

COURIER-JOURNAL EDITORIAL PAGE

Published Weekly by the Rochester Catholic Press Association

Money: Quo Vadis?

Strong opinions about diocesan and parochial use of finances have recently been reported to us in a survey made by this newspaper about the layman's view of his parish.

Our interviews also have disclosed that the average layman knows that he is asked to give four times a year to help his parish meet its established quota for diocesan expenses.

As a result, most parishes do not reach their diocesan quota each quarter and must dip into parish funds to satisfy the diocesan finance office.

It seems to be a problem of communication, and a serious one. Very obviously, for lack of clear facts the parishes do not give as they might, the diocese does not have the funds to function as it should and important services needed by thousands of souls are critically hampered.

This newspaper recognizes its role to publicize the vibrant life of the Family of God that is this diocese. It has repeatedly reported the goals and doings of such diocesan-sponsored programs as the Spanish Apostolate, the Urban Ministry to inner-city Rochester, the Secular Mission to rural poverty-areas, the Newman Apostolate to secular campuses, assistance to needy parishes, diocesan development, ecumenical projects and other works of the Church which are almost totally dependent on the Pastoral Office for financial existence.

We respectfully suggest that the Pastoral Office through this newspaper and especially through the parish pulpits disclose its needs more clearly and spell out budget-wise what it asks money for and how effectively it is being spent.

It is not too trite to repeat: Man gives, whether from obedience, charity or justice, out of his personal service or possessions, when he knows what his offering is for and believes in its potential goal.

Father Richard Torney

Church Sanctuary

The ancient right of church sanctuary, which provided refuge to fugitives from harsh justice in earlier centuries, has never been legally established in the United States.

The concept of sanctuary dates back to Mosaic Law which held that if fugitives from the law of man believed they were innocent they had a right to take refuge at the altar of God as the ultimate source of justice.

The action became firmly established during the Middle Ages as part of the Church's effort to curb feuds and codes of vengeance. There is scant historical evidence that religion ever countenanced convicted criminals hiding in the churches except to shield them until a Church trial could be set up to re-try the case.

Although most European countries abolished sanctuary during the 17th and 18th centuries, non-ecclasiastical places of sanctuary have arisen to parallel the use of churches.

Because police and federal officers have not yet hesitated to invade churches to drag out civil disobedients and the church pastors have not yet offered physical resistance to the lawmen, it is clear that the church role is not to break a law but simply to offer a platform where the moral gestures of the draft resisters can be displayed.

Msgr. George W. Casey, a Boston pastor, says that he finds comfort in the fact that the draft resisters, most of them non-religious, have sought the church "as a place of confrontation. Church has been fading from the sight of young America. It is good to know that in the minds or maybe just in the memories of youth, a church is still a sign of moral force."

Pastors or parish councils who would be willing to give sanctuary to draft-fighters must find justification in their moral convictions, not in the law. But no matter how strong their position that this war and today's draft are unjust or immoral, sober consideration should precede placing the use of church property in contradiction to the laws of the state.

Pope Paul VI... the First 5 Years

Vatican City — (RNS) — Pope Paul VI, marking the fifth anniversary of his coronation, sent messages of congratulation from all parts of the world and persons of all ranks, including both royalty and Communist leaders.

Queen Elizabeth II of England cabled "my warm greetings and best wishes for your welfare during the coming year" while President Tito of Yugoslavia wished the Pope "long life, good health and success... in the noble effort for peace in the world."

The five years of the Pope's rule were commemorated at an open-air Mass in St. Peter's Square which also marked the 19th centennial of the martyrdom of St. Peter and Paul and the conclusion of a Year of Faith proclaimed in June 1967.

Despite a serious illness requiring surgery and repeated (though often denied) reports of extreme fatigue Pope Paul has followed a schedule that would exhaust many younger men in perfect health. The list of his efforts and accomplishments in his first five years of rule makes all but a few previous papacies seem quiet and uneventful.

One notable innovation of his pontificate has been in travel. Repeatedly, seeking peace among nations and reconciliation among religions he has visited places where no other Pope has been.

When he travels to Bogota in August, he will have gone as Pope to

all the inhabited continents except Africa and Australia. (A visit to Africa before his election to the papacy was recalled by him in a letter to the people of that continent.)

Under the rule of Paul VI, the Roman Catholic Church has changed more extensively in five years than it had during the previous millennium. Much of the change is a result of the Second Vatican Council, which began in the reign of Pope John XXIII and continued into that of Pope Paul.

Most noticeable among the changes, perhaps, is that in liturgy. Today Catholics throughout the world participate at Masses said throughout in their native language, including even the Canon, the most sacred part of the rite.

Ecumenical relations, given an enormous impetus in the reign of Pope John, have been accelerated still more by Pope Paul, notably in his meetings with Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodox. The Pope has increased the cooperation of the Vatican, particularly through its specialized agencies, with the World Council of Churches. With his en-

couragement, dialogues are progressing between Catholic scholars and Church leaders and those of several non-Catholic Churches.

The organization of the Church has been revised throughout, from the Roman Curia, its central administrative agency, to parish councils which are being established in all parts of the world. Besides streamlining the Curia and making its leadership more international, the Pope has reduced the terms of appointments for prefects and other officers to five years. Previously, such appointments were usually held for life.

At one end of the hierarchy, the Pope has expanded the membership of the College of Cardinals. At the other, he has introduced married deacons. The Papal Household, for centuries a place of elaborate ceremony and ornate titles, has been reduced to functional dimensions. A new organization, the Synod of Bishops, with members representing the world's various episcopal conferences, has held its first meeting and given the Pope its opinion on suggested reforms.

Amid all this change, the Pope has been nonetheless criticized by some persons within his Church for not introducing two further innovations: approval of modern techniques of birth control and elimination of the requirement that priests practice celibacy.

Paralleling the Pope's concern for ecumenical relations has been his

eagerness to promote peace in the world and his increasing success in improving the Vatican's relations with Communist countries.

The pursuit of peace brought him to speak at the United Nations in one of the most dramatic events of a highly dramatic pontificate and it has inspired repeated appeals for peace in Vietnam, Nigeria, the Middle East and other trouble spots. A world-wide response was evoked when he asked for the observance of Jan. 1 each year as a day dedicated to world peace.

Closely related to this concern is his interest in developing nations, which was reflected most fully in his almost universally-acclaimed encyclical, The Development of Peoples. This concern may also be highlighted on his visit to Bogota.

In relations with Communist countries, his most spectacular successes to date have included the re-establishment of diplomatic relations with Yugoslavia and his reception of Niko- laj Podgorny, president of the USSR in a private audience. Vatican relations with Poland, Hungary and Romania have notably improved during his pontificate, as he continued new policies introduced by Pope John.

While he celebrated his anniversary, his most recent success was still developing in Czechoslovakia. There, a new Communist regime is working rapidly to rehabilitate the Catholic Church after years of nearly complete suppression.

Congressional Unit Blunts Own Probe

By JOHN R. SULLIVAN (NC News Service)

Washington — Congress is, among many things, an exceedingly instructive institution.

And for the past week or so, a Congressional committee has given the nation an excellent lesson in how to investigate without ever asking the pertinent questions.

The teacher is Sen. John McClellan of Arkansas, whose Permanent Investigations Subcommittee has attracted national attention by probing the activities of a Chicago Presbyterian pastor and his relationship with members of that city's notorious Blackstone Rangers.

According to witnesses put forth by the committee and the Chicago police department, the pastor, the Rev. John Fry, has maintained a hideout, arsenal and dope-market for the gang.

According to Fry and the United Presbyterian Church, the committee witnesses are lying. They contend that Fry has not offered his church as a gun-storage depot, narcotics market or any of the other offenses charged.

The issue here is a \$927,000 grant by the Office of Economic Opportunity to Chicago's Woodlawn Foundation for an experimental job-training and leadership program among gang members on the city's South side.

Woodlawn and OEO agreed that gangs in the ghetto are often the only place where a youngster with leadership abilities and ambition can

find an outlet for these talents. And some of the talents — however misdirected — are considerable. The question to be worked on was: can these talents be redirected toward more legitimate activities?

Nobody expected the gangs, whose membership totals more than 2,000, to change their activities overnight. But, if the project worked, they hoped for some signs of change within a one or two-year period.

Ostensibly, the McClellan subcommittee started its hearings to find out if there were signs of success — did Federal money help form leaders?

In reality, it has used the probe to show the public that this is a waste of money because Chicago's young hoodlums are still young hoodlums. It has asserted that kids who were punks a year ago are still punks — which should come as something less than a shock to most persons.

It has not asked the only pertinent question — you getting an answer to your original question? In fact the subcommittee has yet to call in any of the program's planners, and seems unwilling to take testimony from any other persons who should know the answer.

The tragedy of the hearings is by itself a promising program may go down the drain — as seems likely, or that a serious blow may have been given to the reputation of Rev. John Fry.

Rather the hearings will serve to stop many persons from asking the hard questions which must be asked about poverty, its causes and effects.



"IF I'VE SAID IT ONCE, I'VE SAID IT A THOUSAND TIMES — EVERY MAN HAS HIS PRICE."

Word for Sunday

On Fact and Philosophy

By FATHER ALBERT SHAMON

The word "miracle" comes from the Latin word for wonder. Miracles are wondrous actions.

Christ, feeds 4,000 with seven loaves. Imagine! That evening He walked on water. Tremendous Next day? He promised to give men Himself as their bread. Incredible. On the night before He died, He did it. Taking bread He said, "This is my body." This thing that looks like bread isn't bread; it is my body. St. Thomas Aquinas exclaimed, "O res mirabilis!" ("Oh wondrous thing!")

And ever since, Christian philosophers have been trying to explain, not how this can be (for Christ Himself said it is so), but how this mystery of faith can be reconciled with reason. This effort stirred up some of the greatest thought in history.

So often some see the mysteries of faith as dead-end streets, ending all thought. Yet far from straight-jacketing the intellect, the mysteries of faith evoke thought. The mystery of the Real Presence in particular launched a marked advance in philosophy, called Scholasticism. It also gave rise to the great Arthurian legends codified by Sir Thomas Malory.

The men of the schools came up with a marvelous answer. They probed into matter, they studied the nature of things: substance, accidents, even the notion of person and nature. Ontology received the greatest booster-shot in the arm since the days of Aristotle and Averroes — thanks to the mysteries of the Faith.

St. Thomas, the angel of the schools, summed up the answer in the word "transubstantiation."

Transubstantiation is built on the

simple premise that everything is made up of two parts: one visible (the appearance of things) and one invisible (the substance). Since these two parts are separate, reason finds no contradiction when transubstantiation states that only the substance, not the appearance, of the bread is changed into the body and blood of Christ.

However, with the splitting of the atom, some would split dogma. If substance is not what it was thought to be, then what about transubstantiation? If there is doubt about transubstantiation, then what about the Real Presence?

The answer lies in distinguishing dogma from the philosophical explanation of it. The dogma that Christ is truly and really present in the Eucharist, no Catholic can deny. It is an eternal truth—absolute!

But the explanation of the dogma by transubstantiation — that could change. But why should it? No better explanation has yet been offered.

The Dutch bishops in a pastoral letter (April 27, 1968) wrote:

"We feel that this inquiry into the manner by which Christ becomes present can be left to the theologians for free discussion, so long as the transformation of bread and wine into the body and blood of the Lord is accepted, as well as the truth of His Presence in the eucharistic forms."

It is sad to hear that some will not genuflect before the Blessed Sacrament. It is sadder still to hear that some question the Real Presence.

Their problem perhaps is they are confusing dogma and philosophy, the unchanging truth with its explanation.

Letters to the Editor

Editor: I am very upset to read that this Diocese is going to import foreign clergy. This is going to set the renewal of the Church in this Diocese back many years. The Church in Ireland is notoriously backward in the area of reforms as mandated by the Vatican Council.

Why should this Diocese be burdened with priests that have had little or no training in the areas that are so vital to making the Church relevant to the people of today?

These new priests will be impressive statistics but will they be equipped to cope with modern American society?

There are many capable laymen that could administer many of the secular affairs of the Diocese. This change would release additional clergy for their primary pastoral work. I do not think Bishop and the Clergy have to fear the laymen as a positive force in the Renewed Church.

But, I do feel that laymen should be skeptical of a program which will set the development of reforms back many years in this Diocese.

However, I would hope that someone in the Diocesan "Power-Structure" would give some serious consideration to what the long range effects of a rural, backward-looking clergy could do to the great strides that have been made by such men as Fathers Atwell, Finks and others in making the Church a vital force in our Society.

—John O. Noble, Jr. Knickerbocker Ave., Rochester

Editor: If your readers have relatives of friends in the armed forces, we urge them to send copies of The Service-man's Daily Prayer. This attractive folder (approved by Archbishop Carberry of St. Louis) contains the all-important Acts of Perfect Contrition and Baptism of Desire, and is received most eagerly by our boys, especially those in Vietnam.

Chaplains of all denominations have requested the cards in large quantities. A priest wrote: "They are magnificent! I expect they will assist many a man out here and all the way to heaven."

For a free copy of the folder, send a loose six-cent stamp to: Christopher House, 2386 Pontiac Ave., Columbus, Ohio 43211.

—Mary L. Mowery, Columbus, Ohio

Editor: I am a Catholic seminarian presently studying for the Diocese of Brooklyn at Cathedral College of the Immaculate Conception. I am working in the inner city of Elmira for the summer.

I am writing in reference to Father Paul Cuddy's article On the Right Side Catechism Makes for Precision, in the July 5 issue of the Courier-Journal.

Catechists in 1968 have a new situation to deal with. It is one in which religion has become a matter of real concern to our young people or of no concern at all. What trends today offer hope that religious education is changing to meet demands?

What new approaches have been taken in the field of catechetics? One approach which I am familiar with in the forming of small groups for high school C.C.D. (Confraternity of Christian Doctrine). Our approach is that of stimulating discussion.

In a small group there is more personal contact between the student and the teacher and also between the students and his peers. The program makes use of any material which can help the student to better appreciate and understand his religion.

To ask a student to memorize religion questions seems to me to be ignoring the present situation. I am not objecting to a catechism or religion textbook but to the traditional form of catechetics.

The questions now is: Why these new approaches? The answer seems to revolve around previous catechetical methods. These methods may have been effective in the past. Are they viable today? I do not think so. My reason for holding this position rests in my own experience and the experience of a great many educators and catechists.

The Catechetical question is: Will we encourage these trends more and more consciously and explicitly? — Albert Moschetti Jr. Horseheads, N.Y.

COURIER-JOURNAL BISHOP FULTON J. SHEEN President MSGR. JOHN S. RANDALL Managing Editor CARMEN J. VIGLUCCI Associate Editor REV. RICHARD TORNEY Editor ANTHONY J. COSTELLO Advertising Director MAIN OFFICE: 15 Scio St., 454-7850 — Rochester, N. Y. 14601 ELMIRA OFFICE: 311 Robinson Bldg., Lake St., RE 2-5488 or RE 2-3423 AUBURN OFFICE: 148 E. Geneva St., AL 2-4446

Servant Second

By JOHN DEL MONTE

Rochester's most unseparated Catholic congregation in its second year of life.

The Community of the Servant of God (CSJ) re-emerged its first anniversary a going concern. From its inception, it seems likely to be right on going.

The community now has more than 50 families, comprising some 100 adults and the same number of children.

Their pastor, since the group's inception, has been Father Kenny, recently named pastor of St. James Church in Rush.

Father Kenny, who had been assistant pastor of St. James Church, when the CSJ doesn't feel that his new assignment will affect his responsibility for the group.

"The group doesn't need a priest. We have enough people to manage our program last week.

The Servant of God group as close to an "underground" as Rochester has, and it is underground. The Pastor while turning down the group request for canonical status, "non-territorial parish," has Father Kenny to act as its pastor given a tacit permission of existence.

At this point, the very group isn't too interested in a canonical status. "We now that its better not to be turned too tightly," observed Wally Jr., board chairman of the group.

"When we asked for some official status, we were the cart before the horse," he said. "We really weren't a community but were asking to be recognized. Now, I think we are a community."

Impatience With Parish I The Servant of God group other similar non-parochial ministries in the U.S. grew (impatience of younger Catholics the slow pace of post-Vatican II in their regular parishes.

Many of the CSJ pioneers far removed from their old parishes where they had found a liturgical participation, communal hymns and sermons geared to their own needs. Many of the richer experience that it back home in their own parishes.

Accustomed to gathering around the altar, enjoying the liturgy, they let these things when they let these things.

Many of the CSJ founders have been members of discussion moderated by Father Kenny at St. James' church which were built more on monastic interests of members geographical lines, they beg "why don't we form a community?"

The informational memo Nazareth College in May of

PAT

Do you have questions bug you? The famous PAT ANSWERS! ... I write in your concerns ... Address: PAT ANSWERS will not accept answers unless you are — or of the Diocese.

Q. My friend insists that we were simply "influenced" by the Old and New Testaments emanating from God. He wishes to reach created, spiritual beings. What is your answer?

A. That cannot be main would deny angels' person both the Old and New Testaments upon the unique spiritual character of angel 6/3 states that the angel God crying: "Holy, holy, Lord of hosts." Our Lord's 18/10; I say to you that in Heaven always see the Father who is in heaven. said there was "joy among the angels" when a sinner is "influenced" worship, see joy?

Q. Different non-Catholic asked me why marriage doesn't seem quite enough a "Sister is a bride of Christ" A. K. F.

A. The ring as an unbroken fidelity. The nun's red woman vows absolute but not to any merely human she intends a spiritual union with God. And for the of this union she renounces possessions, legitimate earnings and self-will. The priest makes to maintain the spirit of her religious commitment in her intentions to consecrate body and will to God's will.

Q. I cannot understand Church does not officially part to programs for 1 cruelty-to-animals — J. E. Clifton

A. While the moral laws and justice forbid wanton animals, the Church places greater emphasis on the protection of animals in societies for the protection of cruelty to animals and every good cause concerning the betterment and protection of God's creatures, human and animal, would have the implicit