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## Don't Forget Mother on Her Day



'Virgin and Child,' by Anthony Van Dyck



And a Modern Mother and Child

The world has no such flowers in any land,  
And no such pearl in any gulf the sea,  
As any babe on any mothers knee.  
— Polagius... by Swinburne

## Will Deacons Function in United States?

### Bishops Vote at Meeting to Ask Pope Paul for Permanent Diaconate

By ALEX MACDONALD

The nation's Catholic Bishops at their plenary meeting in St. Louis last week petitioned Pope Paul VI for permission "to restore in the United States the permanent diaconate for married and unmarried men of mature years."

Under regulations passed by Vatican Council II and outlined in detail last June 27 by the Pope, married deacons may perform most of the duties of priests except to celebrate Holy Mass and hear confessions. In that papal statement it was indicated that unmarried men over 25 and married men over 35 would be eligible for the diaconate powers.

The Rochester Pastoral Office said this week that Bishop Sheen and his two Auxiliaries had shared the discussion and the vote on the diaconate at the Bishops' meeting, but that no local consideration for recruiting and training men for this Holy Order was contemplated.

By their action, the U.S. bishops join several other nations — Brazil, Belgium, France and Germany — who have already asked the Holy See for the permanent diaconate.

No estimate of the time was given on how long it might take for Rome to respond, but early approval was considered likely.

Five married men were ordained deacons this week in Cologne Cathedral in Germany. All five were between 35 and 47 and all employed. They will retain their jobs while performing their new pastoral duties. They were prepared for ordination

in what was called a "diaconate circle" set up 8 years ago in the Cologne archdiocese.

It was indicated that the permanent diaconate would not be open to ordained priests who have married and left the active ministry.

That phenomenon, however, and the increasing number of defections from the ranks of the clergy was cited as a motive encouraging the establishment of the permanent rank of deacon.

The U.S. bishops, in approving the request to Rome, noted that deacons would be most useful in isolated rural areas of the country and in certain inner city apostolates. In all cases, the deacon would be subject to the

same jurisdiction as the ordained priest.

Likely candidates for the permanent diaconate would be the individual who had a desire to serve the Church but not the ability or inclination to undergo the years of study and training required by priests.

The office of Deacon is one of the three orders of "Holy Orders," the others being bishop and priest. Presently, seminarians in theological schools, like Rochester's St. Bernard's, advance to the order of Deacon one year before they are ordained as priests.

Bishop Sheen ordained 23 seminarians from several dioceses, seven of them from the Rochester Diocese, to

the status of deacon at St. Augustine's Church last Friday evening. The ceremony, rarely seen in a parish church, usually takes place in the seminary chapel.

Very Rev. Joseph P. Brennan, Rector of St. Bernard's Seminary, stated this week that the present 32 members of the Deacon Class (to be ordained to priesthood in a few weeks) have served Monroe County parishes and social welfare agencies in an astounding range of ways.

"Our men go out to the parishes each weekend on a rotation basis," Father Brennan said, "wherever pastors request their help. They dis-

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## Pope Offered the Vatican As Site for Peace Talks

Vatican City — (RNS) — Pope Paul VI revealed here that he had offered the use of palaces at the Vatican or at the Basilica of St. John Lateran as sites for negotiations to end the war in Vietnam, "without any interference from us."

In an address to thousands of pilgrims in St. Peter's Square, the Pope said that he was "happy" at the choice of Paris as a site for the talks.

"Let this be the object of our prayer today: that the dawn of peace may be on the horizon; first for the Far East, a strategic point for peace psychologically and politically as much as militarily, and not only locally but throughout the world; then for Africa and the Near East"

"So great was our desire that this first phase may open with a promise of positive success," he said, "that we were bold enough, in the past few days, officially to offer to the major parties in the dispute our little portion of territorial independence, so that, if other choices were lacking, the first meetings could be held here."

Observers here believe that the Pope's offer was conveyed to the United States through Archbishop Luigi Raimondi, Apostolic Delegate to the U.S. and to the Hanoi government through Archbishop Paolo Bertoli, Apostolic Nuncio in Paris, who has previously had contact with North Vietnamese representatives. The offer was made, reportedly, on April 29 or 30.

## Pope to Go To Colombia

Rome — Pope Paul VI announced Wednesday that he will attend the 38th International Eucharistic Congress in Bogota, Colombia, Aug. 15 to 25.

The Pope made the announcement to a crowd of pilgrims at his weekly general audience in St. Peter's Square.

The trip will be the 70-year-old Pontiff's sixth journey abroad since he became head of the church in June 1963. He has visited the Holy Land, the United Nations in New York, India, Portugal and Turkey.

The trip had been in doubt because of the Pope's questionable health, he seemed fatigued during Holy Week ceremonies.

It will be his longest trip abroad surpassing his journey to India for the last Eucharistic conference in 1964.

## Vanguard of Poor To Open Protests In Capital Sunday

(From Courier-Journal News Services)

Washington — The nation's capital will see the first wave of massive, organized Poor People's Campaign on Mother's Day, May 12, when thousands of welfare recipients demonstrate against Congress, outlining national problems of poverty.

The reaction of official Washington could well determine the kind of summer the city will experience when the Poor People's Campaign, organized by the late Dr. Martin Luther King's Southern Christian Leadership Conference, comes to stay.

It's called a march on the nation's capital, but most participants are coming by bus or train.

It's widely believed to be a black man's movement, but whites are helping organize and finance it and the leaders hope for a substantial white turnout.

The Poor People's Campaign, which the Rev. Martin Luther King, Jr., envisioned as a dramatic gesture to help improve the living standards of the nation's poor, began last week with the presentation of the marchers' demands to members of Congress and the President's Cabinet.

The demands include creation of 2,000,000 jobs over the next four years, heftier rent supplements, more low-income housing, and special food programs for impoverished areas.

This week "caravans" of poor people will begin forming in different parts of the country. One is scheduled to come from Seattle across the northern tier of states to Chicago, another from Los Angeles through the Southwest and Midwest to Chicago; they will then join for the trip to Washington. Others are expected to come from Boston and from the South and the Appalachian Mountains.

The poor are due to begin arriving in Washington in the middle of the month and populate a "Shanty Town" to be built somewhere near the Capitol grounds.

Leaders of Dr. King's organization, the Southern Christian Leadership Conference (SCLC), are hoping that white and black sympathizers will come to Washington for a mass demonstration on May 30. They say that Shanty Town, also called Tent City, New City, and City of Hope, will remain as long as it takes Congress to act on their demands.

The Washington community, recalling the looting and burning after Dr. King's assassination, views the influx of visitors uneasily. City and Federal officials are working out plans to contain any violence should it develop.

The Mother's Day march of welfare recipients — although it will be held on a Sunday, a day on which Washington is normally bereft of all human life but the tourists — will provide the first test of Washington's official attitude toward peaceful protesters.

Unlike the Poor People's Campaign itself, no civil disobedience is planned by the welfare organizers, no "disruption," no impromptu visits to Congressmen.

Father Miguel Varragan, a priest from San Antonio, told newsmen on the eve of preliminary rallies of the March, that the demonstrators will attempt to "point up the evil of poverty and the difficulty of getting out of it."

Father Varragan said the main objective of the March is visualized as "taking the problem away from the racial issue, for poverty is not a matter of right and wrong for black, right and wrong for white. It is a matter of democracy and justice."

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## Vote Polls See Religion Minor Issue

New York — (RNS) — The country's top pollsters — but not necessarily the political leaders — feel the issue of a candidate's religion is now a relatively unimportant factor in Presidential campaigns.

The operators of polls and public opinion surveys — Elmo Roper, John Kraft, Louis Harris — were practically unanimous that the election of the late President John F. Kennedy marked the beginning of an end to the religious issue in campaigning.

Sidney Holtzman, chairman of Chicago's Board of Election Commissioners, however, said the political slate-makers still took the religious issue into consideration, particularly if the candidate were running in an area where one religion is dominant.

"There is no doubt," he said, "that there is still religious bitterness in the United States, the same as there is intolerance towards color and races."

"We talk greatly of all our abilities to overlook the fact of man's color and his religion, but it's still here."

Elmo Roper said "It was no longer possible to get Protestants to vote against a man just because he's a Catholic, or to get Catholics to vote for a man just because he's a Catholic, except in awfully small numbers."

## Religious Group Battles 'Panic' in Housing Sales

Louisville — (NC) — A mixed religious group, headed by a Catholic layman, has been working quietly for more than a year to prevent "panic" when Negroes move into white neighborhoods.

John M. Hennessey, president of Chief Justice Homes, a corporation of some 50 Louisville citizens, heads

the program. He detailed the operation this way:

When a home is listed for sale in an all-white neighborhood, the owner is asked if he has any opposition to selling to Negroes.

If he has, another prospective seller is approached. When a person indicates he is willing to sell to Negroes, the corporation purchases the house and attempts to find a qualified Negro buyer who can meet the equity requirements of financing and who has good credit.

Spokesmen for the group said all negotiations are handled in an atmosphere of "complete candor." Homes are listed at fair market price because, as the spokesmen said, it would be "unfair to do it any other way. We are not a charity."

Chief Justice Homes is attempting to educate white residents that Negroes make good neighbors, Hennessey said.

So far the corporation's resources have limited it to one sale in Louisville. There now are several prospects in suburban locations.

Chief Justice Homes does all possible to avoid neighborhood imbalance. "We'd rather have 1 per cent Negroes in eight neighborhoods than 8 per cent in one," Hennessey said.

"We are not interested in creating more ghettos," he continued. "Ghettos are created by white people who move out of neighborhoods leaving a void that is often filled by Negroes." The West End neighborhood of the city is a case in point where "For Sale" signs mushroomed in many sections when Negroes began moving in several years ago, he said.

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### Progress of Peoples

## 1968: Year of Crisis in World

By BARBARA WARD

This is a year of crisis in the world. All the civilizing institutions and arrangements we painfully pieced together in the aftermath of the last great struggle are falling apart or badly shaken. The United Nations suffers from a creeping paralysis of action and confidence. The Bretton Woods Monetary arrangements creak at the joints. The Common Market is marking time. The Atlantic Alliance looks unsteady. Economic assistance programs have lost their appeal. Disarmament halts at the Test Ban Treaty.

And the strain within nations — French versus English in Canada, Fleming versus Walloon in Belgium, black versus white in America, color versus color all over the world — spread the divisions and hostilities

from the international to the domestic scene.

So the temptation is strong to turn away from a world of trouble abroad and concentrate on domestic problems. It is strongest of all in a country like the United States where a tradition of isolationism has been dominant, where foreign trade makes up less than 10% of the national economy — in Britain the percentage is nearer 30% — and where the geographical fact of two wide shielding oceans does not seem to have been completely annulled.

But, of course, all this is illusion. To the straggling astronauts circling the globe in 90 minutes, the continents are stepping stones, the oceans streams. To the orbiting bomb site or the inter-continental rocket, they are simply irrelevant. As for trade, America learned in 1929 how even a

small direct stake in the world economy can add to economic dislocation in a time of global crisis.

Today, a large number of America's largest, most pioneering corporations do 30 and 40% of their business abroad and depend for prosperity upon world trade growing, as it has grown for 20 years, by 6 and 7% a year.

To precipitate a slump in the world economy by attempting to take America out of it would not solve America's internal problems. In fact, with unemployment rates of young Negroes above 25% in many areas, a sharp decline in world trade would increase unemployment and add critically to domestic pressures.

These is, moreover, another, deeper, if less precise reason for rejecting any plunge back to isolationism.



All the great political, intellectual and moral ferment of our age speak to and for all mankind. The scientific discourse is open to all minds. There is no Marxist physics or statistics on the class front or un-American biology — and increasingly scientists see themselves as members of a worldwide intellectual community.

The spirit of the Founding Fathers, boldly proclaiming their truths "self-evident" to the whole of mankind, lives on in the Wilsonian vision of a world system based on the rights and duties of responsible nation-states.

Communism claims to underpin a universal system of brotherhood. And both the liberal and the Marxist version of world order has older roots in the Biblical vision of the Coming

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