Courier-Journal-Friday, August 30, 1968

united and to organize yourselves un-

der the Christian name, and to make

yourselves capable of modernizing the

methods of your agricultural work.

Love your farms, and have esteem

for the human, economic and civil

function which you exercise as tillers

Many, especially among the young

insist on the need for urgent change

in social structures, structures which,

so they say, do not allow the attain-

ment of a real condition of justice for

individuals and the community. And

some conclude that Latin America's

essential problem can be solved only

We must say and reaffirm that

violence is not in accord with the

Gospel, that it is not Christian; and

that sudden or violent changes of

structures would be deceitful and cer-

tainly would not be in conformity

with the dignity of the people.

of the soil.

by violence.

Courier-Journal-Fr



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Three-Fold Direction

In the major of ten addresses Pope Paul made in a hurried 56 hours in Bogota he spoke specifically to the Latin American bishops. It was only the second time in modern history that a full assembly of South American Bishops have ever gathered for a discussion of how their mutual problems influence the destiny of the Latin Church. Some 180 Bishops were charged to take up the Pope's guidelines in their meeting which will extend to September 7 and to apply them to the agenda their committees have been laboriously preparing for a year or so. The nature of the Pope's demands and their relevance to the role we expect of the U.S. Bishops makes them pertinent to American Catholics.

The Pope ordered the Bishops to direct their activity as shepherds of the people of God in a three-fold direction: spiritual, pastoral and social. On the spiritual level he told them bluntly that they should individually seek "perfection and sanctification", combining an "intense interior life" with the "outward example of priestly virtues." He warned them: "The world watches us today with regard to poverty, simplicity of life and the use of temporal goods". He said of their teaching role:

"And also well done will be every direct exercise of preaching and instructing which you Bishops will give to the people of God. Speak, preach, write, take a position for the elucidation of the truths of the faith, for the defense of Christian morality. on questions which interest the life of the faithful, on the drama of contemporary civilization."

Turning to details of the Bishops' pastoral role, Pope Paul hit at those who would "secularize Christianity" by neglecting religious truth, downgrading its supernatural content and eclipsing the essential Man-to-God relationship. He deplored the theories which would like to make the Church an individual's response to problems, spontaneous, pragmatic and unstructured, in total opposition to the institutional church "visible and responsible, organized and disciplined, apostolic and sacramental."

When he came to the social sphere of the Bishops' apostolate, Pope Paul said: "We are not technicians, but shepherds who must foster the well-being of the faithful". He stated that various Popes as well as the Latin Bishops themselves had written enough on principles of social justice and human welfare but regretably church and civil leaders had not yet done enough to produce practical change. Calling for poverty and simplicity in the Church and the disposal of its real estate for the poor and homeless, he said:

"Let us allow love to rule our mission of comfort and renewal. We must favor every honest effort to raise up the poor and all who live in human and social inferiority. We cannot be linked with systems and structures which favor grave and oppressive inequalities among the classes. But among the different ways to a just regeneration of society we cannot choose systematic revolt, nor much less that of blood and anarchy."

The Colombian press made much of the Pope's unexpected gesture of kissing the airport ground the moment he alighted from the plane that brought him from Rome. They saw it as a kiss of greeting, a testimony of his desire to share the sufferings, miseries and the hopes of the whole continent. Fortunately every one of his addresses conveyed the same-attitude of concern and paternal love. He arrived as a pilgrim, not a sociologist; he acted as an advising friend, not an impersonal critic. He departed as the respected theorist for reform without forgetting the limitations on power and means and inspired personnel which afflict the governments as well as the Latin church

Excerpts from Pontiff's Address to Poor

Pope Paul's open-air address to 300,000 rural workers at San Jose outside Bogota followed a 40-minute ride in a jeep-like / farm wagon through the long rows of cheering farm people. Excerpts covering the Holy Father's thoughts on the needed social improvement of the Latin American poor follow:

Your are a sign, you are an image. you are a mystery of the presence of Christ. The sacrament of the Eucharist offers us His hidden presence, living and real. But you, too, are a sacrament, that is, a sacred image, of the Lord among us, as it were a representative, but not hidden, re-flection of His human and divine countenance. And all the Church's tradition recognizes in the poor the sacrament of Christ: not indeed identical with the reality of the Eucharist, but in mystical correspondence with

Besides, Jesus Himself has told us so in a solemn page of His Gospel, where He proclaims that every man who suffers, everyone who is hungry, sick, unfortunate, in need of compassion and assistance, is Himself, as if He were Himself that unlucky person.

We wish to be a sharer in your good cause, which is that of the humble populace, of poor folk. We know how in the great continent of Latin America economic and social development has been unequal, and while it has favored those who first promoted it, it has passed over the multitude of the indigenous peoples. They have almost always been abandoned to an ignoble level of life and have sometimes been harshly treated and exploited.

We know that today you notice the inferiority of your social and cultural conditions, and that you are impa-

Letters to the Editor

Editor:

With due respect for Barbara Ward's otherwise-fine column (7-26) it misses the fundamental point.

"When we come, as individuals and nations, before the Judgement Seat", our consternation will not be so much the "Lazarus we did not help", as the Lazarus we exploited-the Lazarus we created.

No amount of pharisaical philantropy or political dole will compensate the poverty in our country, and the world; only justice will suffice.

The "\$50 billion spent annually on alcohol and tobacco by French and English speaking citizens of North Atlantic countries" is peanuts beside waste that sustains the booming American economy — waste that sacrifices vital resources in mineral, air and water, on the altar of inordinate profit-waste that in itself could alleviate suffering humanity the world around



himself, his reason, his will!

If a man says he is following his conscience and his conscience is diametrically opposed to Papal teachings on faith and morals, let him follow. it, but do not let him call it a Catholic conscience.

> -Rev. Albert J. Shamon, N Victor, N.Y.

Editor:

In your editorial "Authority Crisis" of Aug. 9. you ask the question "Will they leave the Church?" ("those who have so long espoused freedom of conscience on contraceptives" and "have documented their intention to disregard the encyclical".) This is precisely the question that should not be asked at this time when emotions are at a high pitch and when ten-sions are strained.



Pope Paul responds to cheers of workers in the Santa Cecilia quarter of Bogota. (RNS Photo)

as also those of the prosperous na-

tions, in favor of the developing

tient to obtain a more just distribution of economic goods and a better recognition of your numbers and your proper place in society.

And we take this opportunity to We will continue to denounce unexhort all the governments of Latin just economic inequalities between America, and also those of other rich and poor, and abuses of authorcontinents, as well as all the manaity and administration against you gerial and well-to-do classes, to perand the community. We will continue severe in facing, with broad and courto encourage the designs and proageous vision, the reforms necessary grams of the responsible authorities for a more just and efficient social and of the international organizations, arrangement with progressive advantage for the classes today less favored.

peoples.

Allow us, finally, to exhort you not to place your trust in violence and revolution: that is contrary to the Christian spirit, and it can also delay instead of advancing that social uplifting to which you lawfully aspire.

See to it rather that you support the undertakings in favor of your education as for instance, that of the Accion Cultural Popular. Seek to be



eo

Dista Erase

By MONICA REEVES

A lean young man in his strides down Main Street, Ro bearing a sign posing the that has been on his mind past few weeks: "4,000 child Biafra die every day. Does body care?'

A black man dressed in robes more suitable to the Africa than that of Rocheste across rain - drenched Was Square, coralling anyone w stop long enough to listen.

In a worse-for-the-wear se downtown at St. Joseph's H Hospitality, a silver-haired ge and his gracious wife a "Keep Biafra Alive" envelope

Which all goes to prove th politics, causes make strange lows.

The cause in this case is the tion of thousands of Biafrans the far-off African land.

And although anyone at th gency Relief for Biafrans h ters at 402 South Ave. can fil on the political particulars of gerian civil war they'd much talk of their primary conce ple who will go to bed hungry

"We are something of a group here," says Pat Far young man who started it al took a visual survey of the 3 gathered in the rain for a r Thursday. "Lawyers, publicmen, hippies-working togeth ple who would ordinarily ha to do with each other."

Farren himself, along w others on the committee, is Peace Corps volunteer, back months from an Ivory Coa ment. Living as he did only try away from Nigeria, he lowed the Biafran crisis start, back before the situation roomed from an internal c which Nigeria claims it ren its present condition of hun edy

"The committee's purpose enough public opinion so th States and the United Natio immediate action to force th piled foodstuffs into Biafra, explained. "Right now, Nige let any supplies into Biafra craft, and the Biafrans will n the trucked in food that is Government inspected, for

Words And Deeds

The mission of Pope Paul VI in Bogota last weekend was to revivify the static and troubled Latin American church. His actions, in offering the Holy Sacrifice, administering the Sacraments, honoring the Eucharist, ordaining new priests, blessing vast crowds, demonstrated his priestly concern for the spiritual life of Catholic Colombians. But his words, in a series of carefully prepared addresses before all kinds of audiences in three short days, revealed a progressive social actionist intensely aware that the Church is involved in the traditional indifference and injustice which oppresses millions of the Latin poor.

The scandal of Latin America is that it is both Catholic and sickened with subhuman existence. Its scandal is that the Church is everywhere, has governmental connections and incredibly rich members, yet it has so few prelates or laymen who care to overturn the injustice of its social order. Its shame has long been that although the Popes and some Latin Bishops have written inspiringly about the moral imperatives of social justice, destitution, ignorance and hopelessness enslave generation after generation of its poor .

The credibility gap between Christian doctrine and Catholic performance has been intensified by the papal visit to Bogota. Will the fine words of the Holy Father find solid and progressing response? Will the upper classes, educated and politically strong, heed the Pope? Has the Pope turned their eyes toward slums and the hungry and ignorant? Will their Bishops begin, in unison and armed with moral sanctions, to demand subsidies for the poor, housing for the millions in the favellas, education for all?

The Eucharistic Congress cannot be judged a success unless and until Catholic Latin America offers the same lavish and loving reverence for the poor which it offered to Christ in the Eucharist.

Find A New Image

The market is full of "how-to-do-it" books and the topic of home, marriage, love and human relations is as well covered as sailing, housepainting and zither-playing. But for most teen-agers books on dating get turned off because they are written by adults. And very few adults turn to them because "what can a book teach me as well as my own experience?"

But a new kind of book called "Dia'og: Dating and Marriage" has now come along which seems capable of luring both young readers and parents into material formerly rated boring or irrelevant. "Dialog", by George R. Reimer, is far more than a book-on dating and marriage: it is a smooth and palatable lesson in psychology and human dynamics. Intended as a textbook, and designed to be discussed and argued over, it speaks the young people's language without writing down to them and is at the same time a text which demands an intellectual and emotional response. Schools could use it in their religion and psychology classes, parents could have it handy for reference to learn how to explain social issues to their children, and youth should read it avidly because it knows their hangups and yearnings.

Mr. Reimer believes that many unhappy people (unsuccessful in dating, confused about life-goals, fearful of love and puzzled by marriage responsibilities) are the victims of "self-images", or imperfect pre-conceptions of their own qualities and talents. Because youth rarely looks at itself except in contrast with the neighbor who may be prettier, a better athlete, more intelligent, better bred or of happier finances, the self-image can be harmful enemy of poised growth. A discussion of these problems in academic language would seem pompous to many young people but in Mr. Reimer's clever and identifiable prose the ideas flow smoothly. An accompanying pamphlet called a "Casebook", aids the student

The writer is neither economist nor theologian; but seriously wonders if the efforts of godless communism, in behalf of Lazarus, are not more consistent with the precepts of Christ than those of capitalism (creditalism), whose god is money. Edward A. Velth.

464 Lake Road, Webster

Editor:

Please accept my renewal of the Courier-Journal. It is great to receive news of the Rochester area when one is far from home. I followed the changes with great interest in the newspaper and am glad to see my 'hometown'' keeping abreast with other papers. As well as informing us you are making us think.

I particularly enjoyed the Aug. 16 article by Father Cuddy. His comments on Father Curran make us know that prayers are needed for all the Shepherds However one does take heart that for all the Father Currans we have the Msgr. Duffys. the Father Lynches, the Father Tolsters and Father O'Briens who still have not only knowledge but obedience and faith and the good sense to follow the Holy Father. Thanks for excellent reading.

-Louise M. Newell, Philadelphia, Pa.

Editor:

The most elementary lesson one learns in philosophy is to make disfunctions. In fact, the sayinng "a philosopher distinguishes" is almost axiomatic

When someone quotes Cardinal Newman, for instance, a philosopher should make the simple distinction that he is not thereby endorsing all the man's works and words, any more than one approves of all Saul's actions against the Church when one quotes the Pauline Epistles

Then, too, when Newman is quoted as attributing a primacy to conscience over papal primacy, I think another simple distinction is in order a disfunction between conscience and a Catholic conscience

Conscience plain and simple is merely reason passing judgment on the goodness or badness of an action to be done here, and now. A Catholic conscience is that same reason acting -but as enlightened by faith. The guardian of faith is Peter and his successors. For of no other 'apostle did Christ say. "I have prayed for thee, that thy Taith may not fail: and so thou strengthen thy brethren (Lk 22 32). To quote Newman again

"Deeply do I feel, ever will I protest, for I can appeal to the ample testimony of history to bear me out, that, in questions of right and wrong, there is nothing really strong in the whole world, nothing decisive and operative, but the voice of him to whom have been committed the keys of the kingdom and the oversight of Christ's flock. That voice is now, as ever it has been, a real authority, infallible when it teaches.

A Catholic conscience is one formed by the Catholic faith just as a Christian civilization is one formed by the

May I quote one paragraph from the editorial in America, 8/17:

"There are right ways and wrong ways to resolve this tension. The worst possible way would be for dissenters to leave the Church, abandoning among other things their responsibility to participate in the development of the Church's doctrine. A close second in disastrous consequences would be for dissenters to be forced out of the Church. If agreement with the Holy Father on birth control is narrowly conceived of as a "loyally test" for Catholics, dissent in some could be coverced into defiance. The issue must not be falsified by oversimplification in any direction."

It seems to be that too many pulpits these past few weeks have made of this whole issue a loyalty test. There have been in other papal encyclicals very important teachings on basic Christian principles of, for instance, justice, responsibility to the poor, etc. Why have we not made these a case for a loyalty test? I wonder how many have even read Pacem in Terris, Mater et Magistra, or Paul's Populorum Progressio. There are vital teachings in these encyclicals, and very seldom has a word in their favor been uttered

-(Rev.) Joseph A. Trovato, C.B.S. Chaplain

St. John Fisher College

By Father Albert Sharnon

Word for Sunday



"I don't care how the Apostles wore their hair!"



ten had faith, all ten were healed; but all ten were not grateful. Isn't that par for the course?

When the devil was sick, the devil a monk would be; When the devil got well, the devil

of a monk was he God blesses us; so few say thanks. Thank God all his blessings do not

depend on our gratitude. Yet "one good deed dying thankless slaughters a thousand others waiting upon it.'

The Samaritan's gratitude won the added blessing of discipleship --"praising God he threw himself at the feet of Jesus."



poisoning."

To clarify the Biafran Co stand, Farren noted, "We're to take anybody's side in pute-we only want to, see consequences of a politica the starvation of 3,000 childs alleviated."

In order to provoke public the Relief Committee urges send telegrams to President (a public service telegram (95c) and sign petitions di world leaders such as U Th



Do you bave questions bug you? The famous PAT ANSWERS! . . . write in your concerns Address: PAT Al answers will not necess -or of the Diocese.

Q.-How seriously must "parish boundaries"? Our fa fers the liturgy and the several parishes some dista our own proper church. Is for us to disregard the chur we are supposed to "belong

-B.M., F

A .- Parish boundaries are establishing some order in ing: a priest assigned to a charged with responsibilit the people of that determi Except by specific arrange tween the pastor of the c "belong to" geographically several you prefer, the adm of the sacraments of bap anointing and matrimony, the sick, funerals and the of children should corne your proper parish. The (pects you to make yourself your proper church and even though you frequent Mass someplace elsē.

Q.-What is the histori ence between the words and "disciple"? The New confuses me on the relati each term to Our Lord.

-N.M.

A .--- Broadly the term may apply to one of the 12 cifically named by Chris nides, the Apostles, and th dents" who were trained (Luke 10/1-24) and sent of to instruct others. Other were added to the group lat Acts 1/15 says 120 gathere salem after the Ascension

Q.-Why does the word tic" carry such meanings "harsh", "rigid"? Wasn't Bishop? ---C.L., F

A .--- Yes, Cornelius Jans **Bishop of Ypres**, France in 1600's, "Jansenism" as a s

Lastly, note that only one came back to say thanks. Yet our Lord did not refer to the Samaritan's gratitude but to his faith. It was his faith, not his gratitude, that cured him. All

One day as our Lord was passing along the border between Samaria and Galilee, ten lepers met Him and cried out from a far, "Jesus, Master, have pity on us." One thing about those ten, not all

Lord Forgives Penitents Easily

of them were Jews. That some were Jews is clear from Christ's command that they show themselves to the priest. But one at least was a Samari-Isn't that strange? Samaritan tan. Jew do not mingle. Yet here and they did. For common misery breaks racial barriers and draws natural enemies together.

We are told that the Ecumenical Movement was born in the concentration camps of Hitler. A common enemy drew Christians together. Wouldn't it be tragic, if we had to wait till a common enemy appeared again before the union of all Christians—or more to the point today, the union of all races-becomes a reality?

A second point to note about the ten lepers is the tameness of Christ's cure. He_did not touch the lepers, nor hold a conference with them. He simply said,"Go and show yourselves to the priest." On the way they were cleansed. Never was so great a miracle worked in so tame a fashion since the days of Naaman the leper. It was fortunate for the ten that they had a humbler spirit and more confiding faith than Naaman or they would

We might see in this cure a parable of how our Lord deals with penitent sinners. As a rule, he makes no dramatic scene as Nathan did for David, no wonderful revelation of himself as on Easter eve to the apostles. He merely sends the penitent to a priest: "Go show yourself to the priest." So commonplace is confession that it is perhaps disappointing to the penitent. Yet the miracle effected. is greater than the cure of ten lepers.

