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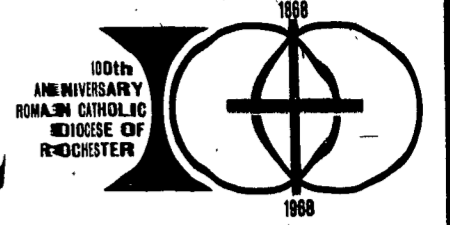
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What Peter and Paul Said Would Happen In Our Time

"The time is coming when men will not tolerate wholesome teaching. They will want something to tickle their own fancies, and they will collect those who will pander to their own desires. They will no longer listen to the truth, but will wander after man-made fictions . . ."

"Even in those days there were false prophets just as there will be false teachers among you today . . . many will follow their pernicious teaching and thereby bring discredit on the way of Truth. In their lust to make converts, these men will try to exploit you with their bogus arguments. But judgment has been for some time on their heels and their downfall is inevitable."

MY DEAR BROTHER PRIESTS AND PEOPLE:



If there be a city with a polluted lake, we should not be surprised that there may also be a home with a polluted liturgy.

We know of seven of our priests who are involved in serious profanations of the Sacred Mysteries.

One has come in repentance and amendment. Out of the six remaining, and out of six hundred and three priests in the diocese, a few have recently been given publicity.

We must now with full consciousness of our responsibility to God and to His Truth speak out.

In these days when Lucifer has a greater appeal for the world than the Cross on Calvary, we must not be surprised that some, whom the Lord has called to Himself, will claim that all their wars against the holy are holy, that all their excesses are but an emphasis on the good, that all their hatreds are righteous and that all their inanities are foreshadowings of what will be.

Only those cradled in the sacred associations of Christ and His Church know how to betray, as Judas knew how to find Christ in prayer in the Garden of Gethsemane.

Christ is so Sacred that His betrayal must always be prefaced by some mark of affection, as Judas blistered the lips of Our Lord with a kiss. What was done in the dark then, is done in the dark now: "The Lord Jesus, on the night when He was betrayed . . ."

As a mother's heart would break on hearing that her young daughter had been raped, so every good priest's heart is crushed at the profanation of the Eucharistic Liturgy and the laity are scandalized by the perversion of the holy.

The Old Testament tells of priests who violated the sacrifice and liturgy of the Old Law and warned how difficult it would be for them to receive mercy: "If a man sins against man, God will be the arbiter, but if he sins against Yahweh who will intercede for him?"

Those unworthy priests called it the "New Liturgy."

But actually it is as old as the mad deviations in the groves of Israel; it is as old as Nineveh where silken husks were given under the guise of the bread of life and new wine which intoxicated instead of the "wine which germinates virgins".

With its euphoria, its baptized LSD, its gestures, prostrations and gyrations, its bid for secrecy like a veil fluttering between "sworn friends", its Simon Magus appeal to the "spirit", its poetic heaviness

and spooky cavernous blackness, its instinct for neuroticism and madness mocking the accents of love—all these have generated a new kind of priest whose heart is not burning, whose eyes are not ablaze, whose face is gray with the pallor of those who live Underground.

Two Ways to Wound Christ

There are two ways to wound the Heart of Christ—with a sword and with a kiss. The Communists who roped priests to a cross for four days, then laid them on the ground and made other prisoners release the needs of nature upon them, as the Communists shouted words of consecration of the Mass, negated Christ with the sword.

But those who, as St. Paul tells us, "profane holiness by maintaining a 'facade' of religion and are self-willed and conceited"—do it with a kiss.

May God in heaven not visit upon them the penalty given to the liturgically errant priests of the Old Testament: "Their sins shall not be purged by sacrifice or offering forever".

In conclusion:

1. House Masses will continue. Counterfeit does not invalidate money, nor will liturgical zanies deprive God's people of the right to have the Holy Sacrifice of the Mass properly offered in their homes.

2. We cannot agree with many requests which have come to us that a penalty be given to those who have desecrated the holy. It will be recalled that many wanted Pius XII to excommunicate Hitler.

But where there is little faith and where religion is considered nothing more than something subjective, like the taste of caviar, a spiritual penalty has no effect. Not even the words and the sad face of Our Lord induced the youth to follow him.

3. The house in which Divine Liturgy is carried out according to the norms of Mother Church will have a blessing descend upon it.

The house which permits the desacralization of the Divine Mysteries, shall, whenever it permits such profanations and liturgical deviations, live in dread of the words of Our Lord: "Your house shall be left to you desolate."

4. The sins of a few are the sins of us all. These are our brother priests—these are our people. May I ask each priest at his convenience to offer up a Holy Mass of reparation to the "Body of Christ" in order that as the Scriptures say: "God may give them a different outlook, and they may come to their senses and be rescued from the snare of the devil and set to work for God's purposes".

My good people, it really could be that "familiarity breeds contempt". Our Eucharistic Lord has so much thrown Himself in our way that He exposes Himself to irreverence. Husbands grow used to wives and wives grow used to husbands, and so do we to the Eucharistic Presence. Like Simon we forget to pay Our Lord the courtesies and respects due His Divinity.

It would have required great faith to have seen Emmanuel in swaddling bands; it is the same faith which sees Him under a whitened wafer. Each day the Lord says to us: "Who will come and get himself food, no price to be paid".

Keep your faith sensitive, delicate and ever conscious of your blessings. I write these lines to you after five continuous hours in the Presence of the Eucharistic Lord, begging Him to grant power to these words, healing to our poor sinful hearts, and more love for His mercies.

Help Rural Communities: Freeman

St. Cloud, Minn.—(NC)—The National Catholic Rural Life Conference closing a three-day meeting here heard Agriculture Secretary Orville L. Freeman call for national planning to stimulate the development of rural communities.

He said that the massive migration from the countryside to the cities was a "blind rush to self-destruction", requiring a national policy to guide the development of inner cities.

The secretary made a strong appeal for national policies which would offer a free choice of a good life everywhere. He said: "We need a national policy to guide the development of our inner cities—to change them from seething volcanoes of unrest to convenient, clean, healthy centers where people can live in dignity."

He called for:

"A national policy to guide the growth of our suburbs—not let them degenerate into unruly, unsightly urban overflows, but to plan them to fulfill their promise of space, fresh air and quiet.

"A national policy for the development of new cities in the countryside—new cities that offer their own sources of employment, esthetic satisfaction and ample culture, social and recreation facilities.



Mother and Child Find Sanctuary

A woman and her child huddle inside a bunker near their home in Soctrang, South Vietnam, about 100 miles southeast of Saigon. United States troops who found the pair released them after they checked the woman's identity papers. (RNS Photo)

Pope Paul Working On Nigerian Peace

Vatican City—(RNS)—Pope Paul has sent a message to Emperor Haile Selassie of Ethiopia, who is hosting peace talks between the Nigerians and Biafrans, asking that priority be given those "who are dying of hunger and disease."

The telegram which was sent Aug. 10 was published by L'Osservatore Romano, the Vatican City daily. The paper also stressed that the Church was seeking only a humanitarian role and was not intending any political implications in its efforts on behalf of Biafran refugees.

Meanwhile it was learned that the Pope was holding meetings at his summer residence of Castel Gandolfo with a bishop from Biafra and John Garbo, the Nigerian ambassador to Italy.

In his message to Haile Selassie the Pope expressed "profound relief" at the resumption of peace talks and "our ardent wish that it may be possible through the generous endeavors of both parties to reach positive results."

"We cannot but be deeply distressed and worried at the sufferings

of the victims of the current conflict," the pontiff said.

"On this occasion we presume to set forth our insistent appeal that in view of the pressing necessity that threatens the lives of thousands and thousands of innocent persons proper priority may be given to the serious problem of humanitarian aid and of the practical possibility of bringing it in time to the people who are dying with hunger and disease."

In an article entitled "The Holy See and Nigeria," the Vatican City daily recalled the efforts of the Holy See to help bring peace to Nigeria and in particular to aid those refugees of war who face starvation.

It is essential, the paper noted, that help should be given as quickly as possible for people who are dying of hunger and sickness.

The action of the Church, it said, is appealing to the rulers involved has no political implications, being a natural consequence of the mission of the Church.

She proceeds, it continued, without discrimination, with esteem and affection for all the populations involved, asking only that her attempts to give hope should not be hindered.

Publishes Proposal

Is NCOMP Planning End to Film Ratings?

New York — The latest annual report of the National Catholic Office for Motion Pictures features a detailed proposal in favor of ending the moral classification of films.

The proposal is in the form of a "resolution" that was first offered by a representative of the French-Canadian Catholic Film Office at the 1967 Berlin Film Festival. It has just now been published by NCOMP, with the comment that it has "great significance for the future relationship of the Church to the cinema."

NCOMP has not announced plans to terminate its moral ratings—which range from A-1 to Condemned—but its inclusion of the French-Canadian proposal in its review of the 1967 film year is significant. Is the NCOMP weighing such a policy change?

Under a heading that reads, merely, "Documentation," NCOMP presents in full the French-Canadian proposal which begins by stating that "the moral classification of films such as is presently done by most of the National Catholic Film Offices does not respond to the conditions of a pastoral ministry adapted to our time."

The resolution says that "moral classification, indeed, stirs up major

difficulties we can no longer ignore" and goes on to list three principal ones:

1. "The negative categories do not respect enough—at least seen through the eyes of the public—the conscience of the persons who have to decide themselves, after due information, whether or not to see such films."

2. "It is practically impossible for a moral classification committee to pronounce with certainty upon the presumed influence or range of a film. The research-workers in this field are only starting to discover this influence."

3. "The moral categories function for an 'average public' which it is not easy to define. One could almost say that there are as many publics as spectators."

Acknowledging that national Catholic film offices still have an obligation to "inform the faithful about the value of films" and that "this is more necessary than ever because producers get more and more audacious and censorship becomes more tolerant than before," the French-Canadian resolution goes on:

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His School Victim of Earthquake

By ALEX MacDONALD

Manila was rocked with a violent earthquake on Friday, August 2. Hundreds were buried alive in the debris of toppled buildings. The world's news-services reported the sad details as terror, tears and hopeless grief gripped the crumbled city.

But next day when new tremors hit the Philippines, in the Quezon province 200 miles from Manila, where a Rochester priest, Father John D. Hurley is pastor of Mt. Carmel Mission, no reporters cabled the story. There were no deaths or major injuries to record.

The destruction of the new parish school, the long-needed fulfillment of years of hard work, was a tragedy only Father Hurley could report.

"He called us last weekend," his brother Donald Hurley, of Cole Rd. in St. Louis parish, Plattsford, said. "He was terribly low. The quake hit his parish about 4 a.m., the day after Manila was struck. His school, only 2 years old, was levelled. He worked so hard with his people to put it up. They begged and sacrificed to find

funds for it. And then in an instant it became a pile of rubble."

Father Hurley, ordained from St. Bernard's Seminary in 1942, has been in the Philippines for 10 years, on loan from the Rochester diocese, at his own request, for missionary work.

Formerly assistant pastor at Holy Rosary in Rochester, St. John's in Spencerport and Our Lady of Lourdes in Elmira, he also served as Air Force Chaplain from '48 to '58. Besides duty in Greenland and Okinawa, one of his service assignments had been at a Philippine air base. This led to his desire to return to the Philippines after leaving the Chaplain Corps.

"Father John said that no one in his parish—and the whole town is Catholic, of course—was killed by the earthquake, but all terribly frightened," Mr. Hurley said. "Rebuilding will be slow and hard to do because they are so poor."

"He hasn't been back here since late 1963. I hope a little notice in the COURIER-JOURNAL could prompt friends in the diocese to drop him a note or send him some help."

Father Hurley's address is: Mt. Carmel Mission, San Luis, Quezon Province, Philippines.



FATHER HURLEY