

COURIER-JOURNAL

EDITORIAL PAGE

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July 4 and Religion

Celebration of the Fourth of July annually inspires a token of new patriotism in each of us because it recalls the triumph of an infant nation struggling for the right to live.

Independence Day has always had a religious aspect because our founding fathers were quite clearly motivated by religious and spiritual ideals when they drew up the Declaration of Independence and the Constitution.

It should be interesting to Catholics to know that the philosophical principles stated in the Declaration of Independence were derived directly from the writings of two outstanding Catholic churchmen, St. Thomas Aquinas and St. Robert Bellarmine.

Jefferson may not have known that he was copying the phrases of Aquinas and Bellarmine when he affirmed that political rights came from the same divine source as physical life.

-Faber Richard Torney

Priesthood IS Sacred

The Saturday Evening Post has again found a disgruntled priest to help them lure readers who want religious sensationalism. A few years back The Post launched Father James Kavanaugh when he cried how hard it was to live as a whole man without love and a wife.

Father Hafner is in trouble with his Bishop (Diocese of Trenton) for establishing an unauthorized experimental parish in New Jersey. He chose to relinquish his faculties rather than dissolve his forbidden community.

Father Hafner prophesies a "gradual disintegration of the priesthood" unless four changes are made to eliminate the "quasi-magical position" of the Catholic clergy.

Many of Father Hafner's ideas will sound like heresy to Catholics, especially to those whose concept of the priesthood is rooted in the belief that ordination is a sacrament in which Christ Himself gives a mere man an indelible and eternal quality no matter what his background, intelligence or personality.

Hunger Every Night

The totally-justified soul-searching over civil rights, the Vietnam War, and gun control has overshadowed another problem that should prick the national conscience even more sharply - hunger in the United States.

The issue is not newly promulgated—John F. Kennedy raised a lot of cynical eyebrows when he said in 1960 that millions of Americans went to bed hungry every night.

A recent CBS telecast focused graphically on the problem revealing the incredible sight of American children starving - Mexican-Americans in San Antonio (site of HemisFair), Indians in Arizona, and whites and Negroes in Virginia and Alabama.

Such areas do receive surplus foods from the federal government but a variety of state-manufactured red tape impedes and confuses its distribution.

The Poor People's Campaign failed to crystallize the issue and one wonders if it was just a coincidence that not until it was over did Secretary of Agriculture Orville Freeman announce he was returning an unused \$227 million in funds intended to feed the hungry.

He said before the funds could be allocated it had to be proven that an "emergency" exists. What he means is that a request for such funds must come from local officials and that the federal government is chary about intruding into insular politics.

Here's some free advice, Mr. Secretary. Don't hold your breath waiting for such as one of elected San Antonio councilman whose national answer to the plight of his city's hungry children was that it was up to fathers to take care of families.

He said such problems as hunger will always exist and little will be done about it as long as there are "men who are no good."

-C. V.

FOR THE DEFENSE...

THE U.S. BISHOPS' DIRECTOR OF EDUCATION, MSGR. JAMES C. DONAHUE, RECENTLY SUGGESTED THAT THE CHURCH SHOULD PLACE STRONG EMPHASIS ON HELPING GHETTO PUBLIC SCHOOLS AND REDUCE ITS CONCERN FOR THE PAROCHIAL, ELEMENTARY SCHOOL. A ROCHESTER LAYMAN, ROBERT KNILLE, HERE CONTRADICTS MSGR. DONAHUE AND DEFENDS THE TRADITIONAL PROMINENCE OF THE CATHOLIC PARISH SCHOOLS, USING OUR LADY OF LOURDES SCHOOL AS A SHINING EXAMPLE OF EXCELLENCE.

Editor:

I would like to reply to the article on "New Priorities in Catholic Education" by Monsignor James C. Donahue of Washington (in the 13 April issue of America), with which I emphatically disagree.

Msgr. Donahue states that new priorities in the usage of Catholic educational facilities should be: (1) urban ghetto education, (2) "religious education," and (3) the operation of elementary and secondary schools—in that order.

It seems obvious, rather, that inner-city public education is the responsibility of the public schools. Only a super-social elitist would maintain that Catholic educational effort and funds should be used for public education in the ghetto when the Catholic schools are having such a difficult time as it is.

Of course, it would be admirable for the Church to help in this area, but the idea of giving this effort priority over the Church's specific educational duties is way out of line.

Msgr. Donahue's second priority, of "religious education" (CCD type work and adult education) should obviously be seen as secondary to the Church's real prime responsibility of maintaining and improving elementary and secondary schools. As Catholic schools grow (which in my opinion they must) they will include more and more of the students who would otherwise have recourse to CCD courses. And adult education also, of course, builds on primary and secondary education.

The number 1 top priority in the Catholic educational system must be, in my opinion, the parish grade schools and the high schools.

To bolster his point about minimizing the importance of Catholic schools, Msgr. Donahue makes the astounding statement that, in comparing public and Catholic schools, "The essential difference lies in one hour or so devoted each day to religious education."

This is outrageous. One might imagine such a statement coming from an ill-informed person who had never set foot in a Catholic school, but for such a remark to be made by a priest who should know better ("director of the Department of Education, U.S. Catholic Conference") is incredible.

The Catholic schools that I have

been acquainted with are staffed by dedicated and loving people. They are permeated with a Chestertonian joyfulness and a clear open presentation of the word and the faith. The children participate in meaningful liturgies and are educated in a bright and grown-up faith.

The positive, integral commitment of what it means to be a follower of Christ here and now is part of the very life of a Catholic school—in the spirited liturgical events, the Christian social outlook, the special student projects, the fine textbooks that are now used, the expressiveness of singing groups, the insightful college posters and other art work, and in the enhancement of the entire community. Grace and joy abound here.

I will admit that my "current" experience with a Catholic grade school revolves around Our Lady of Lourdes in Rochester, which is not typical. Our Lady of Lourdes school is outstanding. The teaching staff here, religious and lay, has developed an ebullient outflowing, and quite natural rapport between the reality of Christ and His Church and our contemporary activities and environment. In addition to unexcelled classroom education, the spirit of the school sparkles through many integral student-teacher-family activities.

The seventh and eighth graders are guided for example, in presenting quite profound Christmas and Easter liturgies. These incorporate readings, singing (with guitars), congregational participation, and homilies written by the students and spoken from the pulpit.

The upper grades produced, just recently, a unique program of recitations, drama, and humor that concerned the gamut of Christian world involvement, with themes of building, learning, human unity, change, death, and hope. This "happening" displayed a remarkable depth of understanding, togetherness, and joy, with quotations from Plato to Walt Whitman to Lawrence Ferlinghetti, as well as a number of selections written by the students. Part of this presentation, in the school auditorium, was a group of songs really belted out by a singing group, assisted by guitars and drums.

A recent day of renewal for the eighth graders, at Becket Hall, included talks, discussions, short meditations, and an intimate "conversational" experience of the Mass.

These are just a few examples of the rich and comprehensive learning

Word for Sunday

Sin: Violation of Love

By Father Albert Shannon

Did any one ever ask you this question: "What is it that we all have and don't want, yet when we lose it, we are sorry?" The answer, of course, is, your temper; fiery anger. In Sunday's Gospel Christ talks about anger.

Long before psychology became a science, Christ linked ab-out causes rather than effects. The Law spoke of murder, an effect. But Christ spoke of causes, of what went on in a man's heart.

Arguing like the rabbi of his day, Christ took three degrees of anger, each degree more serious than the other, and warned of a corresponding punishment, each more severe than the other.

If a man harbor anger, that is bad—he shall be judged in the local court. Should he spew out his anger in contemptuous language, like Flacc, that would be worse—he shall be liable before the high court. But should his anger spawn malicious talk like calling someone a traitor, a downright no-good, that would be worst of all—the fire of Gehenna would be too good for him.

"Who steals my purse steals trash, but who filches from me my good name

Robs me of that which no one riches him,

And makes me poor indeed."

It is significant how often Christ equated sin, not with the breaking

of a commandment, but with a violation of love toward one's brother.

Regarding the forgiveness of sin, our separated brethren will often say, "We left our sins to God—directly. To God who is in heaven. But you Catholics tell your sins to a priest here on earth."

In answer we say the Catholic practice is the more logical, for sin is not the wounding of God in heaven, but of God on earth. When Paul was persecuting Christians, Christ in heaven remonstrated, "Why are you persecuting ME?" Sin wounds God in his members! That is where we must seek pardon for sin—not of God in heaven, but of God in His Church.

Where we say the Church is holy, we mean she is made up of people who are able to forgive. The priest is in the confessional in the name of the Church community, to receive the sinner back into it. That is the meaning of the stole he drapes around his shoulders.

That too is the meaning of the Confiteor. In this prayer we summon the whole Church: the saints in heaven and our brothers on earth, and before them we confess our sins and ask their help to return to the unity of the Church community.

Penance means returning to the community of love. We used to be told to go to confession before Communion; but we were seldom told that confession is communion: a return to communion with the Church and every one in it.

Letters to the Editor

Editor:

I was impressed with an editorial in the July McCall's Magazine discussing what women of America can do to end violence in our society. It made a strong point that whether it was "the collective havoc of the mindless crowd or individual savagery," the sickness of violence is a threat to every home.

The magazine offered a five-point program for action that can make some difference in the national climate if women get behind it. Readers of McCall's can go back to look it over, but for those who do not see this magazine I would like to summarize one of the proposals:

Women can stop the outpouring of violence and sadism on our television screens and in the theaters. Supposedly television and the movie industry give the public what it wants: sexual brutality, depravity, sadism and every thing else

that contributes to human desensitization and violence. American women should be loud and clear in letting television and movie executives know that such bilge is certainly not what they want. Hold their top men responsible.

Write to the Presidents of NBC, CBS and ABC, all in New York City. There is a direct connection between the decisions these men make and the violence in the land. Have you seen a picture lately that sickens you, pains you, makes you fear for your children? Write to Jack Valenti, at the Motion Picture Association, 533 Fifth Avenue, New York City and tell him so.

The greatest power of all for good in America could be woman power. No force on earth can stand against it.

-Mrs. M. J. Osterman, Rochester.

Birth Control Teachings Reaffirmed

Los Angeles — (NC) — James Francis Cardinal McIntyre of Los Angeles has reaffirmed that the Church's "traditional teachings" on birth control "forbid any means of controlling births other than the rhythm method or total abstinence."

Cardinal McIntyre discussed the birth control issue in a letter to all archdiocesan priests.

(The Church ban on contraceptives was also reaffirmed recently in guidelines issued jointly by the province of Baltimore, the archdiocese of Washington, and the prelature of the Virgin Islands.)

The Bishops noted that a "large number of priests" urged that a statement on birth control be included in an effort to put an end to the scandal of having penitents and others receive varying and sometimes contradictory teaching.

"As we anxiously await the promised statement of Our Holy Father on this subject, this must mean and must be said: Both the First and Second Vatican Councils solemnly affirmed the supreme and direct jurisdiction of the Pope over every member of the Church, be he Bishop, priest, religious or layman. Pope Paul has said in a statement meant for all Catholics that at present he sees no reason to change the teaching of Pope Pius XII in his apostolic 'Casi Connubii' and of Pope Pius XII in his important allocation of October 29, 1951.

"In the light of that statement it is clear that neither priest in the confessional, nor Catholic teachers in public or private instruction, may say or imply that the teaching of the Catholic Church either permits or condones the use of means of contraception, be they mechanical, chemical or simply behavioral."

The bishops added that confessors could treat the problem with greater understanding and compassion than many moral theologians. "We repeat, however, that they may not permit or condone the contraceptive practices mentioned above."

Cardinal McIntyre enclosed with the letter a statement which was drawn up by approved medical authorities. The statement, entitled "The Position of the Roman Catholic Church Concerning Contraceptive Tablets, follows:

"The position of the Catholic Church with respect to contraception was reaffirmed by Pope Pius XII in his apostolic 'Casi Connubii' and by Pope Paul VI in his address to the Italian Society of Obstetrics and Gynecology. He stated once again that the thought and the norms of the Church have not changed; they are those in force in the traditional teaching of the Church."

As widely recognized, these traditional teachings forbid any means of controlling births other than the rhythm method or total abstinence.

CYO Inner C

By MONICA REEV

Take one inner city block, 14, and give him a break the first he's ever had. a chance to pick up a bucks — honestly, by — putting up screens, out a garage, moving th

Let him know something Third Ward street corners, less home, and restless, with nowhere to go.

Give him a chance to breathe the ghetto peacefully, and the only immediate result grateful, slightly bemused just might help avert a len, another "hot" summer lead those itchy feet to other than trouble a f hence.

Such is the philosophy of the Youth Organization job placement program, at its directors, Mike Orday, Revans, operating from the Civic Center.

And just such an app made the program a success from the word "go" issued Judge and Howard Mead. CYO officials, five years now there are 150 boys?

Got some odd jobs to doing this summer? V call Mike Orday at 454-2030, today. He'll find you a youngster out.

16, recruited by inner city priests and ministers, ready to work when a comes in. Orday predicts other week over 200 boys signed up.

"In the beginning, we boys ourselves to distribute to prospective employers keep them off the street program going." Revans things haven't always been as they are now. After all, and New York State Employ tried the same set up — cess.

Report—The K "But despite off seas, the summer of the riots, people just plain gave up. ect's grown every year. our program has succeed others have failed because



At dinner are, from

Knights

Rochester's 4th Degree Columbus presented 11 ship cards to Auxiliary 1. nis W. Hickey and John ferty at dinner ceremony 27 at the Party House.

Other features of the night were the annual officers and the distribution Awards to ten area Catholic high school excelled in American h

PAT

Do you have question bug you? The Jam PAT ANSWERS! ... write in your concern ... Address: PAT answers will not ne — or of the Diocese.

Q. Where can I find words of Our Lord's pre death?

A. Christ prophesied His Apostles on three occasions, foretelling its detail. Look up the Gospel 8/31-33, 9/29-31 and 10/1

Q. How often did Ch His followers during it after His Resurrection?

A. The Gospels describe in detail: a—To Mary Magdalene 18) and the other women the tomb on Easter m 28/1-10)

b—To St. Peter (Luke 24/13-35)

c—To the disciples (Luke 24/13-35)

d—To the Apostles on ning (John 20/19-23)

e—To Thomas, on the eld 20/24-29)

f—To the Apostles a (John 21/3-23)



"HE'LL BE THE BEST CATECHIST IN THE MISSION IF WE CAN GET HIM SOME NEW GLASSES."

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