

COURIER-JOURNAL

EDITORIAL PAGE

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Helping With Hope

The campaign to bring white, black and red representatives of the nation's 30 million poor people into public display in Washington is having slow but deep impact. By making the poor physically visible in the tents and mud and apathy of the capital's Freedom City, the promoters of the marches are making America's poverty an open sore of concern. Their real target is not the votes of the Congress but the minds of shocked citizens who alone can raise the massive public pressure to end the inequities of poverty.

The Poor People's march was called dangerous because it might lead to violence from the desperation of their cause and hopeless because Congress might not be moved by lobbies of shouting people. Their demands sounded vague and their intentions to stay all summer seemed pitiful. But they headed for Washington anyway and are being noticed. Their message that grinding poverty is a national scandal in the midst of the affluent life most of us enjoy is slowly getting through.

The poor people have never had a lobby before. Unfortunately, the daily news media are not putting the vital message across by concentrating on the tent city, the little children in ragged clothes, the unhappy faces of the marchers who have put all their hopes into this campaign. But most of us are reading the statistics of poverty (TIME cover story, May 17), seeing with newly opened eyes the decay of city neighborhoods we often drive through, and feeling a responsibility in shame to speak out to our government that should have the conscience and the creative resources to be a better servant of the poor.

The Church as a structure, and its people as brothers of the poor in the family of God, are going through a massive reappraisal of responsibility for personal and psychological poverty in this nation. Recently the American Bishops established programs, costing millions of dollars, to help the poor whites and Negroes, particularly in our cities. Our diocese is taking religious personnel out of schools and comfortable parishes to place men and women of God in the slum streets and the church-less rural wastes. The laity will be asked with increasing urgency to give money and love and their time to help the deprived in all communities of this diocese. Much diocesan and national movements will have to become much more extensive, better financed and hastily persistent because the cancer is so malevolent.

The presence of the poor in our diocese and neighborhoods needs better documentation, even more pitiful exposure than we want to admit. The Courier-Journal in future issues intends to take some slum-walks and report on the homes of our poor in several communities. If this picture is a sudden revelation to many it may indicate that our Christianity in the past has been introverted and self-centered.

A commentator I respect wrote recently: "The central consideration (of the poverty problem) is theological. The people of God have neglected their own spirituality by slighting the needs of their brethren. And they have compounded the wrong by refusing to see in it the spiritual evil of inhumanity. The present ordeal may be the way of Providence to teach us again in pain and realism that Christian enrichment does not come mainly from pious, emotional pleasure. The Christian of fantasy must become the Christian of fact."

—Falber Richard Tormey

Campus Hoodlums

Within the past month Columbia, Northwestern, and Minnesota have been humbled, not to say humiliated, by the exercise of this raw power by small groups of students. One important reason why such tactics are successful on the campus is that college administrators, true to their own code of reason, are reluctant to authorize the use of force to curb student violence. Educators who follow this civilized code are at the mercy of hoodlums who respect no code.

The campus hoodlums, flushed with recent seeming victories, should beware, lest they consider their short range gains an omen of future victories. The sober truth is that their blind and irrational violence cannot gain for them the good things they seek. Before students can gain a greater share in decision-making on campus, and before Black Power advocates can secure significantly greater opportunities for black students and black society they must learn that these goals can not be secured by blackmail.

It will be interesting to watch the pattern of reaction to campus violence in the next few months. Certainly in the instance of Columbia University there are ample grounds for arrest and prosecution. The office of the president was invaded and its total furnishings destroyed. If one man were guilty of such action in a private home or a furniture store he would be tried and sentenced quickly.

The fact that ten or twenty students did it at Columbia does not change the essence of the act. Good and necessary laws protecting citizens and their property were deliberately and brazenly defied. No society based on law can afford to let such a challenge pass.

Bishop James Shannon, St. Paul, Minn., in Our Sunday Visitor.

Have a Happy Rest

What's new in the liturgy of a funeral is being paced by improvements in requiem settings. It's not a morbid subject to keep up with burial-styles: after all, everyone of us is going to be disposed of somehow and usually it is done in a fashion quite incongruous with the living personality of the deceased.

So, we direct your attention to an "all-glass casket" advertised in the Autumn 1967 issue of a trade magazine, "Stained Glass." A Florida "container company" plans to laminate stained glass "in a religious design to the exterior of clear sheet glass and illuminate it by installing a small battery light inside." A beautiful thought, the advertisement says: "The Loved One in Living Color."

Vatican and U.N. Work in Harmony

By FATHER ROBERT A. GRAHAM, S.J.
Special Correspondent

Vatican City — (RNS) — The Vatican's "mutual assistance" pact with the United Nations for peace continues to force itself on the attention of the observer.

Ever since Pope Paul's address to the General Assembly in New York on Oct. 4, 1965, on the invitation of Secretary General U. Thant, cooperation between the pontiff and the Burmese diplomat has been very close.

The beginnings of this, of course, go back to Pope John's encyclical, "Pacem in Terris" which almost revolutionized the Holy See's international position. Now Pope Paul acts as though he thought he could hardly do more for peace than to second the United Nations' program, within the limits of his special situation and without actually joining the organization.

Within the past few months the Holy See has, as a formal invitee, taken part in two U.N.-organized international conferences. One met at New Delhi in March and dealt with the problems of economic growth in the developing countries (UNCTAD). The other met at Teheran (Iran) in April on the occasion of the 20th anniversary of the U.N. Universal Declaration of Human Rights.

These meetings covered issues which are at the heart of contemporary world tension. The Vatican's role in both meetings was discreet and noncontroversial, but in Pope Paul's mind the presence of a papal representative was meant to express the Church's profound concern for the aspirations of the "Third World."

The Teheran meeting was attended by a five-man Vatican delegation headed by Notre Dame's Father Theodore Hesburgh who, on April 27, told the conference of the Pope's "deep and compassionate concern" for the "successful outcome" of the conference.

Referring to the U.N. human rights program, he added, "The Holy See will do everything in its power to give full moral and spiritual support to all of these efforts to elevate, inspire and mature the conscience of mankind in the total field of human rights and human development in our times."

Pope Paul VI hopes that he can do all this without getting into politics. Vatican delegates undoubtedly applauded fervently the statement of the French representative, Rene Cassin — one of the pioneers in launching the declaration — who exhorted the conference not to butt into political questions which are, he said, the proper responsibility of other U.N. arenas. The Holy See refrained from voting when an Arab-sponsored resolution was proposed directed against Israel.

In a statement released at the conference's close, Msgr. Pio Laghi of the Vatican's Secretariat of State cited these as some of the notable



"YES, MY SON?"

An Analysis

areas of progress: freedom of information, the right to education and instruction, the rights of refugees and displaced persons, the right not to be discriminated against on grounds of religion or race, the rights of women, the rights of children and young people and finally the right of the peoples of the poor nations to an integral development.

Almost all of these themes are stressed in the recent papal encyclicals, such as Populorum Progressio, and in the encyclicals of Pope John XXIII, not to speak of the conciliar statement on The Church in the Modern World.

The Pope sent a personal message to the president of the Teheran conference, a procedure that he has not usually followed and could have been open to misinterpretation.

No umbrage, however, was taken by anyone — if indeed the letter had not been solicited by U. Thant himself. The papal communication was officially noted, followed by similar greetings from the president of the General Assembly, the heads of state or government of Finland, Turkey, the United States, the Soviet Union and the United Kingdom, and from the foreign minister of Sweden.

The Pope cited racial discrimination as among the burning issues of the day and the source of so many social injustices. In this and in other ways the present pontiff is leading the Catholic Church into a wide-ranging commitment to the socio-economic problems of the emerging two-thirds of the human race.

Courier News Summary

Chicago — Catholics and Protestants in the United States are getting closer to a common version of the Lord's Prayer and the Apostles' Creed.

Eleven Catholic and Protestant scholars have drafted tentative texts of the two prayers for consideration by their respective church bodies.

Agencies represented on the 11-man committee were the International Committee on English in the Liturgy (a Roman Catholic committee under the direction of the episcopal conferences of 12 English-speaking countries); the joint Commission on Worship of the Consultation on Church Union (a covenant of 10 major Protestant churches seeking union); and the Inter-Lutheran Commission on Worship (representing five Lutheran bodies in the U.S. and Canada).

A spokesman for the committee said that "the texts are tentative and only recommended for eventual adoption." He added that "considerable time and perhaps even further changes will be required before a final version is achieved."

The texts were arrived at after two meetings held here in March and May. Later meetings are planned to discuss common texts of the Gloria, Sanctus, Nicene Creed and other liturgical prayers used by the participating churches.

The most noticeable change in the Lord's Prayer, as far as Catholics are concerned, is the addition of the closing doxology, long familiar in Protestant usage, "for yours is the kingdom, the power and the glory for ever. Amen." Catholic scholars, while not accepting the scriptural authenticity of this phrase, have seen no problem about its doctrinal appropriateness.

The modern style of pronouns ("you" for "thy") is used consistently in the proposed new versions.

2 Faiths Near Prayer Agreement

Representatives of the major church organizations included: Fathers Frederick R. McManus and Gerald J. Sigler and Prof. G. B. Harrison from the International Committee on English in the Liturgy; the Rev. Herbert F. Lindemann, the Rev. Dr. Warren Rubel, Dr. Mandus Egge and the Rev. John W. Arthur from the Inter-Lutheran Commission on Worship.

The proposed texts of the two prayers are as follows:

THE LORD'S PRAYER

Our Father in heaven:
Holy be your Name,
Your kingdom come,
Your will be done,
on earth as in heaven,
Give us today our daily bread.
Forgive us our sins,
as we forgive those who sin against us.
Save us in the time of trial,
and deliver us from evil.
For yours is the kingdom, the power and the glory for ever. Amen.

THE APOSTLES' CREED

I believe in God, almighty Father,
Creator of heaven and earth,
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered and was crucified under Pontius Pilate.
He died and was buried.
He went to the dead,
and the third day he rose again.
He entered into heaven
and sits at the right hand of God the almighty Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life eternal. Amen

Calls for 'Humanism'

Widening Rich - Poor Gap Draws U Thant Warning

United Nations — (RNS) — Secretary-General U Thant has called on the world's peoples to revive "humanism in our hearts" to prevent a threatening catastrophe.

Addressing delegates from non-governmental organizations affiliated with the United Nations, he warned that the widening gap between the rich and the poor was fast replacing the East-West division based on ideological differences.

Secretary U Thant spoke of four major causes of tensions in the world today. These are tensions caused by political differences based in ideological convictions; the widening gap between rich and the poor nations; racial discrimination; and the "legacy" of colonial systems.

He said humanity has to co-exist peacefully despite differences in political ideologies in the same way that all great religions have to co-exist peacefully. The poor of the world, he held, cannot wait for the end of political conflicts or even the termination of armed conflicts.

The secretary general said he was very pessimistic about the future of

The Word for Sunday

Pentecost: Not a One-Time Event

The Acts of the Apostles is often called the Gospel of the Holy Spirit. His name appears in its pages more than 50 times. At every critical turn of the road, the Spirit intervenes to guide the Church.

To launch the Church on its glorious mission, He illumined the minds of the apostles. In a blaze of fire He made them see that this Jesus with whom they had lived was in very truth the Yahweh of the Old Testament. This made them simply "drunk" with overpowering joy so that they babbled out in ecstatic prayer (the gift of tongues).

Then the Holy Spirit poured out Himself on the crowd the wind had gathered and gave them the gift of interpretation of tongues so that parthians, Medes, and Elamites and all the others each understood as if they were speaking each in his own language. Thus He fulfilled the prophecy of Joel: "I will pour out my Spirit on all mankind."

Finally, He inspired Peter to preach as he had never preached before (the gift of prophecy). The result was a mass conversion of "about 3,000 souls."

Sometimes we think of the Holy Spirit as coming only once — at Pentecost. The truth is the Spirit comes again and again — especially in the critical junctures of the Church's growth.

When the half-Jews, the Samaritans, were received into the Church, Pentecost happened again (Acts 8:17).

3 St. Jo On Run

Three Sisters of St. Joseph will be leaving for a new assignment in the Diocese of Rochester this fall, taking on area assignments in the East.

A 500-square-mile territory including the towns of Aurora, Lake Scipio Center, King Ferry and others will be their new base. Administration, catechetical instruction, school work will be their mission.

Mother Agnes Cecilia, with the Sisters of St. Joseph, will be assigned to the St. Joseph's School; Sister Francis Gochke, presently teaching at St. Thomas More School in Rochester, will be assigned to St. Thomas More School in the same area.

The specific location where the sisters will live has not been decided. It has been decided that each sister will have a car, because of the long distances involved in the assignment.

In their 14 years of service in the Diocese of Rochester, the three sisters have been engaged in teaching — at the elementary and college levels — and in a small but steady minority.

Recently, as new needs appeared, they have branched

Msgr. Burns Honored At Banquet

Monsignor Francis B. Burns, St. Joseph's Seminary was honored at a banquet for children at the anniversary of the Day Care Center for handicapped children on Friday evening.

Honored for "devotion and service" as a director on the staff of the Day Care Center for handicapped children, Msgr. Burns accepted a plaque from Mrs. Michael C. Firing executive secretary, who with other parents founded the center in 1949.

More than 100 parents, staff of the center and friends of Msgr. Burns attended the dinner at the Sheraton Hotel.

The Day Care Center has a present enrollment of 141 retarded children who reside training at the agency's location, the Center, Elmwood Avenue at Avenue. Another 70 children are cared for at home.

Msgr. Burns, professor of dogmatic theology at St. Joseph's since 1928, took an interest in handicapped children through Holy Angels Home and the Holy Society for Prevention of Children early in his days. As consultant and member for these groups for many years he has been widely known as an inspirational force in the programs.

Mrs. Carol's address in St. Joseph's Seminary is 1000 St. Joseph's Seminary as a photographer for the center and the honor described him as one "who has a little of his friends but not himself."

PAT

Do you have questions about the new PAT ANSWERS? Write in your concerns about the new PAT ANSWERS. Answers will not necessarily be of the Deacon.

Q. — Our pastor never has any laymen to read the Epistle at Mass. But it's well known that the Pastoral Office on this? —B.L.G.

A. — The diocesan Liturgical book, issued in mid-1967, says: "In Masses celebrated with the people, the scriptural readings of the Gospel may be read by a layman." This practice is in fact, to be encouraged. The reading should be chosen in terms of their readiness. It is desirable that lay training programs for lay lectors be instituted.

Q. Are marriage vows the vows taken by nuns and priests? A nun can leave religion but an unhappy wife cannot leave from the Church to get a divorce. —R.L.G.

A. Vows taken by nuns (chastity and obedience) and by priests (celibacy) are certainly as marriage vows, but they are of a different nature. A Catholic who finds his marriage intolerable can obtain a divorce from the Church and remain in the Church. The Church does not require that a Catholic who obtains a divorce should not marry. The Church does not require that a Catholic who obtains a divorce should not marry. The Church does not require that a Catholic who obtains a divorce should not marry.