

# COURIER-JOURNAL

EDITORIAL PAGE

Published Weekly by the Rochester Catholic Press Association

VOL. 79 No. 27

Friday, April 5, 1968

BISHOP FULTON J. SHEEN  
President

MSGR. JOHN S. RANDALL  
Managing Editor

REV. RICHARD TORMEY  
Editor

REV. ROBERT KANKA  
Associate Editor

CARMEN J. VIGLUCCI  
Associate Editor

ANTHONY J. COSTELLO  
Advertising Director

MAIN OFFICE ..... 35 Scho St. — 464-7050 — Rochester, N. Y. 14604  
ELMIRA OFFICE: 317 Robinson Bldg., Lake St. RE 2-5488 or RE 2-3423  
AUBURN OFFICE: 140 E. Geneva 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 in U.S., \$4.00  
Canada \$7.00; Foreign Countries \$8.00

## A Parish's 'Mission' Must Include Poor

Last Sunday in every church of this diocese, right after the offertory prayer, ushers passed baskets back and forth through the congregation. An old custom — yet one of the most symbolic actions of our liturgy.

In churches which take their ceremonials more progressively the collected money offerings were then formally carried to the sanctuary with the gifts of bread and wine and presented across the altar table to the priest in the name of the gathered community.

What does the Sunday collection mean? The giving away and acquiring of money in our culture is a symbol to be reckoned with, an action no one treats indifferently. We put money into things we believe in, activities we want to see flourish, organizations we wish to keep functioning.

But in so many parishes the Sunday offering notoriously misses its powerful symbolic meaning because parishioners do not relate their offering to the real, total mission of the Church.

We have come a long way in a decade to understand the Church as "a mission", not an establishment or an institution. Its function primarily is to serve that part of the Family of God closest to home: the parishioners and the dioceses. But the mission of every parish and every diocese must include some responsibility for the world's misery: the poor of the parish or diocese, the homeless, the disadvantaged, the sick, the unhappy beyond our boundaries.

Our Bishops at the Vatican Council (Constitution of the Church, #25) stated: "Everyone must consider his every neighbor without exception as another self, taking into account first of all his life and the means necessary for living it with dignity, so as not to imitate the rich man who had no concern for the poor man Lazarus."

If the mission of the Church is to all men and the Sunday offering is the clearest way of saying: "I want to share in the mission", isn't it incongruous that the overwhelming reason for giving in church week after week is the upkeep of the local ecclesiastical establishment? Isn't "the rich man" forgetting the "Lazarus" at his gates?

In most parishes the people's liturgical gift at the offertory goes totally and necessarily for heat and light, the school and the rectory, building funds, salaries, debt reduction, parish activities. But our Eucharistic liturgy is supposed to make us aware of our brother and his needs! The Mass is supposed to be a union of the whole family caring for one another — and for all the absent brethren, too — and transposing narrow parochialism into world-consciousness?

It would make a profound difference in the spirit of giving and the commitment to the entire family of God if Sunday Massgoers knew that a respectable proportion of all the money offerings that morning, no matter how the parish needed it, was going to be passed on to a specific cause of helpless misery outside the parish.

There are a few parishes we know of who tithe every week: ten percent of their Sunday offering is sent to a poor group suggested by parishioners. Some parishes here in Rochester scale off a portion of their monthly revenue for programs of education and welfare in poor inner-city parishes. But in most parishes — because home-needs are considered desperate enough to come first and be exclusive — practically nothing is given away weekly or spent on non-parish causes.

There are relief and rehabilitation programs in the central counties of our diocese where priests in the Secular Mission report poverty and substandard housing, almost beyond belief. Rochester's inner-city apostolate needs funds in continuous streams because the helplessness of so many has eroded their human dignity and destroyed their hope.

President Kennedy often quoted the old Irish saying: "Some people see the things happen and ask why. But I like to dream dreams and ask why not." A greater awareness of the misery in our midst would help many parishes rise up and say "Why not tithe for the poor?"  
—Father Richard Tormey

## Priests and Prophets

Every society needs its prophets, but there is an attendant risk for there is sometimes a very thin line between prophet and demagogue. It is unpopular in many liberal and so-called progressive circles to be skeptical about prophets. The bias has been expressed that "a priest is never more happy than when he has a prophet to stone."

This canard should not obscure the fact that the world has suffered a great many prophets who were terribly misguided and not a few who used the charismatic and revolutionary mantle for their own purposes.

Prophets are notable and valuable to society for courage to stand against their day, to uproot and tear down.

Few of them, however, have the priestly quality to build patiently for the future without public recognition. They leave to others the wearisome, complicated, frustrating work by which the world advances inch by inch.

Moses once expressed the wish that all of God's people might be true prophets with the divine spirit resting upon them. His definition of a prophet was priestly, with over-riding corporate responsibility.

Certainly our age needs in every man both the bold vision of the fearless prophet and the humanity and compassion of the true priest.

## Views on Auburn Schools Study

By REV. DANIEL BRENT,  
Associate Superintendent of Schools

Several months ago, the Washington Symposium on Catholic Education called for experimentation directed toward the improvement of Catholic schools. Even while the delegates were deliberating, the Catholic Schools of Auburn already had underway a study by professional school consultants to indicate possible directions for Catholic Education in Cayuga County.

Refer to "Auburn Catholics Urged to Centralized Schools," on Page 1.

That's foresight. The problem is that, now that the study has been completed and the recommendations made, the decisions are difficult indeed.

The key recommendations among those offered by the Engelhardt, Engelhardt, & Leggett firm are those that suggest the organization of the Auburn Catholic schools into a Catholic school system, and call for the development of a unique, free-swinging, college-oriented curriculum.

Although we are inclined to think of the Catholic schools as a system, the fact is that — except for some central policy-making and service functions — each parish school runs as an independent institution.

Centralized Control for Auburn  
The advantages of centralization are substantial. It enables schools to provide as a group things that they could not afford individually.

The Auburn report encourages the appointment of local administrative and supervisory personnel; a superintendent's office with specialized talent not financially feasible for a single parish.

A local school system would make it possible to equalize resources, assuring standards of quality, allow for placement of staff members as their talents and training can best be used regardless of religious community affiliation, and provide for centrally-organized recruitment of lay teachers.

Centralizing Catholic schools into a system is not without its liabilities. Probably the gravest danger is the very real threat that loyalty to the school may dissipate as it becomes less identified with a single parish. Long established parish loyalties run deep, and there is danger that the school, once separated from the immediate jurisdiction of the parish, may lose the parishioner's support, both financial and in volunteered services.

On balance, centralization has the weightier case. In the years immediately ahead, particularly if Catholic schools are to draw support from anywhere but the Sunday collection basket, centralization is a necessity.

It is apparent, however, that if the Cayuga County Catholic School Board

opts to move in this direction, it will be necessary for them to make abundantly clear to the Catholic community of Auburn that the organizational arrangement will continue to serve the Catholic children and the community as a whole.

### Another Policy Change

The second major policy change recommended by the Engelhardt Study is the suggestion that the student enrollment be considerably reduced to allow a selective quality program of education.

The survey team suggested that to accommodate this recommendation, the system be organized on two levels: pre-school or kindergarten through grade six in the newer and larger parish school buildings, and the junior and senior high levels to be housed at Mt. Carmel High School. An adaptation of this is also offered, separating the "middle school" (grades four through six) to some extent.

It is significant that no mention of dropping grades is made in the study. Instead, the report urged that serious consideration be given to the initiation of a program in early childhood education.

The research done three years ago by Greeley and Rossi indicated that the most significant impact of Catholic education came from a comprehensive program, one continuous from elementary through high school and even Catholic college. No one of these was found to be the magic level which makes great impact by itself.

### Selectivity Has Dangers

If reduced enrollments are necessary — (Are they?) — the suggestion of the Engelhardt Study that enrollments be controlled for each grade level makes sense.

Care must be taken, again, to point out to the Catholic community its responsibility to these students. There is serious danger that Catholics whose own children are not enrolled may divorce themselves from the entire enterprise.

Catholics will need to see that their duty as citizens of both community and Church requires their loyalty to and support of this new system. The schools will need to provide quality without extravagance to keep that loyalty.

The choice of children to attend will also be a tricky one. Perhaps again the Greeley-Rossi data on the impact of Catholic schooling on the children from outstanding Catholic homes may offer direction. They found not a cumulative but a "multiplier" effect.

The decisions are difficult. Auburn has a head start but changes cannot be achieved overnight.

But as Dr. Engelhardt said in the oral report to the School Board: "You afford to postpone the decision for long."

## Pacifist Priest Doubts Morality Of U.S. Position in Vietnam

By NORA HICKEY

"Can the traditional theory of the 'just war' survive in the 20th Century, when the threat of nuclear destruction hangs over the very meaning of the word war? And can we as Christians use the term 'just war' to justify our position in Vietnam?"

In a lecture at the Nazareth College Arts Center, as the focal point of a Vietnam Information Day on March 31, Rev. John B. Sheerin, CSP, editor of the Catholic World and pacifist priest attempted to correlate the theory of moral justice in war with the fact of Vietnam.

The middle-aged priest was no hysterical radical; he spoke calmly, dispassionately, with only the most reasonable, unemotional terms to express the anger and frustration of a moral man with a war which, he said, "cannot be in conscience, be accepted as moral." This man, one senses, knows very well what he was talking about; his commitment was first of all to the facts, to truth.

Father Sheerin defined the Christian concept of just warfare at some length, but, briefly, a war can be considered as just if it represents a defense against unjust aggression, if its motive is just, if it is conducted in accordance with natural and international law, and if the benefits gained through war will outweigh the losses incurred.

He discussed each point in relation to Vietnam, questioning rather

than condemning: Can we say that we are engaged in a war of self-defense, a hemisphere away from our borders? Is there any aggression in Vietnam more "unjust" than our own? We cannot claim a "right and just motive" when no one defining our policy seems willing to clarify the nature of that motive.

Our continued presence in Vietnam is in conflict with the conditions of SEATO, Father Sheerin charged and the heavy numbers of civilian dead seem to indicate a discrepancy between the natural law and our conduct in the war.

But it was the question of cost which most deeply impressed Father Sheerin and the audience that heard him. What are the benefits to be gained from such a war, conducted in such a manner? To talk of containing communism is, he says, "to speak the language of twenty years ago." Communism is different now, and must be handled differently. "The Vietnamese themselves" would do a better job of keeping China out" than we can, so we cannot claim China as an excuse.

It would "seem," says Father Sheerin, "that we were there largely to save face"; he hopes that there are other, better reasons.

But regardless of the reasons, can they justify the cost? Father Sheerin doubted it. "We are paying now in billions of dollars and thousands of lives, and will continue to spend more of both."

## Survey Says Joint Pastoral Failed

Rockville Centre, N.Y. — (RNS) — The message contained in the U.S. Catholic bishops' first joint pastoral "The Church in Our Day" just didn't get through to Catholics in this diocese, according to the Long Island Catholic.

The newspaper for the Diocese of Rockville Centre of a selected group of the laity and clergy to discover the effectiveness of a series of sermons given on the document. At the same time, the newspaper ran a series of articles which interpreted the pastoral.

The Long Island editorial maintained, "The principal fault lies in the fact that a way was not found to convey the sense of challenge implicit in the religious atmosphere of our times. No concrete suggestions were made in the pastoral for creating structures in which the laity will finally find their full identity within the Church."

"Criticism of the pastoral should not be interpreted as justification for ignoring or neglecting its content. Concern for the Church's future means that each of us should strive to understand the enormity of the problems we face."

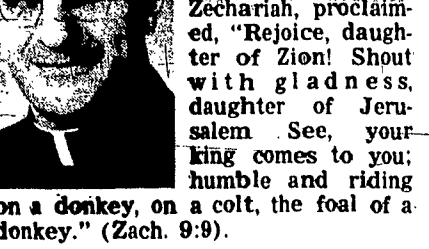
## The Word for Sunday

### First Palm Sunday: A Deeper Look

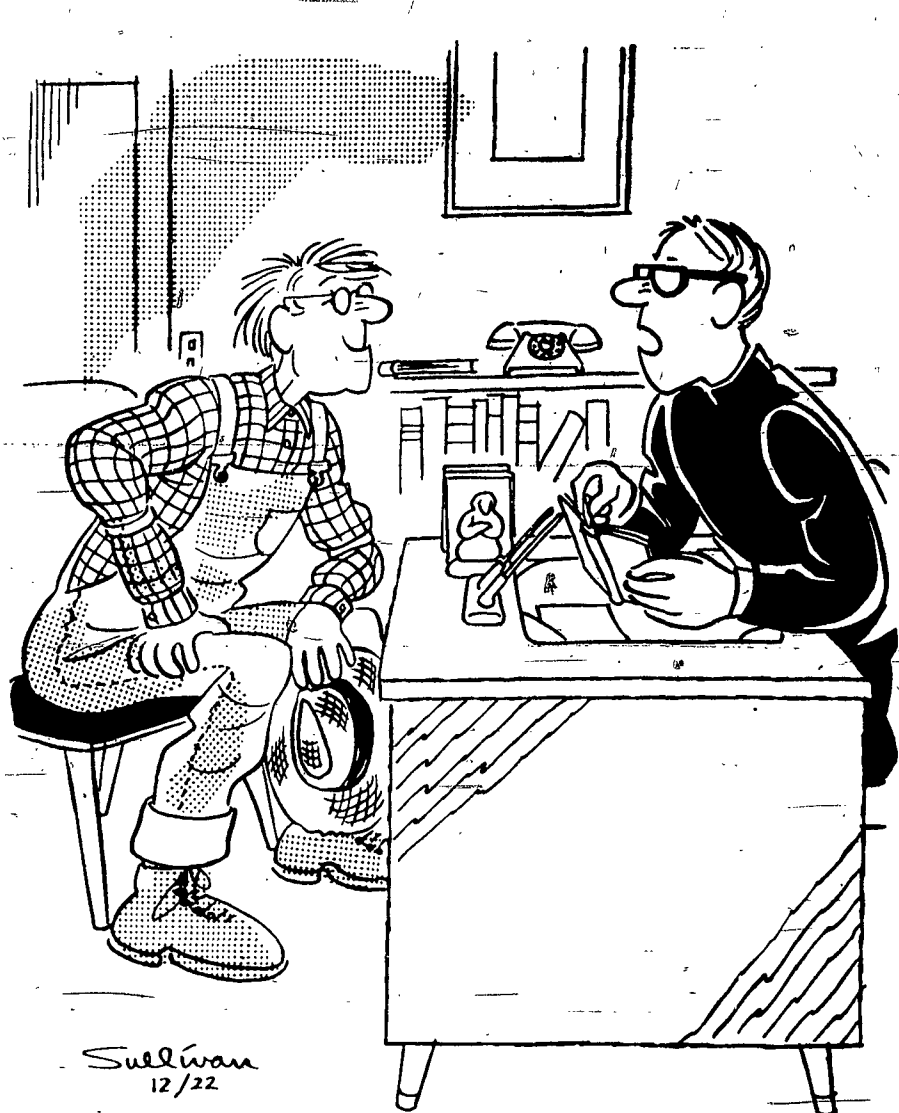
By FATHER ALBERT SHAMON

The Old Testament is not a garden of buried predictions about the existence or specific actions of Christ, but is rather a development of themes in understanding God and man.

When, for instance, Jesus decided to enter Jerusalem on a donkey, it was not intended to be a replay of a script written by a prophet acting as his press agent. Three hundred years before Christ, a prophet, Zechariah, proclaimed, "Rejoice, daughter of Zion! Shout with gladness, daughter of Jerusalem. See, your king comes to you; humble and riding on a donkey, on a colt, the foal of a donkey." (Zach. 9:9).



The prophet was not giving a preview of Christ's riding into Jerusalem on a donkey over a carpet of palm branches. Rather, at this time when the armies of Alexander the Great were ravishing the Palestinian cities



Editor: The Aquinas Institute Drive for financial assistance is well under way with a total of \$23,000 turned in to date. Several of the Aquinas Alumni could not be reached and I feel that they would want to do their share to help keep Aquinas going.

## Letters to the Editor

Editor: The Aquinas Institute Drive for financial assistance is well under way with a total of \$23,000 turned in to date. Several of the Aquinas Alumni could not be reached and I feel that they would want to do their share to help keep Aquinas going. Any donation, large or small, may be sent directly to Rev. Leon Hart, C.S.B., 1127 Dewey Ave., Rochester, New York 14613.

The local newspapers have told well the story of the critical financial state of Aquinas Institute and other Catholic High Schools in Rochester. Indeed this situation is not an idle threat. I assure you that it is not the talk of pessimistic gossips. It is indeed a real financial problem and any money turned in by the many friends of Aquinas will lessen the problem.

Pure and simple—the school pays out more than it takes in and thus operates on the losing side. Tuition does not cover the educational costs of running the school. This situation, as it stands today, is a terminal one for Aquinas.

Alumni! Friends! Rally to a wonderful cause. Send your donation today.  
—William F. McCarthy, 1127 Dewey Ave.

Editor: Your promise of a new Catholic Courier-Journal was encouraging. However, the issue of March 22nd was rather disappointing. The news report of the Elmira Clergy Conference titled: "Priest Advocates New Procedure For Confession", was inadequate and misleading.

In the coverage of the Pittsburgh symposium, "Theology Should Adapt to the Times", the same bias in favor of novelty is evident. Father Lonergan's modernist views of religion are given great emphasis, while the noted Jesuit theologian, Father Martin D'Arcy simply "shared the platform." Could it be that Father D'Arcy like Father Wagner also presented traditional Catholic theology?

And why discard the "Catholic" of the Courier-Journal? Can our diocesan newspaper ever be more ecumenical by being less Catholic? How can we help our separated brethren find their way back home if we remove the old signs of holiness?

This criticism has been somewhat negative. So now a positive suggestion: Run a regular column each week, titled: "The Voice of Peter"—Our Holy Father Speaks. There seems to be a wealth of sermons, talks and directives emanating from Rome which Catholics so much need in these

days of confusion. I believe that the greatest need of the Catholic Church, especially in the U.S., at this time is whatever will strengthen the Catholic Faith, put the "Rock" under floundering feet.  
—Rev. Joseph McNamara, Groton

Editor: The people of the Diocese of Rochester, unfortunately, do not realize just how lucky they are.

Six years ago my family had the opportunity of being the only Catholics in a small town in North Carolina. The nearest Catholic church (and I call it a Church simply because the natives did) was 25 miles away in the next town.

The parish consisted of 50 families. The church was a small one-room structure heated by a very loud pot-bellied stove.

Receiving the Sacrament of Penance was quite an occasion. The parishioner would walk up to the rectory and tell Father he wished to go to confession. "Be right over", was always the answer.

Religious instruction was another big thing. Every Sunday two nuns would drive over from Charlotte (100 miles round trip). The class would be split in two groups—boys and girls.

No wonder Rochester looked like the "land of milk and honey" to us. Now there's talk of closing the Catholic schools and the Christian education we came so far to receive being denied our children.

Our world renowned Bishop is the target of rebukes and cat calls in the local press as Rochesterians sit snugly back and say he had it coming.

When are we going to realize how fortunate we are and thank God for all the many blessings we have in Rochester?  
—Mrs. Jane Riester

## Archbishop Moves

Recife, Brazil — (NC) — Archbishop Helder Pessoa Camara of Olinda and Recife has moved from his arch-episcopal palace to a modest home behind the Nossa das Fronteiras church. The archbishop's new residence has only one room, a hall, bathroom and kitchen.

Although the archbishop's enemies seem to increase in number every day, accusing him of being a demagogue, he appears undisturbed by the charges. A city councilman has accused the archbishop because he sells enemy of the Church because he sells church properties and gives the money to the poor people of the archdiocese.

The Church is Jerusalem: from the rising of the sun to its setting, Christ comes to her daily at Mass. He comes in the meekness and humility of bread and wine — the donkey and its colt. And how do we come?  
Openly with cheers or secretly with jeers? Openly to praise or secretly to plot? Openly with a carpet of palms or secretly with a cross of pain?  
Jesus still weeps for us, but we still have time to change.

## Catholic Needed

Defeatism and imprudence in the outcries of critics of the Catholic Schools, Monsignor William M. Roche, diocesan superintendent of schools, told a gathering of New Jersey educators last week.

"The American people cannot afford the tragedy of the passing of educational resource as important as the Catholic schools," he said.

But at the very time, when Catholic schools are most needed, he declared, "fearful Catholics are debating whether or not they should be continued."

Msgr. Roche spoke at the annual spring symposium sponsored by the Bergen County Catholic Education Association at Holy Angels Academy, Demarest, N.J.

"The American people cannot afford the tragedy of the passing of educational resource as important as that of the Catholic school," a Catholic educator declared in Demarest.

But at a time when those schools are most needed, Catholics are engaged in a debate over whether or not they should be continued, according to Msgr. William M. Roche.

Msgr. Roche, Rochester diocesan superintendent of schools, spoke at the annual spring symposium sponsored by the Bergen County Catholic Education Association at Holy Angels Academy here.

"It would be imprudent in the extreme to allow Catholic and non-public schools to be forced out of existence," he said.

As for the debate over Catholic schools, Msgr. Roche said that some Catholics are "beginning the debate with words." "Since we can no longer afford Catholic schools," as if this already a "proven fact."

What is needed, Msgr. Roche said, is "reorganization and change" in the Catholic school system.

"As society changes, so must our vision and pastoral outlook," he said. "Those who devote themselves to the preservation of existing in-

stitutions, unfortunately, do not realize just how lucky they are.

Blame it on the weather: Rochester has few Cuban settlers.

And it takes a substantial Catholic community to attract refugees.

This area gets about five revolutions immigrants a year through the Catholic Family Center, according to George Montgomery, executive director. They join relatives emigrated years ago, before the revolution, he said.

The local statistics were brought to light in relation to a news report from Washington, that the United States Catholic Conference had resettled its 112,000 Cuban refugees.

Government figures show that New York State leads after Florida the number of refugees accommodated — 47,343. Next comes New Jersey with 28,200.

These people probably are concentrated in the New York Metropolitan area, where they would

## Weather To Lure

Do you have questions about our bag yats? The famous FEEB PAT ANSWERS! ... But write in your concern and ... Address: PAT ANSWERS will not necessarily answer or of the Diocese.

Q.—Priests are always welcomed into our house and we're lucky to be pastor who does make house calls. But I would appreciate advance notice—even a few minutes—to tidy room, or myself too. Could you give a hint in your column, please?  
—B.N., Rock

Q.—Consider it dropped! Our top news item published in his Bulletin, the article where he is visiting that week. Rather than the full—and he found he was more come.

Q.—Why can't all those worthwhile causes be combined? The brings such pitiful appeals, but can't begin to help all of them suggestions?  
—R.L.N., Broton

Q.—Do you care to comment on those religious articles which owners put on their dashboards?  
—E.L. MCM., G

A.—We do not like to judge tastes, and tastes are as varied as people. Good taste in the dispenser's devotion—whether on a board, a lawn or in a home—sides good will. But many who side it but taste to have the B. Mother image riding in a car it does disservice to religion.

Q.—Some of the young priests now wearing those very long, supple, we used to associate Protestant clergymen. Are the