

COURIER-JOURNAL EDITORIAL PAGE

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Suburbia Must Help New Housing Moves

Every large community in this diocese admits that its prime social problem is a desperate lack of good housing for its low-income and very poor citizens.

Last week, in the wake of Dr. Martin Luther King's assassination, more national, state and local housing hopes were raised, especially for the low-income Negro neighborhoods.

Rochester saw its City Council set up a \$1 million revolving fund to accelerate Rochester Housing Authority projects already on the drawing-boards.

These public and private jobs into Rochester's longstragulated housing needs, aided by heightened motivation on all sides to memorialize Dr. King quickly, will not produce new houses or tall apartments this summer.

The hope of opening up suburban areas for low-income housing is an essential element in slum-clearance programs.

The requirements for the size of lots, the cost of houses, the prohibition of apartments say "Keep out!" to every low-income family.

But more fundamentally, the present urgency needs a changing climate of opinion in suburbia which will permit a welcome to all races, nationalities and income groups.

-Father Richard Tormey

An End to Racism?

A Lou Harris Survey reported last week that among Negroes a feeling of alienation from the mainstream of American society has soared from 34 percent to 54 percent since 1966.

The chief finding of the Commission on Civil Disorders, which published its explosive document a month before the looting and arson of Holy Week, was that racial violence reflects the isolation and injustice experienced by millions of Negro people.

The sickness of black racism which exploded in the streets of 100 cities last week is the violent offspring of white racism.

A major white-racist characteristic has been to isolate and avoid the Negro as much as we could, not out of cowardly ill will, but from ignorance and pride, or at very least, out of selfish disregard.

Most of us grew up enmeshed in so many myths about the colored people, and so stratified in our own level of society, that we could not bring ourselves happily to grant them equal treatment or concern.

The next few months have been called "a turning point in American history." Will the Negro extremists rise to power because Dr. King's death "proved" non-violence impotent?

- R. T.

The Loyal Opposition

The Courier-Journal recognizes that many diocesan and parochial policies are not happily approved by all the laity and the clergy. We acknowledge the existence of "the loyal opposition" and respect their desire to be heard.

SEX EDUCATION

By MRS. ALBERT RONDINARO Watkins Glen

The Bishop's Committee for Sex Education in this diocese feels that sex education is a definite need and advocates that it be carried on in the parochial school.

I, too, feel that sex education is a definite need for all children and advocate that it NOT be carried on in the school, be it public or parochial.

What causes this discrepancy of views between those who recognize the same basic need? The main differences revolve around the questions of what constitutes sex education, who will teach it, and when it will be taught.

I take the liberty here of voicing some opinions of those parents who already object to such programs in hopes that others may become aware of our reasons for objecting to a program that appears to be heartily approved by both Church and State.

I speak first as a nurse with a B.S. from our own Nazareth (58) and foremost as a mother of five armed with the conviction that God not only gave us our children, but, as important, He has equipped us with the ability to cope with them just as He has equipped these children with the ability to be formed and guided by us.

Let me reiterate the premise of sex education as a parental right and responsibility. The Bishops of the U.S. (and Pope before) stated in 1950 that sex education was to be given to the child individually by the parent, and, at that time, condemned school programs.

Vatican II, in the Declaration on Christian Education which mentions sex education, discloses further: "Since parents have conferred life on their children, they have a most solemn obligation to educate their offspring. Hence, parents must be acknowledged as the first and foremost educators of their children. Their role as educators is so decisive that scarcely anything can compensate for their failure in it." (Emphasis mine.)

Most people involved in sex education programs readily acknowledge this parental right and responsibility, but — "THE PARENTS ARE NOT DOING THEIR JOB" — and so the school must do it. All parents are indicted.

But are there so many of you falling to assume your duties? And what of the parent who is doing his job? What are the rights of the parent

who feels his child is not ready for the information he will receive as part of "a group"? His basic right, recognized by all, is his no longer. What is his recourse?

To go on, sex education in the schools is, at best, an experimental program. A telling indictment is presented in "The Saturday Review" of 11-18-67, (pp. 74 ff.). Entitled "The Pedagogy of Sex", it is written by William Simon and John H. Gagnon of the Institute of Sex Research, Indiana University. A few points from this article: 1. Few people take seriously the assumptions that sex education will lower rates of illegitimacy, VD, or promiscuity; 2. The parents, the medical and religious professions have been ineffective in the past and "might properly remain so" in the future; 3. Of the three effective sources (parents' schools, mass culture), schools are the least effective; 4. "This is clearly an area where good intentions are not enough."

The state-mandated program (K-12) is known to be well on the way. The state's program in the public schools must of necessity be concerned with only a presentation of the facts. Being a neutral vehicle, they cannot make moral judgments, and so we have a complete divorce of the material from the spiritual.

But, you might say, "Sex education in the parochial school would not present such a problem." I wonder! The Family Life Bureau, sponsoring agency for many Catholic schools, has said in some of its literature that these discussions should remain away from the religious sphere when possible, since this might tend to make the presentation "too-negative." Many of the films and teaching aids are the same as will be used, and are being used in programs in the public schools which fear to "moralize."

Can the school reach the individual? Can the school help the parent with his duty, or will the parent feel that "now the job is being done and being done right"? Can the "experts" convey to your child, as a member of a group, that which will lead him to a complete and meaningful sexual adjustment?

Parents! Everyone says that sex education is your right and responsibility. Look into this program; evaluate it; make your decision in the light of what is best for your child.

I propose that the Rochester Diocese be the leader in formulating a program geared to adult and parental needs. Insist through the pulpit that parents know and accept their responsibilities. Educate the parent who feels inadequate. Help him to educate his own child.

Theology for Today

Faith Not Passive Conformity

By FATHER AVERY DULLES, S.J.

An Irish pastor is supposed to have told his congregation that the doctrines of the faith are conundrums devised by God to keep us humble. Some insufficiently instructed Catholics seem to accept this view. They believe in the Trinity, the Pope, the seven sacraments, indulgences and possibly guardian angels, for the good, but insufficiently reason that all these tenets seem to be imposed by ecclesiastical authority.

This authoritarian, extrinsicist-view of faith can easily breed a sense of emptiness and indifference. Some imagine that it makes little difference what God has revealed so long as we believe it. Devout Christians sometimes say, unconscious of the implied blasphemy: "I'd be just as glad to believe that there are five or ten persons in God as that there are three." Such an attitude reflects a dangerous failure to appreciate the intimate connection between the act of faith and its doctrinal content.

The content of faith, especially in central matters such as the Trinity and the Incarnation, cannot be divorced from faith itself. Faith is not an empty sack that can equally well be filled by anything God chooses to say. The doctrines are articulations of what faith, in its inner reality, already is. They illuminate the inherent structure of any act of faith.

Faith is inherently trinitarian because of the way God comes to man. Before man can respond in faith, God must first manifest Himself. This He does by His Word, and especially by Christ, the Word Incarnate, who is God's perfect self-realization in created form. But we could not recognize Christ as the Father's Word to us unless our hearts were attuned to Him by the Holy Spirit. Thanks to the inward anointing of the Spirit we can say: "In your light we see light" (Ps. 35:10). Because faith is an active reception of God as He communicates Himself under the twofold form of Word and Spirit, faith is trinitarian in structure.

From another point of view, the structure of faith is Christological. The dialogue of God's self-communication and man's acceptance reaches its highest point in the event of Jesus Christ. Every other divine gift or human acceptance is only a reflection of what God intended to accomplish, and did accomplish, in Christ. For this reason the New Testament can describe Christ as the "author and finisher of faith" (Heb. 12:1). All faith comes from, and leads to, Him.

The total Christevent may be broken down into three steps. First, in the Incarnation, God shows His loving initiative: He comes in the Spirit and empowers Mary to conceive the Word made flesh. Secondly, Christ as man responds with total generosity, especially in His passion and death. The obedience of the cross might ap-

pear to be a victory for evil, but it is the greatest triumph of grace and brings Christ's human existence to its supreme fulfillment. Thus, the cross ushers in the third phase, the resurrection, which expresses the mystery of life through death.

The central doctrines of the Incarnation, the cross and the resurrection empty what the Christian community, over the centuries, has found most meaningful in the Christ-event. They also articulate, in the highest degree, the movement of our own inner life of faith as we enter into dialogue with God.

Country Didn't Deserve Prophet That Was Sent

If love isn't the right gimmick, why not see what a little haling will do? And why keep trying to integrate when the white ghetto is sicker than the black?

The questions point to the real source of failure. It was not black America that rejected the pull of Dr. King's vision.

In his public career he insistently questioned white America: Will you live in peace with your brother? Will you know him and let him know you? Will you allow yourself to see what you have done to our neighbor? Will you change now? And it was not the style by the substance of the questions that made the answers, at best, timid, evasive and indecisive. The country did not deserve the prophet was sent. — From an editorial on Dr. Martin Luther King in the National Catholic Register.

Critical Fact Forgotten: Dr. King's Reward

It is curious, and melancholy, that long after the death of Dr. Martin Luther King, not a single commentator on radio or on television has noted something that is a critical fact.

That is that Dr. King was an ordained minister in the Christian faith, and that those who believe that the ministry is other than merely symbolic servitude to God, must hope, and pray that he is today happier than he was yesterday, united with his Maker, with the prophets whose words of inspiration he quoted with such telling effect in his hot pursuit of a secular millenarianism.

Those who take seriously Dr. King's calling are obliged above all to comment on this aspect of his martyrdom, and to rejoice in the divine warranty that eyes have not seen, nor have ears heard, of the glories that God has prepared for those who love Him. —William F. Buckley, Jr. in his syndicated column.



"THE SECRET OF LIFE AND THE KEY TO ALL HAPPINESS IS THIS: MAKE A PILE OF DOUGH!"

Letters to the Editor

Dorothy Day Writes

unjudging and unquestioning love."

Editor:

We are thanking you already for the help you always give us.

—Dorothy Day, CATHOLIC WORKER, 175 Chrystie St. New York City, 10002.

Rural Poverty Programs

Editor:

Father Timothy Weider's letter in the Courier-Journal last week asking for money for the Secular Mission projects in the poverty sections of the center of the diocese lacked two pertinent items.

He and Father John Hempel and Father John Gormley receive from the diocese a simple salary and board-and-room subsistence and a gas allowance. But they are not aided by the diocese for expenses of the programs they are trying to establish or the people who help them.

But with the summer coming, money reserves are going to be urgently needed to support the collegians and highschoolers who will help them, maintenance of the day-school-camp they will have for migrant workers' children and the endless needs for relief of the poverty they will discover in the back-hills.

Contributions can be sent to Secular Mission, Perkinsville, N.Y., 14529. —Jonathan O'Reilly, Steuben County.

Pope Paul Praises Catholic Weeklies

Vatican City — (RNS)—Pope Paul VI hailed the Catholic press as "an irreplaceable instrument" for the advancement of the Church's pastoral work in "this delicate and marvelous period" of its history.

He did so in a letter to the Italian Federation of Catholic Weeklies, now observing its first anniversary, in which he extended good wishes and then went on to stress the "great importance" of the Catholic press.

The letter made special reference to Catholic weeklies, but observers here noted it had in mind also Catholic dailies published in various parts of the world.

Commenting on the functions of the Catholic press, Pope Paul said, "It is important to underline the

growing need to evaluate this form of journalism which can now be considered an irreplaceable instrument, an efficient and active part of pastoral work."

"The weekly," he said, "can be an exponent, especially in places which the daily does not reach, of the teachings of the Pope and the bishops adapted to the local situation. At the same time, it can be a meeting place and a point of coordination for all community initiative which has in the bishop its own leader and guide."

Nor, the Pope added, "should we forget its influence on national public opinion when it promotes a particular idea or action. Its task, also, is to instill in the Church and in society the spirit and vital strength of the Second Vatican Council."

The Word for Sunday

An Encounter with Risen Christ

In the movies you no doubt have seen Arabs greet one another. After touching heart and lips and forehead, they throw out an open hand toward each other as they say, "Shalom alechem—"peace with you." My heart, my words, my thoughts are of peace for you, is the meaning of the dramatic words and gesture.

A greeting not unlike this was Christ's to his disciples on the first Easter. While he lay in a tomb, he was huddled behind closed doors. Jesus stood in their midst. He didn't knock — He wanted to spare them the heart failure a night-knock at the door might have caused them. And as He stood there, twice He said to the dumfounded disciples, "Peace be with you." Why did He wish them peace twice?

The first peace was sacramental absolution. Between His death and resurrection, the apostles were sad men, desperately aware of their own sins. Perhaps Peter was "the saddest of them all. When Jesus greeted them, "Peace be with you." He showed He forgave them and healed their sins. Last they should doubt who He was and His power to do it, He showed

ed them his hands and his sides—His wounds!

Peace is not simply an encounter with the risen Christ, but with the risen Christ, scarred with wounds; with the risen Christ who died for sins. And therefore with one who could say, "Peace be to you," who could say in effect, "I've paid for your sins, died for you, so that now when I announce 'Peace be with you!' I can actually give it to you." And we are told "the disciples were filled with joy."

In this context, that is, only after the disciples had experienced both the need for and the joy of reconciliation did Jesus establish the sacrament of penance by adding a second, "Peace be with you." Now, they could better understand his mandate to act as physicians of souls, apostles of love. So breathing upon them, as His Father had upon the first clay and made man, He gave them the Holy Spirit, creating in man a new power. "For those whose sins you forgive, they are forgiven."

"As the Father sent me so am I sending you." The Father sent him out of love and the Son came to manifest the love of the Father. The perfect image of the Father's love is the risen Christ speaking peace. The perfect image of Christ's love is the Church forgiving sins. At the table of the Lord, all see the love of God's people; but in the confessional box each sees the love of God for his people. —Mrs. H. J.

More L In Paris

Lay teachers will outnumber in the elementary school Rochester Diocese for the when school opens next...

The Catholic Schools office to have 546 nuns staffing schools next fall while the of lay teachers is expected approximately 650.

Last fall, sisters number of the total elementary schools in the diocese.

The two largest teaching the Sisters of St. Joseph Sisters of Mercy, have both ed that they will have available for elementary school.

The St. Joseph nuns will fewer teachers at this level to 315; the Mercy nuns decline from 203 to 180, 23 last year.

A study of the proposed of nuns from both religious ities for next September s both groups are extending to cover several vital need.



FATHER LE VEQUE

Father Le Veque Dies Suddenly

Father John W. Le Veque, pastor of St. John of Rochester in Perinton, died suddenly in Perinton on Wednesday, April 17.

Requiem Mass for Father who founded the Perinton 1962, is scheduled for 10:30 Monday, April 22, 1968 at of Rochester Church. Bishop McCafferty will offer the

Father Le Veque was st expected at the rectory of Angels parish in Henrietta day evening while visiting, Father John Kleintjes, immediately to Genesee Hospital. Le Veque was pronounced arrival.

In his 23 years as a served in but three assignments was assistant pastor of St. Church in Rochester from 1945 until 1954, when he became pastor of St. Ag School and concurrently, the Monroe County Penitentiary.

In June, 1962, he was by Bishop Kearney to establish parish in Perinton, to be John of Rochester. The erected a combination church convent and rectory since site on the Pittsford-Palm

Father Le Veque leaves ters, Mrs. E. Eugene Lynch, Charles Wulf of Rochester, Margaret Le Veque of Los Calif., and three brothers of Rochester and Robert A of Los Angeles.

Do you have questions bug you? The famous PAT ANSWERS! ... write in your concerns ... Address: PAT ANSWERS will not necess... or of the Diocese.

Q. Father Toromey's editioned the "offerory" process parishes which take their "progressively". Please co the value of installing such sion at Sunday Mass in our... —Not a Liturgy-Nut.

A. Read the article on "tory Procession" on today's Memorial Page and show Pastor.

Q. With the old trusty co I had no problem disposing my blessed palm. But, pd do we do now?

—Mrs. E. B. M. A. It is still a reverent burn up blessed articles: to discard. Stuff the palm in wastebasket or coffee can (outdoors, of course).

Q. The three Catholic c Conring regularly sched weekday Masses between 7 the morning, outside of L not make the early morning so I can never get to daily less I drive 20 miles to El couldn't there be an after in one of these area church round, at 9 a rotating week month at a time to ac parishioners? —Mrs. H. J.