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# **Poor People Move**

This weekend the first contingents of the Poor People's Campaign will move into Washington to dramatize the plight of the poor in all sections of our country. By Decoration Day leaders expecE that groups of the poor, and their supporters numbering several hundred thousands, from nine different areas of the country will converge on the capital by foot, mule-wagon, bus, car and traim to demand government action to end the poverty of the hun\_gry and homeless in our land.

A leader of the march has said: "We're going to build shanties wherever there's open ground in Washington and stay uratil we get what we are coming for." They, intend to pressure the Congress, by legitimate lobbying and public exposure of their plight, to fand thern relief from misery in the midst of our plenty. Their Shamty Town may be a "permanent community" for 5,000 people sitti ng iri all summer. To feed and house these demonstrators, care for their health, recreation and discipline, help them state their needs and peaceably assemble, will be a formidable task for Washington.

The pathetic presence of the Poor People's Campaign in the capital, magnified by the news media, will make the pub-lic look a little more searchingly at the national problems only a few experts outside the ranks of the poor appreciate. A morath ago a coalition of business and labor groups, called the Citizens' Crusade Against Poverty, assaulted the Department of Agriculture with a "Report into Hunger in the United States". It concluded that "at least ten million Americans are hungry or star-ving" in 20 states. It charged angrily that present Fede ral efforts in the surplus-commodity program, the food-distribution agemcies and the school-lunch facilities are nearly worthless, having failed "to reach a significant portion of the poor and to help those it did reach in any substantial and satisfactory degree.' Similar reports, with limited circulation in Washington and around the nation, have catalogued similar tragedies about jobs, housing and education over and over again. But they haven't reached the ears of the nation.

Preparing for the arrival of the marchers, a cadre of about 100 angry and articulate advance-spokesmen for the poor last week made seven Cabinet members and several Congressional com mittees hear the harsh details of what poor America wants and is tired of waiting for: two million guaranteed jobs "at men's wagees", guaranteed income maintenance for the unemployable, adequate food benefits for the hungry, better enforcement of civil rights laws, millions of houses, improved schooling in underpriv-ileged areas, uplifting of nutrition and medical care for all low-income people. We at home, will hear these facts all sammer when the Poor People's Campaign starts to talk to the nation.

# Celibacy Issue : Symptom Of Much Deeper Unrest

#### (NC News Service)

Paris-The controversy over priestly celibacy is only a symptom of a more profound problem behind declergy unhappiness, according to Father Marc Oraison, French priest-psychiatrist.

Father Oraison, who has written a number of books on sex, morality and psychoanalysis, expressed his views on celibacy in two articles in Le Monde, Paris daily.

Father Oraison noted that there is a great uneasiness among priests and that the priestly state is being called into question.

"At first glance," he said, "one might think that the principal cause of the uneasiness is obligatory celibacy." Some people, he went on think that clerical unrest would be solved. if priests were authorized to marry.

He observed, however, that Protestants are experiencing similar difficulties: ministers abandoning their ministry, a decline in vocations to the ministry. And for Protestants, he pointed out, there is no institutional celibacy.

"Therefore," he continued, "the problem of this general unrest is much more radical than one might think at first. . . The main question is: what does it mean for a man of today, in the present profoundly changing world, to be 'the man of

Whether a priest is celibate or not, Father Oraison said, "is, in a sense, secondary.

In the early days of Christianity, he said, the persons, including the Apostles, who served the communities of believers did not regard themselves — and were not regard-ed — as a "sacred" group distinct and sepa-rate.

After the crumbling of the Roman Empire and the barbarian invasions, this 'sacred corps' doubled to provide the structuring and functions of political and civilizing power whose effects were, on the whole, very positive.

"Little by little, two 'categories' were distinguished: the clerics or 'Church people,' who knew how to read, and the others, the 'laity,' who did not know how to read.

Thus was constituted a system, called the clergy, constituting a social class of the first importance (with all the abuses, naturally, that that could involve)."

The man who wanted to be a priest of Christ, Father Oraison continued, had no choice but to become part of this ecclesiastical system, which from century on, involved obliga tory celibacy.

nor the proclamation of the Gospel, Father Oraison maintained, that is being called into question today, but this "ecclesiastical system," which no longer has any function, because now lavmen are educated and are capable of managing the world's affairs.

For more than 150 years the "system" has been organized along conservative and defensive lines, Father Oraison said, and this has made it closed in upon itself, immobile in its theological thought and in its thinking generally, and nostalgic for the past. It became more and more irrelevant to the world.

It is not astonishing, Father Oraison went on, that a certain number of priests, taken up into the "system' in spite of themselves and wishing to be preachers of Christ, experience an uneasiness that they do not know how to overcome-

Because the "system" is being questioned, they feel themselves misunderstood, unaided and isolated. It is understandable that they seek in marriage a fulfillment that they do not find in the "system." But this, he maintained, is not a real solution to the problem.

Father Oraison then took note of modern anthropology with regard to sexuality.

"Neither from the psychological nor from the physiological point of view," he said, "is the exercise of genital sexuality obligatory for the maintenance of the health and equilibrium of a man."

The sexual impulse, he went on, is strong, but not compelling. The celibate state, although it is not the spontaneous tendency of man, is not 'against nature,' in the habitual and strong sense of that term.

However, Father Oraison continued, man's ability to surmount his sexual drives depends on the attainment of a "sufficient psychic maturity". In order to surmount those drives, a man must "find himself at ease, satisfied, in a situation of sufficient dynamic fulfillment in the concrete existence that he leads."

The feeling of "realizing himself," and of "being recognized" by others, "the positive impression of occupying a real and fruitful place in the concrete network of human relations" are the conditions that make possible "normal" celibacy.

When the human being, Father Oraison added, finds himself in situations of great unrest or stress, the sexual drive tends to intensify.

He noted that marriage and the priesthood are not incompatible. Married men could be priests, he said,

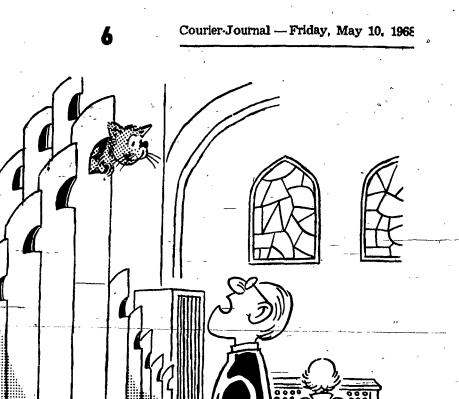
The problem, however, will not be

solved by allowing priests to marry

and to continue their ministry, he

were different.

maintained.



"I'VE LOCATED YOUR TROUBLE.

## From the Pulpit

#### **Church's Racial Role Defended**

**Catholic Press Called Necessity** 

Auburn — "Anyone who implies, even remotely, that the Catholic Church is indifferent to the poor and the Negroes is misinformed, or uninformed, and should go back to school to learn the ABCs of history, said Father John Nacca, pastor of St. Francis of Assisi Church, in his sermon last Sunday.

Father Nacca, who preached at all Sunday's Masses, denounced "donothing fault-finders.<sup>3</sup>

"The vast army of missionary priests, sisters and brothers working among the Negroes and under-privileged in our country and among the poor all over the world; the mountains of food, clothing and medicine supplied by the Church for the destitute throughout the world; the Catholic schools, hospitals and orphanages whose doors are open to all in need is proof of the Church's motherly solicitude for the needy,"he said

VP

He mentioned Cardinal Leger of Montreal who left his See to work as a simple priest among the lepers in Africa as an example of the Church's concern for the afflicted.

Father Nacca also noted that the Church "does not have unlimited amounts of money and missionaries, nor can she pull millions of jobs out of thin air.'

In her teaching, the Church condemns white supremacy which is just as wrong and stpuid as black supremacy because God has no favorite color," Father Nacca stated.

leisure to absorb inspiration, to drink

in ideas, to taste, to chew, to digest

You will be pleased by its new

layout, and even more by its con-

tents. The Diocese can justly be

proud of having a paper which repre-

sents the finest in journalism. If you

do not use the Courier as a source

for enriching your own life, you do

yourself a disservice, you cheat only

what is truthful and good.

vourself.

Editor:

#### "Just being there with then main thing," he told his au The Weston College profess plained that the very fact volunteer catechist's interest

wounds and instill new cour the sometimes combat-worn who fight the battle of the CO Almost any one of the-fou speakers would have been wo price of admission. CCD Monsignor Albert Schnacky ca them on tape, will loan them request, he announced.

By JOHN DEL MONTH

More than 800 people from

the diocese attended the fit

Catechists' Institute, held at

It was well worth their tim

The diocesan Confratern

Christian Doctrine (CCD) served up four top-flight spea

rich sampling of helpful to aids provided by 13 exhibito

ended the day with a lively filled Mass celebrated by

It was a day calculated to h

Sheen.

High last Saturday (May 4).

There was William J. Reed heads the catechetical divis William H. Sadlier publishin pany, sketching a portrait of t cessful catechist. Identifying said the speaker, are summed "a real person," who loves his ing and has a deep convic Christ's love.

Stressing that the good ca must adapt his message to co orary moods and needs, Reed trated the point in his talk. H a lucid interpretation of the lot" story, as an artistic para the Kingdom of God. He used from a popular song to show t "human" teacher relates best students: "people who need are the luckiest people in the

#### **Reaching Teen-agers**

The second speaker, Jesu chologist John McCall, would star performer in any circuit ing out from the imposing sul 'Religious Education for the cent," he fired a burst of wisdom that had his hearers right through their box lunc hour later.

He established quick rappo his catechist-listeners by add "most adults are a little sca adolescents," and then procee suggest ways that young peopl be reached in religion class.

ing the class carried its own n to young people.

There seems to be a dangerous conflict here between the concept of orderly, representative government and concept of assemably and petition. Promoters of the Campaign have surely played on the minds of the marchers they have recruited to believe that Congress and the Administration will not do what they think necessary and possible in these times unless direct pressure is put on them, not just by their own constituents but by pressure groups speaking for the masses.

Congressmen and administration officials should honestly tell the demonstrators what areas of bad management or casual concern they will try to change, and do so at once, where it will alle-viate the problems of the poor. But they should also inastruct the visitors that a vast scale of priorities, touching millions of other citizens cannot be degraded without destroying long-range plarts for the common welfare of the whole nation.

How clearly have the marchers' yet been told by their leaders that no nurnber of sit-ins or parades can alter the current fiscal crisis Congress is struggling with? How falsely have their hopes beem raised that poverty will be routed and everyone will have a job, a new home and richly-set table, before winter connes to Sharnty Town. Much of the unrest in our land comes from hopes have been unjustly inflated or promises that no one could Eill.

Men rightly defend the legitimacy of making protests against Fed-eral dishonesty, bad management, unjust laws and proven neglect of millions of the poor. But is it fair to the poor or just to the rest of the nation to sharpen class lines, indirectly stimulate unrealistic material desires or provide a setting where non-wiolent phil osophy could be swamped by violent restlessness?

-Father Richard Tormey

## **Other Marchers?**

There could be an impressive switch in the demonstration to accomplish much good with Congress, at far less danger to our lance than the Poor People's Campaign.

The presence of so many white men, and national leaders at that, marching at the funeral of Dr. King a month ago, and the reactions of white communities afterward, gave impressive eviden=ce to Negro people that American whites — all of them — are not the black man's enemies. Perhaps a march on Washington by thousands of well-to-do leading white and Negro citizens to demarid action on the poor man's problems would be proof to the hun\_gry and homeless that this nation does care for them.

Supposing Henry Ford, David Rockefeller, the various board chafirmen from IBM, General Foods, Kodak, Xerox and A.T. &T., recruited leaders of hundreds of white communities to lobby collectively at the capitol for antipoverty programs? It might convince Congress to try harder faster than any army of the p-oor. It wound not be divisive nor controversial. It would be no drain fina ncially on any struggling organization; it would involve no possibilities of violence.

Such a march would be constructive enough to "liberate elements of the white liberals from their present orgy of self-condemnation". It would say to thousands of whites that the well-todo bear special responsibility for helping the less privileged no matter what their color or their residence. But most of all it would should that compassion for one's needy neighbor must principally be feelt by those who have no needs and can give themselves away

The word "layman," he said, is not in opposition to the word "priest," but to the word "cleric." A layman is one who is not part of the "eccelesiastical system."

It is not the priesthood of Christ

Today, there is afoot in the land

an interesting phenomenon which we

cannot afford to overlook. Father An-

drew Greeley describes it as the

emergence of the "New Community"

and Donald Thorman labels it the

"Underground Church." Whether we

like it or not, informal Christian

communities seem to be developing

- communities based not upon com-

mon territory but upon common in-

terests. Often the New Community

is centered about a home liturgy

with a priest-celebrant who is willing

In my travels around the country

I have found the New Community

everywhere, composed largely of

young couples who are disenchanted

with a lifeless parish liturgy. At the

moment, such experimentation is

usually interpreted by Church lead-

ers as a form of disobedience rather

than as a manifestation of deeply felt

. I suspect, however, that official

resistance will ultimately give way

to approval and that the New Com-

munity is a forerunner of the Chris-

tian assembly of tomorrow. It may

very well be that the future of the

Church depends on its ability to establish intimate community among

Christians.-Rev. R. M. Brooks in "St.

Anthony's Messenger.'

Youth, Be Patient

to experiment with new forms.

Quotes from the News

'New Community' Sign committed. - Archbishop Helder Camara of Olinda and Recife, Brazil. Of Things to Come

### Movie Hit as Providing Lip Service to Decency

It would be easy to accept "Guess Who's Coming to Dinner" as thousands of mindless movie-goers are doing, because it is designed to satisfy the smugs in its lip service to decency while sloughing off our most pressing national problems in frighteningly insidious terms.

In essence it says that it's perfectly fine for a slightly silly daughter of a millionaire to marry a Negro provided that a) he's Sidney Poitier; b) he's the second smartest scientist in the whole wide world; c) his mother keeps her gloves on while drinking sherry with her prospective in laws (only the jolly neighborhood Catholic priest is allowed to drink whiskey barehanded, yet — he's Irish, you know); and d) the happy miscegenated couple leaves the country by midnight and spends the rest of their lives peddling medicine to the natives in Africa. - Excerpt from movie commentary by Judith Crist in NEW YORK magazine.

## The Word for Sunday

Our Lord established a teaching

Someone said a teacher is a text-

book wired to sound. It is possible

to parrot a textbook. But then the

teacher would hardly be a teacher.

The Church might simply have trans-

mitted the truths Jesus had taught

her, repeating them and reading

them. But then

she would scarce-

ly have been a

A real teacher

takes truth, thinks

about it, meditates

on it, prays over

it, and then pre-

sents it in a way

best suited to the

needs of the stu-

That is how we

got the four Gos-

teacher.

dent.

pels - so alike and yet so differ-

ent, because each teacher had stamp-

Church.

ST & K

#### With Static Generation

Letter to youth: You will land on the planets; you will see the end of the armaments race and of war -not because of idealism but because of a realistic acceptance of their absurdity; you will right the wrongs, will accomplish that -- 'socialization' that 'can best serve man, and will live to see the dream of John XXIII of a world community.

It is true: you protest, you complain, you demand, but how in the name of order can they refuse this right to demand, complain and protest; if you have not been consulted in this world of injustice and wars?

Yet we do wish - and this I tell in a fraternal dialogue - that your protest be ever and ever a constructive protest, a creative protest. We wish, as priests devoid of clericalism, as parents devoid of paternalism, that you show a degree of patience with us, because we were born and raised in a static, selfish generation. By being patient you will give us a wonderful lesson in open-mindness.

Youth is not so much the absence of wrinkles and white hair. Old age ' is not only many years. Youth is 'hav-

and theirs would not be a "second-The following is excerpted from rate" priesthood; it would merely the Holy Family Church bulletin, have a role and a significance that Msgr. George A. Cocuzzi, pastor.

> Recent changes in the format of the diocesan newspaper, the Courier-Journal, as well as changes in editorial staff and policy, have been the occasion for renewed reflection on the need for a first rate Catholic

The pulpit alone is unable to accomplish the task of communicating the Word to our minds, or to infuse the Christ-Spirit into our souls, or to satisfy the craving of the empty for

Letters to the Editor

#### Editor:

Father Shamon's recent column on Law would set race relations back a couple of decades if it were widely read. He says that some people wish to obey only those laws they like. I can speak for myself and many others when I say that he misses the point of many demonstrations. I do not believe I have a right to disobey a law I dislike, but rather one that is unjust, and the means used must be in proportion to the injustice . . .

In contrast, Father John Steger of St. Theodore's parish, responding to Bishop Sheen's request for a sermon on true law, delivered a fine treatise on the subject last weekend, in which he made the proper distinctions. On the firm foundation he laid down, true respect for law and order can be developed.

-George L. Jost, Rochester.

In the Courier-Journal of May 3 Father Shamon appears to blame recent riots on "protestors" and their 'high-sounding ideas." "To most people," he writes, "riot suggests something sudden, convulsive, spectacular. As though they were caused by conditions and not by people. Why?" The answer to this and other ques-

tions of Father Shamon's can be found in the Kerner report (Report of the National Advisory Commission on Civil Disorders, now available in paperback at local bookstores).

We must beware of the temptation to make scapegoats of men like Stokely Carmichael. The Christian reaction to his "calls to insurrection" is not only to support law and order but also to find out for ourselves about the conditions against which he is protesting and then accept responsibility for changing them.

-Margaret G. Clark, Rochester.

spiritual fulfillment. The pulpit needs the complement of the press for it offers the reader the opportunity for

The religion teacher should prepared, but need not suffe "agenda anxiety" ("I've got to the whole lesson"), he stated,

"You're there to help then the whole problem of human ence," Father McCall said, quickly, "but not to force yo answer on them." The catech help students, however, he s develop insight from his own tions

His hearers felt momentari a trampoline when Father McC them that adolescents needed to "bounce against." They bi ed when he explained that th ager, searching for his own needed to encounter mature pe order to test out new views a tudes.

Young people wondering really lovable," often toss of out" views to see if their elde still accept them for themsel noted.

- (Next time a 16-year old da announces — "I'm going to tl versity of Hawaii," her might say, he smiled, "is tha pass the butter, dear," inst bristling, "you are not going University of Hawaii")

Father McCall's reassuring



bug you? The famous H PAT ANSWERS! ... But write in your concerns and .... Address: PAT ANSI answers will not necessaril -or of the Diocese. Q. Why must some of our cl

to "make a visit" both to n parish church and othe churches, but it seems the do often locked except for mornings or at the actual 1 Masses.

"Visitor Locked Out," Ro A. In one sad word, "vandal the answer. We know of sor churches where only the doo est the rectory can be left ope in broad daylight. Pastors wh locked the doors feel as badly do. Most of them would be open the doors if you asked rectory. Pretty sad, isn't it?

Q. How long will it be be can attend Mass and find a fail form way of worship? Recently occasion to assist\_at Mass in different parishes - and ca its own way of assisting - st sitting, speaking, singing. F it's become pretty confusing it just me?

Elmira Tr

A. It can't be just you - too others are saying the same Hopefully, as present option: cedures are more uniformly ed, the confusion will lesse least visitors will become more able to minor differences.

synthesizing, and explaining it according to the purpose he had in writing it and in a manner geared to the needs of the church he was addressing. As a result each contributed new insights into the Gospel message.

Down through the centuries the Church also has taken the truths of Christ, preached them, wrote about them, defended them, explained them, prayed them. And as a result she saw deeper and deeper into His truths. Out of her treasures she brought things both old and new. Seeing the new she taught it.

The truth was always there, but not always visible. No doubt you have gone to a matinee. When you stepped from the bright sunny outside into the darkened theater, what did you see? At first, only rings of light. As your eyes became accustomed to the darkness, you began to see more and more things in the theater. Nothing was added, mind you; only your eyes had become ad-justed to the dark.

So with the Church. Each gener-

into the fruths of Christ. She adds nothing new, only new insights.

> mands two things: the human mind and the Holy Spirit. The human mind left to itself, meditating on truth would have constructed a mythology, not a theology. Even God's chosen people needed the constant intervention of the prophets to correct their tendencies to distort truth.

That was why Christ said to His apostles, "It is for your own good that I am going. Because unless I go the Advocate will not come to you." But when he comes "he will lead you to the complete truth."

This was not a promise that the-Holy Spirit would do man's thinking for him. The image suggested by "He will lead you" is that of one giving a loving hand to guide another into a land of disscovery. It suggests that God's revelation is a developing process. But more important, that God's truth comes to us not from any book or creed, but

**God's Revelation Is a Developing Process** By FATHER ALBERT SHAMON

This development of truth de-

be locked during the daytime:

# Do you bave questions ab

