



Poor Folk Campaign Continues

By JOHN R. SULLIVAN
(NC News Service)

Washington—More than 600 priests, nuns, ministers and just plain folks circled the Capitol last Sunday to demonstrate their sympathy with the Poor People's Campaign goals.

They were almost silent as they braved Washington's 95-degree heat for two hours and marched twice around the Capitol grounds. Finally, they strolled to the nearby Ebenezer Baptist Church to hear the Rev. Andrew Young, the highest-ranking Campaign leader still out of jail. He invited them back the following Sunday.

Young said the Sunday marches would continue "until, just like Joshua, we have marched around the walls seven times."

He also announced formation of a "Poor People's Coalition" designed to broaden white middle-class support for the needs of the nation's poor.

The experiences of the Poor People's Campaign in Washington may have provoked SCLC leaders to begin shifting the nature of their constituency.

SCLC grew out of the rural South, and out of the South's peculiar problems — ignorance, agricultural changes, legal segregation among them.

Its leaders for the most part have been rural black preachers, and successes have been in the South.

But in the past several years — since the Watts riot in 1965 — the public's attention has been focused not upon the plight of the rural southern poor, but on the urban ghetto.

Their problems are quite different in many respects and to a certain degree their interests clash, as Washington's Black United Front recognized early in the game when it quietly decided not to get involved in the Poor People's Campaign.

Part of the Campaign's problems can be attributed to this clash of interests — and in SCLC's failure to choose which interests it wanted to represent.

By choosing, instead, to represent the interests of all the poor — which it really had to do — it doomed itself to six weeks of constant conflict over nearly every tactic of the Campaign.

The conflict was summed up by a Campaigner from Detroit who once complained:

"What are we going to picket the Agriculture for? I don't want food stamps or surplus food. I want to run the food store, baby. I want a brother-elected Mayor. Can Agriculture do that for me?"

By attempting to speak for the urban poor in the language of the southern sharecropper, SCLC managed to alienate many Northern blacks.

The Campaign was criticized for ignoring the Washington Negro community and permitting whites to assume prominent roles, for ignoring the needs of the urban poor and for heightening tensions in Washington to the point that police were making life even harder on Negro residents.

SCLC plans reorganization within Washington that seems designed to counter these charges. At the same time its overtures to whites seem to indicate that it is unwilling to let go of the white-black coalition which has served it so well in the South.

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Pope Cautions Against 'Passion for Change'



Patrick Cardinal O'Boyle of Washington receives a book from Pope Paul VI upon greeting the pontiff on the Feast of St. John the Baptist. The Pope, baptized Giovanni Battista Montini, was named for the saint. (Religious News Service)

The Layman and His Parish

He Often Feels Left Out in Cold On Church's Financial Operations

By CARMEN VIGLUCCI

Against the strains of "Accept, Almighty Father" an indulgent father let his 3-year-old daughter drop the envelope into the collection basket.

"What do they do with the money?" she whispered.

"I don't know," said the father.

Therein lies one of the things that bothers laymen about how their parishes are run. He feels he doesn't know enough about how the money he contributes is meted out — per week, or monthly. The annual financial statement is not enough.

"I want more of a voice in the financial operation or at least I'd like to see an occasional financial report showing where the money goes," said one city layman.

"In fact," he added, "we should have a layman's board to participate in the operation of the parish."

This is the typical complaint of laymen who are concerned about the subject of finances — which along with parish schools make up the biggest bones of contention among the laity.

A former teacher at one parochial school said that parish schools, probably because of lack of finances, are "missing the boat" with the younger pupils.

"I know the school probably can't afford it," she said, "but there are no activities for children. The caliber of teaching is good but there are no extra things such as gym, guidance counselors, etc."

She said that she will have to return to teaching soon to help send

With this article the COURIER-JOURNAL begins a series on what the average layman thinks of his parish. It will touch on the issues occupying the thoughts of responsible laity on such topics as liturgy, sermons, finances, schools, management of property, the image of the parish clergy.

A random survey from scattered laymen has provided the basis for its start and your letters are welcome. Under no circumstances is it meant to criticize singularly any parish or clergyman but is intended as a public sounding board for concerned laity to express dissatisfaction or pride with their parishes.

This opening article is mainly concerned with finances but future segments will touch on other issues. —The Editor

her children through college and that she'll have to turn to the public schools strictly for the pay.

"Lay teachers work in parochial schools out of the kindness of their hearts," she said.

Not all the comments were critical.

"Our parish is making an effort to keep up with renewal," said another city man, "and I'm in favor of it. We were one of the first churches to turn the altar around and the pastor is doing a good job in getting the congregation to take part in the Mass."

But finances again popped up with

this layman who underscored the problem of running a parish school.

"Although something like 80 per cent of our finances went to support our school, because of class limitations it is able to accept only 50 per cent of the kids who want to go there."

"Therefore an unfair situation exists where 80 per cent of our budget goes to educate only 50 per cent of our children and the rest, plus adults, derive nothing from the expenditure."

The same parish has established a school board with elected laymen serving along with the pastor and school principal.

"It's a great thing and is working well. It really gets parishioners involved," he said.

"Also our CCD program will be expanded and we are hoping to be getting more kids into it and we're getting ready for adult education as well."

Another housewife looked at the financial issue from a different angle.

"Lots of people are critical of our pastor and the way he handles the church's finances but I'm not one of them," she said.

"I can only imagine the burden it is and I have nothing but respect for him. He got our parish out of debt and our church also pays for our CCD program."

"Our parish just never collects enough money. I think it is a shame that priests have to resort to playing games and using gimmicks to raise enough money to keep us going."

Rome — Pope Paul VI gave the Roman Catholic Church a new credo this week, a restatement of the essence of belief that must be accepted by all members of the church.

The Pontiff delivered this new 20th-century creed at an open-air Mass in St. Peter's Square marking a triple anniversary: the fifth of his coronation, the 19th centenary of the martyrdom at Rome of Sts. Peter and Paul and the close of the Year of Faith he proclaimed 12 months ago to mark their deaths.

Pope Paul restated Catholic belief in God and the Holy Trinity, original sin, the need for baptism even of infants, the infallibility of the Pope and the bishops in council, and the nature of the Mass.

To some observers here, the terms used and some strictures against a "passion for change" delivered in the Pope's preliminary statement indicated an intent to halt the spread of free theological speculation, particularly in northern European countries, that followed the Vatican Council in 1962 to 1965.

The precise ecclesiastical significance of the creed was not clear to night Pope Paul, in introducing it, likened it to the declaration of St. Peter, on behalf of the Twelve Apostles, at Caesarea Philippi, "a firm witness to the Divine truths entrusted to the church to be announced to all nations."

But, at the same time, he stated that it was his intention to pronounce a creed that "without being strictly speaking a dogmatic definition" repeated in substance the standard Creed of Nicaea, "with some developments called for by the spiritual condition of our time."

This seemed to indicate that he did not intend the credo to be a statement immune from dissent or comment. For, in his restatement of the necessity for Roman Catholics to believe in the infallibility of the magisterium of the church, he made it clear that this applied only when the Pope taught "ex cathedra" as pastor and teacher of all the faithful.

The passage most clearly designed by the Pope to respond to the "spiritual condition of our time" was that in which he redefined the attitude of the Catholic Church toward the five-sixths of mankind outside its fold.

"We believe that the church is necessary for salvation," he said. "But the Divine design of salvation embraces all men; and those who, without fault on their part, do not know the Gospel of Christ and His church but seek God sincerely and under the influence of grace endeavor to do His will, as recognized through the promptings of conscience, they, in a number known only to God, can obtain salvation."

He expressed the hope that "Christians who are not yet in the full communion of the one only church would one day be reunited in one flock with one only shepherd."

The reference to Christian unity within the "one only church" and under "one only" pastor seemed to echo the idea of "return" to the Roman Church by Protestants, Orthodox and Anglican Christians instead of the process of fusion most non-Roman ecumenists conceive of as the path to unity.

The Pope's decision to redefine, in many cases in restrictive terms, the basis of Catholic doctrine came on the eve of a congress of the World Council of Churches, which groups most of the non-Roman Christian world, at Uppsala, Sweden. Christian unity is to be a major topic of discussion. A Roman Catholic delegation of observers is already on its way to the congress.

The re-emphasis on Papal infallibility, one of the major obstacles to Christian unity, seemed to make serious ecumenical progress at Uppsala unlikely, in the opinion of Protestant observers here.

The degree of veneration accorded the Virgin Mary by the Roman Catholic Church is another point of conflict with non-Roman Christians. In

a section of the new credo, the Pope restated the dogma of the Assumption of the Virgin proclaimed by Pope Pius XII that "the Blessed Virgin, the Immaculate, was at the end of Her earthly life raised body and soul to heavenly glory" in anticipation of the bodily resurrection promised mankind in Roman Catholic doctrine.

In dealing with the Eucharist, the Pope again reaffirmed tradition.

Progressive Roman Catholic theologians in The Netherlands, Germany, France and other countries have engaged in speculation seeking a nonliteral interpretation of the Catholic dogma of a substantial change in the nature of the unleavened water and wine after the Eucharist's consecration by the priest. On this, the Pope said:

"Every theological explanation that seeks some understanding of this mystery must, in order to be in accord with Catholic faith, maintain that in the reality itself, independently of our mind, the bread and the wine have ceased to exist after the consecration, so that it is the adorable body and blood of the Lord Jesus that from then on are really before us under the sacramental species of bread and wine, as the Lord willed it, in order to give Himself to us as food and to associate us with the unity of His mystical body."

The Pope delivered his credo to an audience of scores of thousands filling the huge square before St. Peter's Basilica, beginning at 7:30 p.m. on a hot, holiday Sunday. He celebrated Mass with a dozen bishops drawn from every region of the world and delivered his address from a throne erected behind the altar near the sloping steps of the basilica.

Vatican Role Noted in Viet Peace Efforts

Rome—(NC)—President Johnson's visit with Pope Paul VI last December sparked a prolonged effort by the Pope to lay foundations for Vietnam peace negotiations, a high ranking Vatican diplomat has disclosed.

Pope Paul's diplomatic moves were a well-kept secret and lasted over a period of months, Mgr. Agostino Casaroli of the Papal Secretariat of State related in a television interview here.

In Washington, White House press secretary George Christian confirmed that President Johnson's call at the Vatican was to try to get the Pope to help in bringing about peace talks with North Vietnam.

(He was asked at a press conference if the peace objective was the principal reason President Johnson visited the Pope on his return journey to Washington from the funeral of Australian Prime Minister H. E. Holt. Christian replied: "It was.")

After recalling the President's brief Dec. 22 visit, Mgr. Casaroli continued: "His Holiness desired that the government of North Vietnam, through its qualified representatives, be informed directly, although in a secret way, of what had resulted from the talks about the possibilities of seeking a peaceful solution to the conflict."

Wider Use of Churches Urged by Bishop Sheen

Bishop Fulton J. Sheen has made a strong appeal for wider community use of Catholic church buildings and schools, particularly in the inner city.

The Bishop made his appeal in a sermon before a small audience last Sunday at Prattburg's St. Patrick Church which was noting its 100-year anniversary.

The full text of the Bishop's sermon is on Page 5.

She's Archeologist

Woman Had Key Role in St. Peter's Story

Rome — (NC) — Pope Paul's announcement that the actual bones of St. Peter have been located was particularly gratifying to the woman who found them.

"I knew the Holy Father was completely convinced by what I had written, but I was surprised to hear he announced it," said Roman archeologist Margherita Guarducci.

Mrs. Guarducci, a professor at Rome University, is a specialist in ancient inscriptions. She found the bones under the high altar of St. Peter's basilica, and published a report in 1955.

Pope Paul VI confirmed her research with this announcement to a general audience last week:

"The tomb of the Prince of the Apostles has been found."

Mrs. Guarducci commented that the pontiff had done well to withhold the announcement. Following publication of her book, she noted, Pope Paul "gave an opportunity to all to express opinions on what was written, and this gave me a chance to answer arguments."

Prof. Guarducci has been involved in archeological excavations under St. Peter's basilica from the start of the new work a quarter-century ago. She is the author of three previous books on the subject: "The Graffiti Under the Confession of St. Peter in the Vatican," published in 1958; "The Tomb of Peter," 1959, and a small book called "The Tradition of History and Archeology," issued in 1963.

The bones were found in a marble urn sealed into a wall. When moved to this urn, according to traces found there, the bones had apparently been wrapped in cloth of purple and gold, the prerogative of royalty. A wall inscription found with the bones was deciphered by Dr. Margherita Guarducci, a specialist in early inscriptions, as the Greek phrase, "Petros eni — Peter inside."

The bones found in the urn are those of a robust man between 60 and 70 years of age, according to Prof. Guarducci. Clinging to them at the time of discovery were bits of dirt identical with that of a shallow grave nearby, believed to be the original resting place of the saint before his remains were ceremonially moved to the urn in a later century.



Archeologist Margherita Guarducci points to photo of a marble niche in the Vatican grottoes where bones believed to be those of St. Peter were found. (Religious News Service)