

Biafrans Need Help

America's immunity to shock has been noted critically quite often in recent months. The Kennedy assassination made us briefly admit the fact that 6,500 other Americans are shot to death yearly without our caring. The Vietnam war casualties are reported daily in bloody pictures but we do not scream daily to Paris: "Hurry with peace." Poverty drove a ragged Poor People's army to Washington to alarm us with the statistics of grinding unhappiness among 10 million fellow citizens. But the same shame is forgotten already. Resurrection City has been razed and Congress is off politicking. Crimes of violence frighten us from the streets but no inhumanity on the TV or movie screen is too foul for us to look at tolerantly.

An astounding case of casual indifference to grief is the average American's reaction to the starvation of four million Biafrans who are victims of the Nigerian civil war. Bloody conflict has already produced 100,000 casualties there since the war began one year ago. This week international Red Cross officials and U.N. observers dolefully predicted that some 10 million of the 14 million people in secessionist Biafra are weakening from malnutrition. But who in the U.S. is organizing relief or crying for charity for these helpless Negroes?

The cry of pain from the millions of starving victims of the war should shock us deeply. We should want to provoke international pressures to spur agreements permitting planes and land transport to carry food and medicines and medical teams to the isolated state. Would you write or wire Secretary General U Thant or our Ambassador George Ball at U.N. headquarters in New York urging prompt international intervention for relief to both sides? Direct financial contributions specifically for future shipments of food may be sent to Catholic Relief Services (U.S. Catholic Bishops), Empire State Building, New York City, 10001.

The few cries of conscience over the enormity of the impending disaster have been drowned out by political debate. The British government maintains that the extent of the starvation has been exaggerated and that aid to those starving in rebel territory is a problem for the peace conference. The United States steadfastly asserts its neutrality in the conflict and has made it clear that it will not risk-censure in Africa for interfering even to mount its own relief airlift to Biafra. African nations fearful that any aid to the Biafran rebels' families might encourage other secessionist movements on their continent have done nothing for the starving but hold meetings.

The possibility of death on a genocidal scale if massive help is not delivered quickly was emphasized this week by UNICEF figures that as little as 20 to 40 tons of food daily were being flown into Biafra through "clandestine airlifts" (arranged by the international Catholic organization called Caritas) but that some 1,000 tons daily are needed merely to feed Biafra's children and their mothers. There is no sign of a Nigeria-Biafra agreement permitting food shipments through the sea blockade or by air-delivery but the U.N. is rounding up food stuffs and medicines and waiting for permission to transport them.

—Father Richard Torrey

Financial Report

This Sunday or next most parishes will present a financial statement for the scrutiny of their members. It will be the first full-year, July report to be offered since a revision of diocesan book-keeping in 1967. Pastors and trustees confidently hope that their stewardship of the parochial treasury will meet approval.

Some forward-moving parishes with alert financial committees have already made progressive improvements in the democratic administration of parish funds. Their fellow-laymen know that good questions are continuously being applied at finance meetings concerning the income and outgo of their contributions. But in many other parishes, not yet structured for such lay-participation in administration, may not have the interest or boldness to ask for details behind the printed statement.

Two weeks ago this paper suggested editorially, (rather boldly, we thought) that our laymen are left too much in the dark about how and why parish funds are spent. We specifically charged that parish assessments for the needs of the diocese are not understood by the laity. We predicted that parishes will continue to fail to reach their quarterly quotas demanded for diocesan expenses until the laity are adequately informed about the multiple non-parish projects they must help the diocese finance.

To our surprise and chagrin, neither the Pastoral Office, nor a single pastor or layman wrote in to censure or comment on our side-line observations! Even our statement that the laity are increasingly irritated to discover that certain diocesan apostolates are distressingly underfinanced did not bring any cheers from Newman chaplains and special-duty priests nor a boxed-ear from the Comptroller. We will welcome and print any letters on these subjects. What do you think?

We respectfully suggest that all parishioners carefully examine the financial report due them this month. Study the income-totals and judge whether it represents the fair potential of generosity and justice you and your neighbors should display. Ponder the transfer accounts which state how much money your parish forwards to the diocesan treasury but do not detail how it is spent. If you know clear facts and appreciated the goals of the diocesan apostolates, would you not help more generously?

Before each quarterly diocesan quota is collected in the parishes the Pastoral Office could publish a pictorial brochure for distribution to every family in the diocese. Listing its pressing needs and its hopes for serving the welfare of many souls, such a public relation of the expenses of diocesan projects for the quarter would impress the individual giver. The expense and expansion of urgent diocesan works has never been so large but on the other hand probably never before have the laity been asking so pointedly what happens to their money.

—R. T.

Return to the Air?

Our columnist, Father Paul Cuddy, from his usual podium on the Commentary Page, poses a good question today. Discussing the need for the Church to brighten its image and carry the Gospel by more effective use of TV and radio, he asks why the Diocese of Rochester currently does so little on the airwaves. Fr. Cuddy calls on the COURIER-JOURNAL, "with the backing of the Pastoral Office, the Priests' Association and the Priests' Council," to "get moving for development of TV and radio communications in the diocese."

The Editor would appreciate a show of public interest from our readers about whether and how the COURIER-JOURNAL should return to TV and radio. From '47 to '61 this newspaper aired a well-received weekly radio program called "The Morals Behind the Headlines" on WHAM and sponsored several TV and radio productions of seasonal Masses for the sick.

To persuade the Pastoral Office and the local channels of an advanced audience-interest, please write us why you would like to see this newspaper seek permission and time for a new apostolate.

Stockholm Bishop Issues Guides On Intercommunion

By RUNE P. THURINGER
(NC News Service)

Uppsala, Sweden — With the intercommunion between Catholics and Protestants one of the burning issues at the fourth general assembly of the World Council of Churches (WCC) here, Bishop John E. Taylor, O.M.I. of Stockholm published guidelines for Catholics on that question.

The question of intercommunion has been raised among Swedish Catholics on various ecumenical occasions as well as other forms of common participation in sacred acts.

Bishop Taylor noted that intercommunion is a source of widespread interest among Lutherans as a means of Christian unity, especially Christian youth and student organizations.

"I ask all Catholics in my diocese," he said, "to think the problems through calmly. At the same time, I, as your bishop, see it as my duty to bring to your attention the seriousness and importance of these questions and their theological and pastoral implications:

"1. In the Eucharist, the sacrament of unity, the whole tragedy of Christian disunity is clearly shown. If one tries to bring about intercommunion through a simple act, without considering the theological realities on which the Eucharist is based, one reduces the Eucharistic celebration to be a demonstration of good will and one gives the impression of unity in faith between churches which does not yet exist.

"The work of promoting Christian unity derives all of its dramatic tension and strong dynamics exactly from the painful fact that we are unable to participate in the Lord's Supper together."

"2. Penetrating more deeply into the nature of the sacraments and especially that of the Eucharist, we must, according to the Catholic point of view, make clear that in the sacraments our faith is made manifest in an existential manner. They are the 'signs of the Faith.' Thus they do not create faith, but they presuppose and contain faith, the foundation of which must always be present in anyone receiving the sacraments.

"Sacramental union and intercommunion is basically impossible for us

Catholics, in spite of all the pain we feel over it, as long as there are different opinions on such essential matters as the hierarchical priesthood, the sacrament of the ordination of priests, the sacrifice of the Mass, the sacraments, etc.

"If anyone would ignore this aspect, he should in fact regress to a kind of magical conception of the sacraments, which, in a one-sided manner, separates the sacrament from the personal faith and conviction of the receiver. It is just such a magical conception of the sacraments for which we Catholics have often been reproached by Protestants."

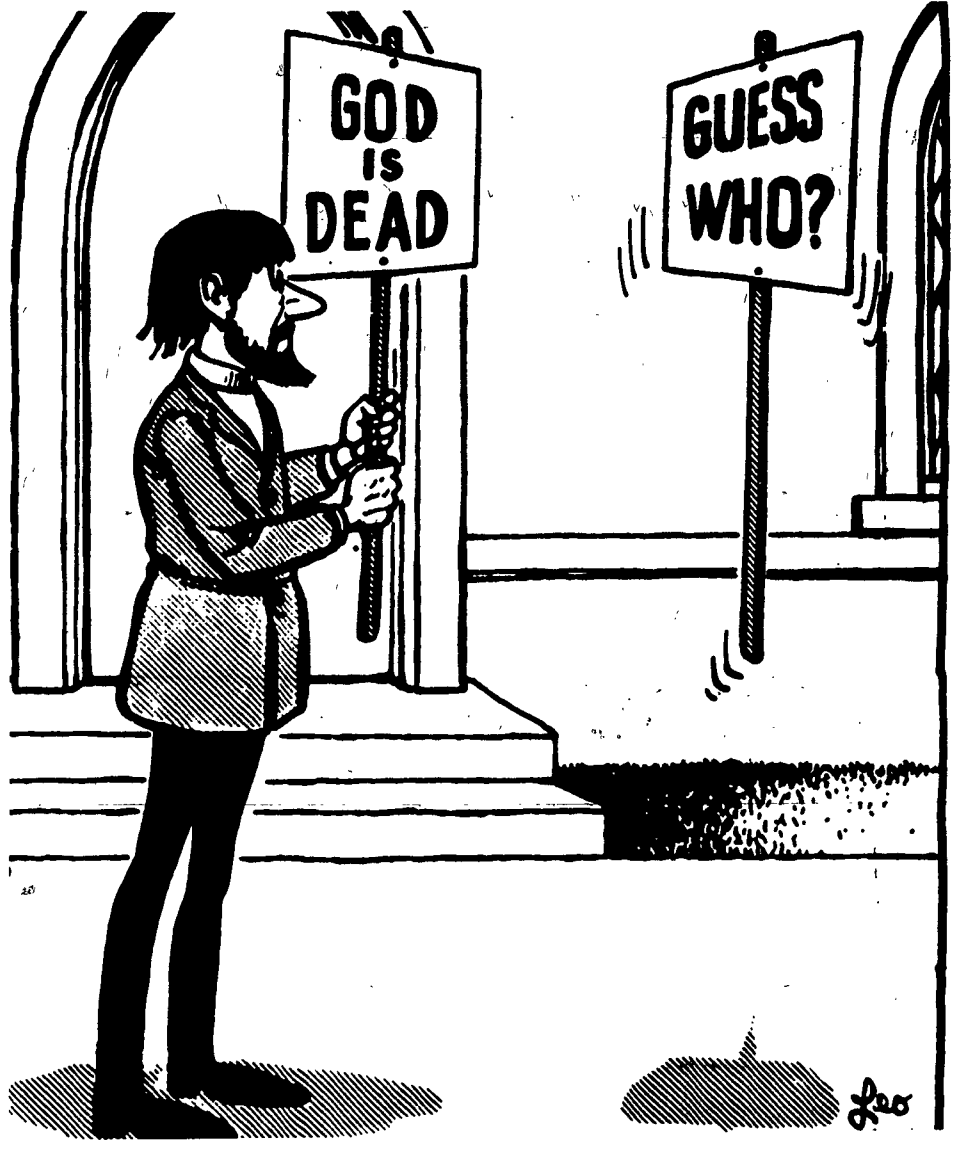
"3. Catholics, who, privately or in groups, against the will of the Church, under such circumstances practice intercommunion, from an objective point of view are in opposition to the view of the Church and furthermore do damage to the cause of ecumenism.

"I even understand a certain impatience here and there, within the diocese and in the whole Church, and behind this the best of intentions may be found. Yet I am of the firm conviction that 'pressure groups' opposing the views of the Church are not following the right path.

"4. The question of intercommunion therefore cannot be decided in an individual manner by the individual faithful. It needs the consent of the Church in order to be legitimate. This is an idea that exists in all Christian denominations, more or less explicitly. It would be extremely regrettable if precisely this sacrament, which is, and expresses, the inner unity of the Church, should give rise to conflicts even within the Catholic Church itself.

"5. Finally, I cannot keep from asking a question: Have the Catholic and Lutheran Christians in our country already started to cooperate, to a sufficient degree, in all areas where there are no theological obstacles, that is, in the publishing, social and/or educational fields, or in practical parish work, etc. or even in a spiritual ecumenism through common prayer?

"Only ecumenism which in this way grows organically from within brings about, it seems to me, perhaps slow and not so concrete, but yet genuine and real, results."



The Holy Father Man and 'Superman'

Vatican City—(NC)—Pope Paul VI has defended religion against the charge of weakening morality by preferring piety to natural justice.

Basing his argument on the theological principle that grace perfects nature rather than destroys it, the Pope replied that religion can make man "a true superman." Such a man, he said, is the saint.

Pope Paul also emphasized the natural virtues of sincerity, honesty, social justice, magnanimity and a sense of duty. But he warned that if such virtues remain outside the order of grace, they are "incomplete and often dwell together with highly deplorable human weaknesses."

The Pope was speaking at a weekly general audience the day (July 17) he was to leave for his summer home in Castelgandolfo about 15 miles south-west of Rome.

He observed that authors such as Niccolò Machiavelli and Blaise Pascal had given classic expression to the objection that religion can weaken true morality. The Pope phrased it this way: "The Catholic religion, especially in its presentation of moral

doctrines, weakens the true moral sense, opposes dogmatic teachings to the dictates of conscience, prefers pietism and the theological virtues to the principles of the real justice of natural morality."

"That is to say that faith, religious life, the referring of our acting to God as its principle and goal the example and virtue that derive from the Gospel... the practice of prayer and the fear of God, and so on, do not deform man's character.

"They do not weaken his liberty, they do not take the place of the intimate process of his conscience. Even less do they warrant the faithful to evade his natural and civic duties.

"In fact, they strengthen in man a true sense of man. They not only awaken in him an awareness of good and evil, and exempt him from that moral indifference toward which he is sliding, that widespread mentality in which the sense of God having been snuffed out, the how and the why of honest behavior and growth him his own very energy to be strong in him, but, they also confer upon and uplift, and that other mysterious energy—grace."

Letters to the Editor

Editor:

Two articles in the Courier-Journal this week gave me cause for rejoicing—the formal statement on "The Shape of the Church to Come" by Bishop Sheen and Father Ventura's proposal in a letter to his parishioners at St. Martin's, where he is pastor, to cast off the dead weight of a building with a realistic answer. I thought, to the Bishop's prophetic call for profound changes in our traditional parish structures.

In his statement the Bishop says, "churches built in the future therefore, must start with the principle that worship and mission are inseparable..." It is unfortunate that for so long in our history the ideas of worship have been separated from the ideas of mission, and until Vatican II, the notion of "mission" was narrowly conceived as proper to the hierarchy alone.

It is a hopeful sign that in the Church to Come, worship without mission will be meaningless. As Christians, by reason of our Baptism and Confirmation we have not only a strict right but a responsibility to share in the mission of Christ. This doesn't mean more zeal in shoring up outmoded buildings and sustaining a style of life no longer relevant with more festivals, more bingo, more chances on yellow Mustangs and colored T.V. sets, but rather addressing ourselves to the HUMAN problems facing us all—the sufferings, injustices and needs of those in our own neighborhoods, as outlined by Father Ventura in his proposal to his parishioners.

In my opinion, Bishop Sheen's vision of the Church to Come is genuinely prophetic. His commitment to the poor, to human dignity, justice, community and love as expressed in his guidelines deserves the cooperation and support of us all.

—Mrs. Sidney J. Wilkin,
 Pultneyville

Editor:

One is not entirely certain these days whether he fits comfortably into the conservative or liberal camp of Vatican II. For the most part, these are labels which the diocesan press and Catholic writers assign to us.

We have only to speak our minds to be quickly "written off" as the opposition by either the conservative or liberal writer.

However, if I were a conservative in the matter of Vatican II, I have only to read Father Paul Cuddy to be driven to the side of the liberal. There is much that is wrong and pitiful in his July 19 article "Will Conservatives Please Speak Up."

This is somehow in reply to Father Torrey's earlier "Blackout" editorial dealing with the Church's image and lack of religious news in the secular press.

Father Cuddy roams far and wide from the main issue and never gets back in the ball park. He merely uses the editorial to lambast those of liberal thinking.

I may be wrong, but I would guess that although several million Catholics are uncertain as to which view

they may ultimately adopt, they resent most of what they hear from the conservative clergy. It is not so much what they say, but how they say it.

According to Father Cuddy, those of liberal thinking are the "Red Guard of the Church." The conservatives who have yet to speak up are sitting in their living room, off-times with the TV on. (Wow! Is that bad?) — gloomily lamenting about the state of the church.

Father Cuddy reads Catholic weeklies for us — editorials and articles by Jesuit writers — and in one swipe tells us they are wrong, if not bad people. Reason: They disagree with the Pope's CREDO.

But now we come to that astute body of Catholic men who have formed the National Association of Laymen. And what does Father Cuddy have to say about these Red Guards?

Well, they are "a small, intellectually inclined, discontented, fairly homogeneous elite who have butterflies in their souls flitting from one novelty to another..."

One gathers that the "intellectually inclined" are not to be trusted. Reason: They disagree with Father Cuddy.

It is this posture among the conservative clergy which rankles both the conservative and liberal Catholic (and those somewhere in between). The conservative view so dominates the diocesan press that one no longer hears the beat of their drums.

—Mrs. C. N., Rochester

Word for Sunday

Be Prudent, Think of Future

By FATHER ALBERT SHAMON

The parable of the unjust steward has always been a puzzling one. Perhaps that is why St. Luke appended three different applications to it (Luke 16: 9-13); it is susceptible of different interpretations.

The most likely moral, however, is the good example set by a bad man, namely, his prudence.

"Prudence," according to C. S. Lewis, "means practical common sense, taking the trouble to think out what you are doing and what is likely to come of it." Prudence views the present in the light of the future.

One of the nation's largest companies, concerned with the future takes its name from prudence: Prudential-Insurance. Its motto-inscribed in the lobby of its 41-story office building in Chicago is "The future belongs to him who prepares for it."

Only fools live for the present. The young couple going steady thinks in terms of their future marriage. The student choosing his career determines his choice by the future it holds for him. The man making an investment of his money weighs well the future of the company before investing in it.

However, prudence is more than thinking things out in the light of

perhaps in some mysterious way all of this somehow or other relates, after all, to the image of the Church — and the image Father Cuddy makes is that only he who marches with Father Cuddy is on the right side of God.

—James DuRoss

Editor:

One gets the impression in the gun control controversy that the only ones opposed to registration are men, particularly hunters.

I realize that some men favor registration but have a feeling that it is mostly women who support stricter gun laws.

If women outnumber men in this country then how is it we can't "lobby" effectively in behalf of causes we favor? This includes not only more rigid gun control laws but also a drive to clean up smut in movies and on television.

One more point that irks me in the gun controversy. Why do gun addicts distort the issue by using bumper stickers such as, "If guns are outlawed, only more lawless would have guns?" In looking over all the recent legislation I could find no one trying to outlaw guns.

We have to register motorboats, cars, even bikes and motorcycles. Why not guns?

—Mrs. C. N., Rochester

Editor:

Mr. John O. Noble Jr.'s unwarranted criticism of Bishop Sheen's decision to help staff the Rochester Diocese with Irish priests parallels the distorted views of an immature, prejudiced individual, who seeks some personal recognition through the medium of the press.

Mr. Noble states that the Irish are rural, notoriously backward, and lack the necessary training to cope with today's modern American society. Which society is Mr. Noble referring to: the affluent society which we make believe we live in, or the so-called sick society which even we as Americans cannot cope with?

Mr. Noble states that, there are laymen in the Diocese capable of administering to the secular affairs of the Diocese, thus releasing the clergy to perform their priestly duties.

This may be so, but where are the laymen who are willing to work for the weekly pittance that the clergy receive for such duties?

Through his criticism, Mr. Noble actually endorses the calibre of the Irish clergy. He seems to think that the influx of a few Irish-born priests into the Rochester Diocese would start a Reformation.

If a few newly ordained young Irish priests can exert such an influence on the laity and renewed clergy of our Diocese, it follows that these priests must be leaders of men.

—Sean Curran,
 846 Grand Avenue, Rochester



—Sean Curran, 846 Grand Avenue, Rochester

future — that was Christ's point.

The great issues of life depend on present actions decisively done in light of eternity. The opportunities are brief, the consequences incalculable. A day of reckoning hangs over the heads of all. Do we have sense enough to prepare for that which is coming? Here and now to prepare? Decisively and drastically to prepare?

Or do we let things just drift and trust to chance? The steward didn't. He acted. Therefore he was praised.

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From P Youth M

This is the second in a series on the Area Youth (AYM), an ecumenical, volunteer organization in northwest Rochester which attempts to reach teenagers who are not in church.

By PATRICIA ROESCH

It is 2 a.m. Friday. John Meyer stands at the corner of Street and Plymouth Avenue.

John is a deacon from St. B. Seminary assigned for the summer work with AYM. He has been there since early evening, looking for teenagers who want to talk, and acquainted with teenagers he knows.

His street ministry tonight taken him to "The Cellar," Anthony's Church, where 40 teens came and went, playing and talking in the psychedelically painted room. He notices a march in around 10:30 with adults around, "earlier week. Well, maybe, they deserve a look. They had a chance to go.

John left when "The Cellar" closed at 11, and went over to neighborhood diner. A group of hadn't seen before lounged the street light, leaning on the paper stand. He asked one of them for a match.

"Sure." The boys glanced quickly at John's collar.

The street worker had offered the kids say, "Don't try to us. We're bad for the Or swear and add, "Oh, sorry, a minister." The stereotype is almost always there as a barrier.

John said, "Thanks," and on down the street. He thought again and they would reach him. Gradually they would know each other.

Most street ministry is done hours" and is informal low key of the unusual features are it its reversal of the "church" channels. In the AYM church, and this means work from 11 Protestant and Catholic, offers Christianity as a native to no church relations.

Marian Johanknecht, an AYM volunteer from Lake Avenue Church, says:

"The main purpose of the (if you can call it that, and sure you can) is not to bring

Women

By MARCI LUX

A Rochester inner-city neighborhood crawling with "rats the cats" will finally be purged organized attack-team of mothers.

After months spent fruitless to goad the city into halting sewers of their neighboring members of the Mothers Club, Martin Avenue Center has decided to take up rat-chasing themselves.

According to Mrs. Marguerite, Director of the Center Control Committee has been to aid residents of the neighborhood in their fight to control the population.

"There have been pieces daily papers about the city slum," Mrs. Marguerite said. "And it's been talked, and talked about, but nothing done."

PAT

Do you have questions about your bug you? The famous PAT ANSWERS!... But write in your concerns... Address: PAT ANSWERS will not necessarily... or of the Diocese.

Q.—Is it superstitious to be afraid of dreams? Don't the Old Testament tell us that God made dreams to communicate with men? —R.M.L., W.

A.—Yes, God did communicate with St. Joseph, St. Paul, Jacob, Daniel and others through dreams. The Bible indicates that they were clearly aware of the natural nature of the message special dreams. It is superstitious to react to our dreams because they have a natural cause. Sigmund Freud's theory of dreams depends on the state of our day's fatigue, food, our worries, and even sleeping.

Q.—Is present day professionalinconsiderate evil by the Church? —M.R., Rochester

A.—There is no official teaching of the Church on professional behavior most moral theologians teach that professional fighting as it exists should be condemned. The fact that the boxer's goal is to directly injure or knock out his opponent, and that the referees do come in the ring called an unreasonable amount of recreation. Because also evidence that it is a sport which often deceives the public and brings profits to a public element in our society, it is considered wrong to support it by attending the bouts.

Q. I have heard of the p... of going validly to Mass on instead of Sunday in some areas due to the overcrowd...