

# The Papal Letter

Five years of Vatican silence which has dismayed and puzzled millions ended abruptly this week. The consciences of married couples and of their confessors, left so long in agonizing uncertainty because of public disagreement among moral theologians, were finally and officially informed by the Vicar of Christ that all artificial means of contraception are illicit.

But there is no peace in the Family of God. The broken silence has provoked a babble. New confusions and rebellious voices are heard around the world. The Pope expected such reaction; he said, "This teaching will not be easily received... yet the Church does not because of this cease to proclaim with humble firmness the entire moral law, both natural and evangelical."

Granted that the pronouncement is not infallible, no one may protest that there is here any vagueness about the licit and the illicit of birth regulation. We have received an authentic statement from the highest teaching authority in the Church and hard obedience requires Catholics to give it loyal and full assent. If a Catholic rejects an infallible doctrine, he cuts himself off from the Church. But if he refuses to live by an authentic teaching from this highest authority although he continues as a member of the Church he is guilty of serious sin for withholding loyal and full assent.

Perhaps there will be good in the fact that the Pope's kindly-phrased yet rigorous affirmation of the traditional position of the Church on birth control has stimulated new discussions about authority, marriage goals and the independent conscience.

Honest men and women who presume that Pope Paul could not reach this momentous decision without long study and painful reflection will make themselves read the complete text of his encyclical. They will want to discover the intellectual structure beneath the universally-binding decision. So much support of the contraception and such bitter rejection of past papal rulings has been emotional. It will be enlightening, and even inspiring to many to study this rational presentation of the demands of natural law.

Married persons who challenge the knowledge of the Pope on sexual morality or the sensual demands of their love will discover by reading all of his encyclical a fatherly understanding of their vocation. They will be awed and comforted by his analysis of where God touches their physical relationship.

Those who have been waiting for a non-traditional declaration which would place a private rule of conscience before papal pronouncement are disappointed. But they can read in the Pope's words that moral rulings are not settled by a poll of theologians or a chart of statistics indicating that the majority of Catholic women made up their minds long ago to use the Pill. Christian practice has long assigned to theologians the responsibility of questioning the rulings of the papacy and interpreting church doctrine in the total context of the times. Speculative theologians can open the Church to new vision and enrich our understanding of our union with God. But they can also mislead us terribly, especially when instead of opinions they imperiously make rulings to bypass the supreme teacher and openly defy his authority.

Discussion on the problems of marriage and births remains open. The Pope specifically called on men of science and medicine to intensify their search for the key to moral regulation of birth. He begged married couples to seek self-mastery of their instincts and deepening of their reverence for the will of God. He asked all confessors that they should speak the same language in counseling so that their advice will bring peace of conscience to all. The future, — in public controversy, in the labs and lecture halls, in the confessional and in the agreements of husbands and wives — may prove that this encyclical, not in itself, but in what it set off, is the most provocative document of the century.

—Father Richard Torrey

# Strong Lines

No believer will wish to deny that the teaching authority of the Church is competent to interpret even the natural law. It is, in fact, indisputable, as our predecessors have many times declared, that Jesus Christ, when communicating to Peter and to the Apostles His divine authority and sending them to teach all nations His commandments, constituted them as guardians and authentic interpreters of all the moral law, not only, that is, of the law of the Gospel, but also of the natural law, which is also an expression of the will of God, the faithful fulfillment of which is equally necessary for salvation.

Let married couples, then, face up to the efforts needed, supported by the faith and hope which "do not disappoint... because God's love has been poured into our hearts through the Holy Spirit, who has been given to us." Let them implore divine assistance by persevering prayer; above all, let them draw from the source of grace and charity in the Eucharist. And if sin should still keep its hold over them, let them not be discouraged, but rather have recourse with humble perseverance to the mercy of God, which is poured forth in the sacrament of Penance.

— Pope Paul VI, in "Humanae Vitae"

# See Any Prophets?

Jesus warns us to "beware of false prophets". This means there must be some true prophets around somewhere. But you have to know what to look for.

Would one of them be Jeanne Dixon? Well, hardly. She's not what the Bible means by a prophet. Isaiah and Jeremiah and John the Baptist did not read the stars or gaze into the crystal ball. It was not so much the future which concerned God's prophets, but the present. Something about the present needed saying which no one else was saying — something about injustice, oppression, crime, and all the ugly things we like to pretend aren't there — something about God laying the axe to our dead roots and winnowing his threshing-floor of chaff.

God's prophets are not forecasters. They are spokesmen. They say: "Thus says the Lord God." Or, as Jesus said: "He who has ears to hear, let him hear." We are deaf to the cries of the oppressed. The prophet shouts about them to make us hear. We are blind to the anguish of the destitute. The prophet sees it with the vision of God. As long as the ills of the world don't hurt us, we're content with the status quo. But the prophet wants to tear down and make way for the kingdom of God—not in some dim future, but here, and now.

Anybody see such a prophet lately? Or hear one? Maybe Martin Luther King? Maybe Dorothy Day? Maybe Bishop Sheen? Maybe Pope Paul? These are the restless people. These are the people who will not be shouted down by the reproaches of the deaf and blind. They are signalling to us. They are calling to us, long distance, across the gulf between their vision and our blindness. If we turn from our true prophets, or beat them down, we shall continue on the road to ruin.

—Father Benedict Ehmann, in St. Michael's Church bulletin, 7/21/68.

# Cardinal Disavows Liturgical Meeting

Washington — (NC) — Patrick Cardinal O'Boyle of Washington has issued a statement saying that the Liturgical Week scheduled here for Aug. 19-22 is not endorsed by the Washington archdiocese.

Cardinal O'Boyle said that officials of the Liturgical Conference which sponsors the annual Liturgical Week, failed to keep the Washington archdiocese informed in planning details of the program, although on Dec. 1, 1967, he gave permission for scheduling the "Washington meeting with the clear understanding that the archdiocese be kept informed on details of the program."

"From public announcements of the program," the cardinal said, "it is clear that a number of the speakers have little or no expertise in the liturgy. Rather, they are publicly identified with causes which have no visible connection with the liturgical apostolate or other problems with which the conference might properly be concerned."

Cardinal O'Boyle's statement came a month after the Catholic Standard, Washington archdiocesan newspaper, questioned the "relevancy" of the coming Liturgical Week and wondered "if this is a liturgical conference at all."

An editorial in the Catholic Standard criticized the problem both for its inclusion of Dr. Herbert E. Apteker, founder and director of the American Institute of Marxist Stud-

ies and a longtime member of the U.S. Communist party, as a workshop speaker, and for its theme, "Revolution: Christian Responses."

At that time, the Liturgical Conference's executive director, James A. F. Colaianni, defended both the choice of speakers and the theme of the week as consistent with a "truly Christian presentation."

"The true Christian does not exclude anyone who is trying to grapple with human problems," Colaianni said.

Other speakers slated for the Liturgical Week include Marcus G. Raskin, co-director, Institute for Policy Studies, Washington; James Farmer, professor of social welfare, Lincoln University, Pa.; the Rev. Ralph Moore, national director, Youth Ministry, United Church Board for Homeland Ministries; Saul Alinsky, executive director, Industrial Areas Foundation, Chicago; and Mrs. Sidney Calahan, author of "The Illusion of Eve" and "Beyond Birth Control."

The Rev. Andrew J. Young of the Southern Christian Leadership Conference is scheduled to be the keynote speaker, replacing the late Dr. Martin Luther King, Jr.

The Liturgical Conference is a 7,000-member unofficial organization of priests, religious and lay people which has sponsored annual liturgical weeks in the U.S. and Canada since 1940.

# Letters to the Editor

Editor:

In the wake of the Pope's encyclical on birth control issued this week, many individuals who have no visible connection with the liturgical apostolate or other problems with which the conference might properly be concerned.

Some articulate mother of 9 happy children and a young man who is able to devote more time to each of her brood, will doubtless voice her opinion. The Washington Priests' Association, in anticipation of the statement, expressed its displeasure a few weeks back. Editorials will be written, polls will be taken, studies will be made.

If the immediate reaction to the encyclical, as well as the recommendations put forth by the Papal Commission on birth control really are indicative of anything at all, it is that there is widespread unfavorable reaction to the ban on contraceptives issued.

Most probably this reaction will be strongest amongst those in their late teens and early 20's who will have to deal with the words of the Pope, their allegiance to the church, and their own consciences — and then live out their lives and raise their families after a consideration of all these factors.

Many, as a result, will turn from the Church — not because they disagree with its stand on the birth control issue, but because the Church has committed the unforgivable crime — it has refused to listen.

For if there is anything that this group stands for — it is communication. Brought into the world along with the television set, raised with McLuhanism's ringing in their ears, these young people have seen communication reach new technological heights.

And then after believing, in all of this, they also see that the technological advances of our society are worthless when one man — the Pope — has forgotten the most important thing of all. Communication starts in the heart.

—Eve Lansing, Rochester.

Editor:

A few weeks ago I read an article in your paper from a man who is concerned about the trip of Bishop Sheen to Ireland to get priests for our diocese. He thinks it will set the diocese back quite far.

Irish priests did very well for Japan (a pagan country). I lived in Yakusuka one year (1955). Columban Fathers were sent from Ireland to Tokyo where they had a home to study the language for one year. Then they were sent to parishes.

In my parish one daily Mass has been discontinued because we have lost an assistant. Mr. Noble thinks we should have more laymen. Which one would he suggest to fill in to say our Masses?

I think all priests of our diocese will be grateful for help of Irish priests whether diocesan or from Orders.

—Bridget M. Grace, 223 Normandy Ave., Rochester.

Editor:

In reply to your editorial this week, may I add my voice to those who would like to see the return of a radio program similar to "The Moral Behind the Headlines" which we enjoyed so much ten years ago.

I am probably a little prejudiced in favor of Catholic radio programs since it was through listening to the Rosary Program, and to the Courier's weekly program, that I became and remained a Catholic.

The shortage of clergy and our hesitancy to take their time makes us appreciate being able to hear them on the air.

I will also send a line to the Pastoral Office, requesting a weekly program from the Courier-Journal as well as an occasional TV Mass for shut-ins.

—Helen G. Fiezd, 144 Sawyer Street, Rochester.

Editor:

Three cheers for Father Cuddy! His column is the first thing I read each

week in your paper... partly, I must admit, because I know this exemplary priest but also because it's nice to get a little reassurance that things are not as bad as they seem before plunging into the now you see it, now you don't theology found on some of the other pages.

In regard to a recent column by Father Cuddy, I suspect he is correct when he suggests that the so-called conservatives are not getting enough to combat the new breed of theologians who are currently grabbing up all the headlines.

On the other hand, I doubt if many of our Catholic papers would find room for their unsensational writings.

While the "new theology" boys are having a ball with their new found freedom, there are many of us (not all over 50, either) who are getting tired of hearing that everything Protons Kung is out the window.

Actually, what's so new about the "new theology"? I seem to recall that a few fellows in the 16th century (and they were not the first) came up with such views as Jesus was not God, Mary was not a virgin and the Eucharistic celebration smacked of black magic.

I'm personally happy that the boys in the ivory towers have finally awakened to the fact that Martin and his comrades did not necessarily go to hell (you remember hell... Jesus used to mention it from time to time).

On the other hand forgive me if I'm not too eager to jump on that 16th Century bandwagon which some of our theologians find so attractive.

What we need now, even more than the conservative spokesmen Father seeks, is another Albertus Magnus or Thomas Aquinas to somehow bind the various schools together.

No doubt, the Holy Spirit will provide such a man or group of men. By the way, contrary to what some would have us believe, the Holy Spirit has not taken up permanent residence in Holland.

In the meantime, men like Father Cuddy perform a valuable service in reminding us that renewal and novelty are not the same thing and that there is a difference between reform and revolt.

—Kevin P. Doran, 211 Seymour St., Hornell, N.Y.

# Word for Sunday

## Jesus Wept Tears of Manliness

Three times Sacred Scripture speaks of Jesus weeping: at the tomb of Lazarus (Jn. 11:35), in the Garden of Gethsemani (Hebr. 5:7), over Jerusalem (in Sunday's Gospel). His tears were the tears of a friend, of a Savior, of a patriot.

Some early Christian writers would have deleted, if they could, references to Jesus' weeping as unmanly, unseemly for God's Son. Stoics esteemed the unfeeling heart as virtue. But the Christian cannot.

For God's Son became a man—every inch a man. And tears are a part of manliness. Stoicheard David wept as he fled from the rebellious Absalom. Strong Paul wept when some Philippian gave up the Christian faith.

I remember a woman telling me she knew she had married a real man. I asked her, how she knew. She said, "He wept when his mother died." A man who can weep is a man indeed! For tears are the blood that flows from a wounded heart. Tears tell that one has a heart.

Nothing is more inhuman than a heartless man; nothing so human as one with a heart. If a child wants something badly from his mother and she is consistently refusing him, there is generally one appeal she cannot resist: "Aw, Mom, have a heart!"

Christ wept over Jerusalem, because he had a heart, because he



# The Holy Father

## We're All Missionaries

Following is a portion of an address by Pope Paul VI to directors of national societies for the Propagation of the Faith and other missionary groups meeting in Rome.

In truth the problems of the Church in mission lands interests only a small portion of the Christian people and still remain mostly a field of action for specialists. There is needed a radical change of mentality, a new doctrinal attitude based on the divine plan of salvation actuated by Christ and continued throughout time by the Church.

The Ecumenical Council itself teaches: "Since the whole Church is missionary, and the work of evangelization is a basic duty of the people of God... from a vivid awareness of their own responsibility for spreading of the Gospel, they will do their share in missionary work among the nations." (Decree on the Church's Missionary Activity, No. 35).

All Christians, therefore, by virtue of their Baptism — and not only the hierarchy — are rendered fit to spread the Gospel message and are in effect responsible for its diffusion.

Too often, in putting emphasis on some of the Church's big internal problems, there is the risk of identi-

fying them with the "mission of the Church," whereas these problems are only aspects of the single, greater mission of the Church.

We must convince ourselves that every individual, personal, local "mission," every work whatsoever of the apostolate must always proceed within the framework of the great, essential task of the Church: the evangelization of the world.

Without this basic link, no apostolic initiative, though it might be noble and urgent, would have its full and upright meaning. It would instead risk becoming an end in itself, of losing sight of the true horizons of God's Kingdom, thus damaging the true "mission" of the Church.

Everyone must be a missionary by the testimonial of his own life, but must find also in his charity a personal way to feel as a "missionary" among missionaries: in other words, feel himself united with them in prayer, in a brotherly participation in their sacrifices, and united in an active, generous, pledged aid, in order that together with them he may be of merit in the spreading of the word of God and in the spreading of His kingdom on earth.

# Bishops Back Freedom For Spanish Unionist

By MANUEL MIRA (NC News Service)

Madrid — The Spanish Bishops' Conference has defended the need for real freedom in the trade union movement in this country and has stated that strikes may be a necessary means for workers to obtain their rights.

For many years both big business and the regime of Gen. Francisco Franco have blocked attempts by workers to break away from the labor unions controlled by the Falange, Spain's only legal political party.

The bishops also said that the Church in Spain should concentrate on attracting the mass of workers by giving a larger role to the worker-priest movement and by giving greater freedom to lay leaders in the workers' apostolate.

A statement issued here following an emergency meeting of the Spanish Bishops' Conference (July 20 and 21) said that the bishops decided to

treat the union issue "in the light of Christian principles relating to the new law on trade unions being prepared for the Spanish Cortes (Parliament)."

"We believe," the bishops said, "that in the present situation of change and transition there must be a combination of prudence and decision."

In another statement following the emergency meeting the bishops' conference said that "the evangelization of the working world is the first task of the Church in Spain," which must "promote such an apostolate by including the wider use of worker-priests and the action of militant laymen."

There are now about 50 worker-priests recognized by the Ordinaries in a few dioceses of Spain.

The bishops' statement runs counter to recent statements by several bishops that the worker-priest movement should be restrained.



deliberately chose to identify himself with man and become like him in all things but sin.

After Christ had wept over Jerusalem. From dawn to dusk, day after day, right up to his crucifixion, he taught daily in the Temple — racing, almost frantically, to win his people.

Those who will have their names written in the book of life shall not be those who look with contempt on men or with cool detachment on their struggles; nor even those who sorrow much for others, but whose whose tears of sorrow drive them to spend themselves in the eager service of others.

# Exercise

## Adult T...

This is the last in a series on the Area Youth Ministry's (AYM) an ecumenical, v... ganization in northwest... which attempts to reach... agers who are not in ch...

By PATRICIA RO...

The teen-agers of the area of Rochester are the Area Youth Ministry's (AYM) an ecumenical, v... ganization in northwest... which attempts to reach... agers who are not in ch...

Who are these adults?

There are more than involved this summer. They come from each of participating Catholic churches and six others. The northwest or other city, or as far away as Canandaigua.

These volunteers are businessmen, photographers, factory workers, teachers, teachers, social workers, deacons, sisters.

"They are really a Church of people. This is truly a community," says Father Sell, assistant pastor at Church.

AYM has four goals:

- to be a Christian
- to look at youth in and deal with the struggling them, including the
- to grow in the faith, personally through involvement, study, meditation the church,
- to help the church

Volunteers work with three months, on a trial are still interested at a time they agree to work. The commitment is deep. Responsibility is heavy.

But according to some who give their time to wards are ample.

Mrs. Edward Hall, from Church, and her work with AYM. She force" studying the doctrine and implementing possible. For Mrs. Hall, the essence of AYM was what com offer her service.

"I think it's about together and did thing simply.

Mrs. George Benning, Plus X Church, advises who put out the newsle

"The group of ten works with has few re Benington, explains, "back and forth. The g of success we have is kids are beginning to p

She added, "The ad with AYM are collectiv group of people I have

Mrs. Richard Johannek in Greece, and is a me Avenue Baptist Church. can do, with small ch own, is to chaperone a twice a month. She can agers by name; she kno lems and aspirations of

Mrs. Johannek en benefits the adults rec

# PAT

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

Q. I am shocked t large cities (Buffalo, Protestant Bishops we in the local Catholic c right here in Rochester late Conception) a Pro dained a minister for Church of Christ. What allows for these things? —B. N. M

A. The use of a Catho the Protestant ceremon crating a Bishop or ord ster was a courtesy gr the Protestant groups client facilities for a h tion to attend. The V "Directory on Ecumen says that "if the separ have no place in their their religious rites pr dignity, the local Bish the use of a Cat cemetery or church." of Catholic priests also mere gesture of ecumen

Q. What is the Chur indulgences? Have they ed or revised? May I devotions like saying c recting the Rosary in ing the Bible, carry merit called an indulg — R.

A. Don't let anyone have all been abolis 1967 Pope Paul made ment upholding the t rine about indulgenc collection of indulgenc works, commonly calle is being revised for p Jan. 1, 1969. It is expe the former major pray will remain indulgenc indulgences will be red pected, and partial n no longer be marked b of days" once attach

Q. I was taught to sw Communion host. Now young and old, chewi the way back to the right?

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