

COURIER-JOURNAL

EDITORIAL PAGE

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Excerpts from Pontiff's Address to Poor

A People

Distance Erase

By MONICA REEVES

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.

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.

And also well done will be every direct exercise of preaching and instructing which you Bishops will give to the people of God.

Turning to details of the Bishops' pastoral role, Pope Paul hit at those who would "secularize Christianity" by neglecting religious truth.

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."

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.

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.

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.

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.

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?

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 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.

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.

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.

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.

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.

We know that today you notice the inferiority of your social and cultural conditions, and that you are impatient to obtain a more just distribution of economic goods and a better recognition of your numbers and your proper place in society.

Letters to the 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 Judgment Seat, our conservation will not be so much the "Lazarus we did not help", as the Lazarus we exploited—the Lazarus we created.

No amount of pharisaical philanthropy 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 the sheer 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.

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

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 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 of the flock.

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

When someone quotes Cardinal Newman, for instance, as philosopher, should make the simple distinction that he is not (thereby endorsing all the man's words 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 distinction 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.

One thing about those ten, not all 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 Samaritan. Isn't that strange? Samaritan and Jew do not mingle. Yet here 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."

A Catholic conscience is one formed by the Catholic faith just as a Christian civilization is one formed by the tenets of Christianity. The whole history of Christianity has been to



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

As also those of the prosperous nations, in favor of the developing peoples.

We will continue to denounce unjust economic inequalities between rich and poor, and abuses of authority and administration against you and the community. We will continue to encourage the designs and programs of the responsible authorities and of the international organizations,

united and to organize yourselves under 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 of the soil.

Many, especially among the young insist on the need for urgent change in social structures, structures which, so they say, do not allow the attainment of a real condition of justice for individuals and the community. And some conclude that Latin America's essential problem can be solved only by violence.

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 certainly would not be in conformity with the dignity of the people.

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

Christianize it—and that includes man, heaven, society, to uplift it, form it, 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.

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")

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.

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Word for Sunday

Lord Forgives Penitents Easily

By Father Albert Shamon

One day as our Lord was passing along the border between Samaria and Galilee, ten lepers met Him and cried out from afar, "Jesus, Master, have pity on us."

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"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.

Q.—How seriously must we establish some order in our parishes? Our feeble efforts the liturgy and the several parishes some distant our own proper church. Is for us to disregard the church we are supposed to "belong to." —B.M., R.

Q.—What is the historical between the words "disciple" and "disciple"? The New Testament confuses me on the relation each term to Our Lord. —N.M.,

A.—Broadly the term may apply to one of the 12 cities named by Christ—the Apostles, and the "disciples" who were trained (Luke 10/1-24) and sent out to instruct others. Other were added to the group late Acts 1/15 says 120 gathered salem after the Ascension.

Q.—Why does the word "disciple" carry such meanings "harsh", "rigid"? Wasn't a Bishop? —C.L., B.

A.—Yes, Cornelius Jans Bishop of Ypres, France in 1600, "Jansenism" as a harsh, unyielding teaching could not keep some of the

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