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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. It re-echoes mankind's brave declaration that freedom is a God-given right worth dying for.

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. Nearly all the signers were church-going men: their serious words called earnestly on God for approval and success in their challenge to tyranny. Their ideals were Christian and were rooted in knowledge that man's freedom was an inalienable right given to Him by his Creator. They were convinced that any man or nation which threatened to hobble these rights of life, liberty and the pursuit of happiness was immoral because such slavery was contrary to the will of God and the dignity of the children.

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. These brilliant thinkers and writers had been dead for several hundred years before 1776. But their philosophy on the equality of man, the function of government and the source of a government's power is perfectly reflected in the **bold** phrases of the Declaration.

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. But it is an historical truth that the theory of government which led to the greatest of modern revolts and established the ideals of democracy for all time, found full support in the writings of two priests who had lived centuries before Jefferson was born.

-Fatber Richard Tormey

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how hard it was to live as a whole man without love and a wife: this led to a best-selling book which criticized our "outdated" Church. Now one Father George Hafner has been cued to protest "Don't Call Me Father" and the magazine is promoting his campaign to remove the "mythology which surrounds the Catholic priesthood."

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 CONTRA-DICTS MSGR. DONAHUE AND DEFENDS THE TRADITIONAL PROMI-NENCE 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 Cat_holic Education", by Monsignor James C. Donohue of Washington (in the 13 April issue of America), with which I emphatically disagree.

Msgr. Donohue 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 immer eity public education is the responsibility of the public schools. Only a super-social enthusiast wo-uld maintain that Catholic educational effort and funds should be used for pu blic 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. Donohue's second priority, of "religious education" CCCD type of work and adult education) should obviously be seen as secondary to the Church's real prime responsibility of maintaining and improving elementary and second sechools. As Catholic schools grow (whatch in my opinion they must) they will incLude more and more of the stuadents who would otherwise have recourse to CCD courses. And adult education also, of course, builds own primary and secondary education.

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

To bolster his point about minimizing the importance of Cathaolic schools, Msgr. Doraohue 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 persom who had never set foot in a Cathcolic schaool, but for such a remark to be made by a priest who should know better ("director of the Department of Edubeen acquainted with are staffed by dedicated and loving people. They are permeated with a Chestertonian joyfuliness and a clear open presentation of the world and the faith. The children participate in meaningful liturgies and are educated in a bright and grown-up faith.

The p-ositive, 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 outst anding. 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 understandling, togetherness, and joy, with quotations from Plato to Walt Whitmam 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 the 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 "conversa-

and living activities at Our Lady of Lourdes. These range far beyond a "religion class" and far beyond class room teaching, and they are planned and carried out with humility, love, and unpretentiousness. Even though this parish is exceptional, the point I want to emphasize is that Catholic parochial schools in general have this attitude of commitment, involvement, and dedication to the development of today's Christians.

Msgr. Donohue's statement about only one hour a day devoted to religious instruction is utter nonsense.

On another plane, the Catholic school system is essential for civic sanity-for continuously emphasizing the seminal necessity of law. The breakdown of the foundation of law is a corroding factor in our society. Positive laws, if they are rational, are built on a deep understanding and feeling for natural law, as Father John Courtney Murray has stressed.

This concern for law grows out of the clear and informal moral-human atmosphere of responsibility, respect, and order which begins in grade 1 of the Catholic schools.

Parish schools are, in my opinion, the cradle of Christianity. It is from this source — in conjunction with the Mass — that the priesthood of Christ in every Christian penetrates the community. If the parochial schools are "phased out" or if their crucial importance is minimized (as Msgr. Donohue advocates) this will inexorably mean the diminution of the Church in America.

"The priestly people, the kingly people, the holy people" grow from the seeds and young plants nurtured and strengthened in the Christkaleidoscope of the parish school.

There is now a grave financial problem in maintaining Catholic schools, but what is tragically ironic is that people have been conned into looking in the wrong direction. They say "We can't afford Catholic schools, so what is the alternative?" - thus leaving the door wide open for such harmful plans as Msgr. Donohue's.

The statement should be: "Catholic schools are absolutely necessary, so let's work to get rid of the injustice of not receiving state support. Let us fight unremittingly through the legislatures until we get the state funds that are due to us in justice. Our schools are perform ing a public function and they should be financed publicly, as are the schools of other civilized countries.

Birth Control Teachings Reaffirmed

By MONICA REE

Take one inner city b

14. and give him a brea

the first he's ever had.

a chance to pick up a d

bucks — honestly, by

- putting up screens,

out a garage, mowing th

Third Ward street corners

less home, and restless,

with nowhere to go.

Let him know something

Give him a chance to br

the ghetto-peacefully, and

the only immediate result

grateful, slightly bemused

just might help avert a

len, another "hot" summ

lead those itchy feet to other than trouble a

Such is the philosophy o olic Youth Organization

job placement program, ac

its directors, Mike Ordwav

Revans, operating from the

And just such an app

made the program a suc from the word "go" issue

Judge and Howard Mea

CYO officials, five years

now there are 150 boys

Got some odd jobs th

doing this summer? W

call Mike Ordway at th

454-2030, today. He'll

to find you a youngster

16, recruited by inner cit

priests and ministers, reg

ready to work when a j

comes in. Ordway predicts

other week over 200 boys

"In the beginning, we

boys ourselves to distribu

to prospective employers

keep them off the stree

program going," Revans

things haven't always be

as they are now. After all,

and New York State Empl

tried the same set up - v

"But despite off seaso

the summer of the riots,

people just plain gave up

ect's grown every year.

our program has succes

others have failed because

Rapport-The K

hence.

Civic Center.

out.

signed up.

Los Angeles — (NC) — James Francis Cardinal McIntyre off Los has reaffirmed that the Angeles Church's "traditional teaching=s" 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 joint-



noted timhat a "large numEber off priests" urged Cardinal that a stattement McIntyre

on birth control be included "in ara effort to put an end to the s=candal of having penitents and others receive varying and sometimes contradictory teaching."

"As we anxiously await the promised statement of Our Holy IFather on this subject, this much cam and must be said: Both the First and Second Vatican Councils solem = nly affirmed the supreme and direct= jurisdiction of the Pope over every member of the Church, be he Eishop, priest, Religious or laymen. 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 XI in his enceyclical 'Casti Connubii' and of Pope Pius XII in his important allocution of October 29, 1951.

"In the light of that statemment It is clear that neither priest in the confessional, nor Catholic teachers im public or private instructions, 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 consfessors could treat the problem with "greater understanding and compassion than many moral theologians. "We repeat, however, that he may not permit or condone the contra-ceptive practices mentioned above."

Cardinal McIntyre enclosed with the letter a statement which The said was drawn up by approved morral and medical authorities. The statement,

Father Hafner is in trouble with his Bishop (Diocese of Tren-.ton) for establishing an unauthorized experimental parish in New Jersey. He chose to relinquish his faculties rather than dissolve his forbidden community. Although he claims no desire to give up his priesthood, currently he is "free-lancing" in exile from his diocese. For all that, he writes well and persuasively, but in very poor taste and for obvious sensational effect.

Father Hafner prophesies a "gradual disintegration of the priesthood" unless four changes are made to eliminate the "quasimagical position" of the Catholic clergy. He insists first that the priest should not be required to wear distinctive clothes: when he is off duty it sets him apart "as a special kind of sacred person who occasionally ventures into the secular world." Next the title "Father" should be dropped because this would help destroy the "paternalism that so dominates Catholic clergy attitudes." Then, he suggests that all priests earn their living apart from the Church: "there is no longer a need for a group of priests on fulltime duty managing the plant." And, finally, (of course), celibacy should be abolished to remove "the myth that the priest belongs to a mystical fraternity closed to common people.'

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. The priesthood is not a "function" within the Church: no matter how traditions may have applied artificial or mystical qualities undeserved by all priests, the Catholic theology of the Sacraments gives a priest a role which is no charade, a uniqueness which is not unreal and an obligation which is not dishonest, -- to be, God help him, "an--R.T.other Christ".

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. One can be sure that the condition exists elsewhere.

Such areas do receive surplus foods from the federal government but a variety of state-manufactured red tape impedes and confuses its distribution. Furthermore, most of the surplus food is grain when the afflicted poor need meats, green vegetables and fruits.

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 off-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."

cation, U.S. Catholic Conference"E) is incredible. The Catholic schools that I have

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tional" experience of the Mass. These are just a few examples of

the rich and comprehensive learning



By Father Albert Shamon

Did any one ever ask yout this ques tion: "What is it that we all mave and don't want; yet when we lose it, we are sorry"? The answe pr of co-urse is, your temper: flery anger. In Sun-day's Gospel Christ talks allout arger.

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

Arguing like the rabbis of his day, Christ took three degreess of ariger, 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 judiged in the local court Should he spew out his a nger in contemptuous language_ like Raca, that would be worse - he shall be liable before the high court. But should his anger spawn malicious talk, like calling someoned a moral fool, 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 mee my good

Robs me of that which n ot enriches

And makes me poor inde-ed."

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

unity of the Church community. Penarice means returning to the community of love. We used to be told to go to confession before Communion ; but we were seldom told that comfession is communion: a re-

and every one in it

Letters to the Editor

Editor:

I was impressed with an edit-orial in the July McCall's Mangazine discussing what women of A_merica can do to end violence in our society. It made a strong point that whether it was "the collective havoc of the maindless 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 ranke some difference in the mational climate if women get behin-d it. Readers of McCall's can go back to look it over, but for those who do not see this magazine I wound like to summarize one of the proposals:

Women can stop the coutpouring of violence and sordidne ss on our television screens and in the theaters. Supposedly televisio-n and the movie industry, give the public

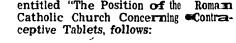
that contributes to human desensitization and violence. American womera should be loud and clear in letting television and movie executives know that such bilge is certainly not what they want. Hold their top men responsible.

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 A ssociation, 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

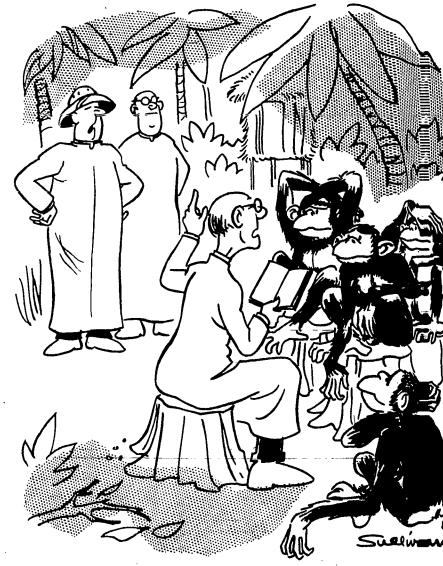
Catholic parochial schools and highschools are necessary for the growth of the Church in the United States - and for the national and international social betterment that is integral to the Church's policies and beliefs. We must lovingly and enthusiastically develop the Catholic schools. And we must see to it that distributive social justice is achieved in the financing of these schools.

-Robert Knille, Our Lady of Lourdes Parish.

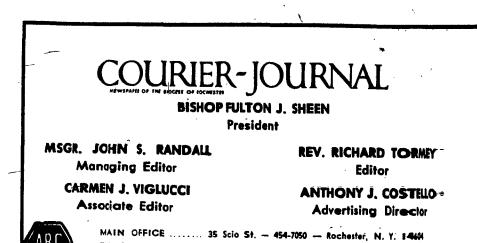


position of the Catholic Church with respect to contranception. Pope Paul VI in an addime to the Italian Society of Obstallers and Gynecology. He stated once- again that the thought and the no-mus of the Church have not change i; they are those in force in the incritional teaching of the Church."

As widely recognized, thesee traditional teachings forbid my means of controlling births other than the rhythm method or total abstimence_



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



At dinner are, from Knights Rochester's 4th Degree Columbus prseented Li ship Cards to Auxiliary] nis W. Hickey and John ferty at dinner ceremon

27 at the Party House. Other features of the ning were the annual officers and the distribu torian Awards to ten (area Catholic high school excelled in American hi



Do you bave questio bug you? The fam PAT ANSWERS! . write in your conce ... Address: PAT answers will not ne -or of the Diocese.

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

A. Christ prophesied His Apostles on three casions, foretelling its te detail. Look up the Gospe 8/31-33, 9/29-31 and 10/2

Q. How often did Chi His followers during t after His Resurrection?

A. The Gospels descril in detail:---

a-To Mary Magdalene 18) and the other wome the tomb on Easter mo 28/1-10)

b-To St. Peter (Luk

c-To the disciples (Lauke 24/13-35)

d-To the Apostles o ning (John 20/19-23) e----To Thomas, on the eig

20/24-29)

In answer we say the Catholic prac-tice 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 remonst rated, "Why are you perse-cuting EME?" Sin wounds God in his members! That is where we must

Whene 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 t he stole he drapes around his shoulde rs.

seek pardon for sin-not of God in

heaven, but of God in His Church.

of a commandiment, but with a viola-

Regarding the forgiveness of sin,

- our separated brethren will often say,

"We tell our sins to God—directly.

To God who is in heaven. But you

Catholics tell your sins to a priest

here on earth."

tion of love toward one's brother.

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

turn to communion with the Church

