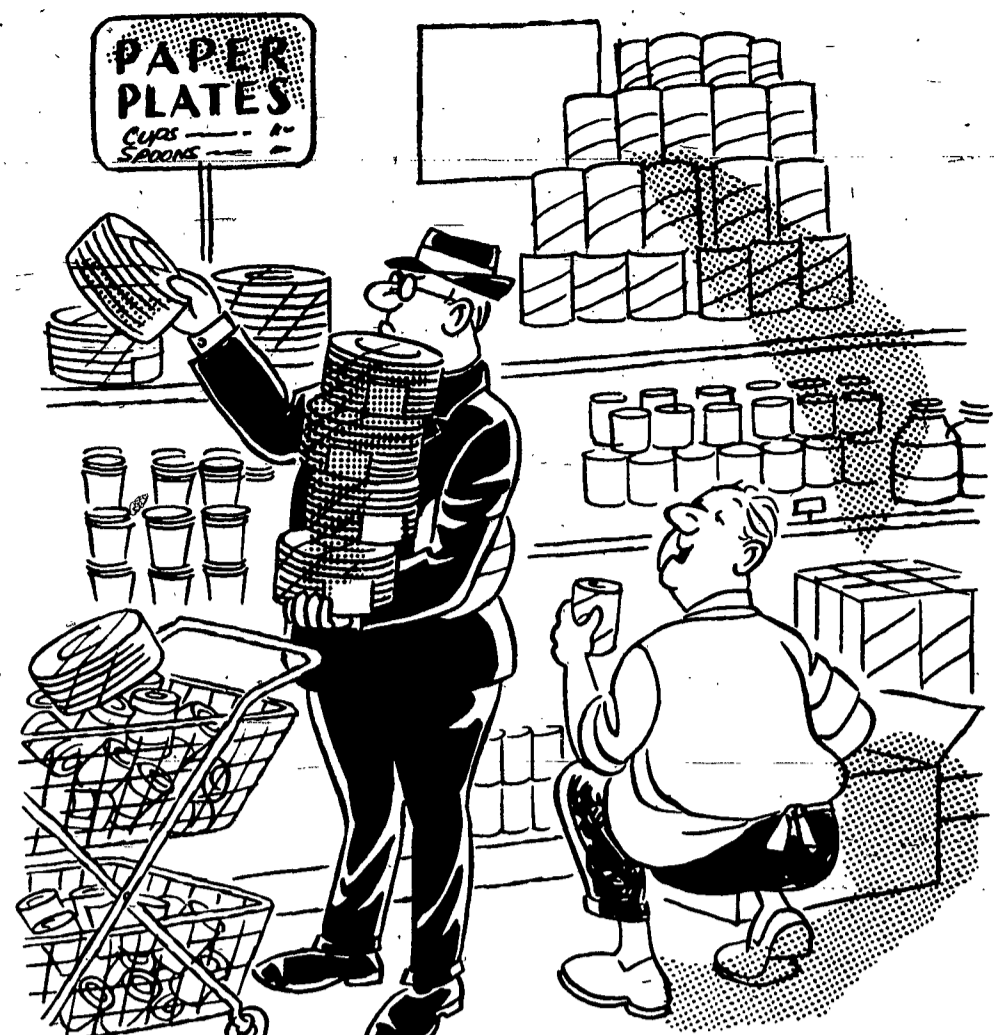
Against such a background, one can see why John gathered Jesus' words, "If any man is thirsty, let him come to me!" Why He situated

the story of the adulteress next. At Mardi Gras time, people living out of doors could easily sin. The adulteress sought to slack her thirst at a broken cistern.

Then follow the great "I am's." Pointing to the temple lights, Jesus said, "I am the light of the world." Then a scintilla, "Before Abraham ever was, I am." Next the story of the blind man. The mud plastered on his eyes highlighted their blindness; the washing in the pool of Siloam proved him to be the fountain of light. A final "I am" ends the section: "I am the good shepherd." Jesus is the new Moses, leading his people to the green pastures of eternal refreshment and light.

Throughout all these chapters, the theme of light and darkness runs. "I am the light and you are blind." Jesus seems to be saying, "I'll tell you why: it is, because you are not God's children."

How often no response comes from some lack within. A color blind person cannot appreciate a painting. A symphony means little to one tone deaf. A man who knows nothing of time and rhythm can hardly delight in ballet dancing. A coward never



"STILL LOOKING FOR A HOUSEKEEPER, MONSIGNOR?"

Letters to the Editor

Clergy Avoid Confrontations

Editor: In the March 8 issue of the Courier Journal, Bishop Dearden of Detroit is quoted as saying that the Church must teach "where Man's responsibilities to God and to man lie..." and the message must be... clear... courageous... persistent, understanding and persuasive."

Would that more of the clergy heeded these words! Usually, I'm afraid, when they become confronted by problems pertaining to the urban crisis they suddenly become zealous proponents of the Vatican II decree on the lay apostolate.

For example, a public hearing was held in one suburb recently to air the views of the citizenry in regard to a proposed apartment ordinance. Not one Roman collar was to be seen. (Incidentally, there was at least one Protestant minister in the hall.)

Without impugning the motives of the town officials who drafted the proposed ordinance, it cannot be denied that it was restrictive and presented grave implications regarding the development of moderate income apartment developments in the suburbs. Such developments would do much to ease the ever-growing shortage of housing in the city of Rochester.

In the lopsided fight against these ordinances, will the suburban clergy continue to remain silent, as they do on all such issues, while a few conscientious laymen of all faiths continue to bear witness to Christ's message of love.

Not all clergy avoid such confrontations. One pastor I know admonished his parishioners in the face of already diminishing parish revenues to accept the busing of inner-city children into a neighborhood public school, reminding them that "he who does not see Christ in his fellow man may never see Him." Would that other pastors, particularly the suburban ones, possessed the courage to reflect with their congregations on these same words.

—Arthur Hammer, Rochester

Get Involved With the Poor

Editor: If Communism takes over this country, will the churches be closed down because Christians have not been shown the importance of becoming actively involved with poverty and its causes?

Have we been too preoccupied with the preservation of doctrine, institutions, and real estate?

Has our misplaced pride in a distorted concept of the Power of the Keys blinded us to the Christ of the Gospels?

Indeed we must "de-egotize." This is grace. We must consult, listen and give. That is humility.

It is time to re-evaluate the effectiveness of our present institutions as the Christian answer to the human and spiritual needs of modern man.

The people of the Diocese of Rochester, priests, sisters, and laymen together, can be a light to the world.

We do have properties, services and stocks to give. We can support a drive for better housing, for open housing. Where first grade enrollments are down, why can't we open our hearts and classrooms to inner-city youngsters?

—(Miss) Edna Hasselwander, Rochester, N.Y.

Editor: The possibilities of the new Courier are exciting. While it is still a little out of focus in that there is a smattering of everything for everyone, I do hope you will be able to develop the potential form that is present. By this, I mean a real thought-provoking and above all, honest, newspaper — one that will use the Word as its essential message in terms we know the human condition, and not some private brand of Catholicism.

I had long since given up the Courier for being anything other than a nice glossy sheet. The accomplished changes and the promised ones give me hope. While you may lose circulation for a while, once the paper's reputation grows for being able to say something, you will gain those you never had before.

—Mrs. R. Lynch, Rochester

Editor: I am in accord with the Rochester priests' expression of displeasure with the unilateral way Bishop Sheen handled the St. Bridget Church giveaway.

Perhaps the Priests protesting the Bishops' handling of such affairs will themselves become more sensitive to the importance of involving their laity in matters concerning their own parishes.

—Richard D. Zakia, Rochester

Rochester Local For Lo

Rochester Neighbors, Inc., a local agency which has found for 24 large but low-income families, has set its sight on an end goal of relocating 44 families in the near future.

The group is better than towards a current campaign to \$50,000 to finance its venture, includes buying older homes, relating them, and renting them to families.

The Diocese of Rochester recently pledged \$2,500 in support program, it was reported this. Other sizeable donations have

Mercy Novices

Nuns Help



Sister Elaine help

By Mofica Reeves

Black and brown and white covered with red and yellow green paint; teachers who lo teachers with red pencils in and four young, bouncy puns middle of it all.

Such is the scene every V day morning at School Number Reynolds St. Here four nov the Mercy Order act as t aids—and love it.

The sister-volunteers are Susan Marie, Killeen, Elaine and Joan Mary. All are in the one year of religious life. Sister of Mercy. In addition under work, they take Catherine McAuley College, academic and canonical sub

The foursome first became t with the Reynolds St. School Immaculate Heart Sister Graham, who did her field the school while working Master's degree at the Unive Rochester.

A Special Place

School No. 2 is a pretty school any way you look at



Sisters Joan and Susan

Church Scho

The Ecumenical Church Schooling four churches in So Rochester is slightly emb with success. Its student b grown steadily, now number than 400, and is outrunng ply of teachers.

"We're opening a new b Calvary Baptist Church on Street," stated Father Robert pastor of Immaculate Co Church this week, "but we volunteer teachers if we're do a good job." The program is already o