

A People's Lobby

Distant Plight of Starving Biafra Erases Normal Differences Here

By MONICA REEVES

A lean young man in his mid-20s strides down Main Street, Rochester, bearing a sign posing the question that has been on his mind for the past few weeks: "4,000 children in Biafra die every day. Doesn't anybody care?"

A black man dressed in flowing robes more suitable to the clime of Africa than that of Rochester, walks across rain-drenched Washington Square, coralling anyone who will stop long enough to listen.

In a worse-for-the-wear section of downtown at St. Joseph's House of Hospitality, a silver-haired gentleman and his gracious wife addressed "Keep Biafra Alive" envelopes.

Which all goes to prove that, like politics, causes make strange bedfellows.

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

And although anyone at the Emergency Relief for Biafrans headquarters at 402 South Ave. can fill you in on the political particulars of the Nigerian civil war they'd much rather talk of their primary concern—people who will go to bed hungry tonight.

"We are something of disparate group here," says Pat Farren, the young man who started it all, as he took a visual survey of the 30 people gathered in the rain for a rally last Thursday. "Lawyers, public-relations men, hippies—working together. People who would ordinarily have little to do with each other."

Farren himself, along with four others on the committee, is a former Peace Corps volunteer, back just two months from an Ivory Coast assignment. Living as he did only one a country away from Nigeria, he has followed the Biafran crisis from its start, back before the situation mushroomed from an internal dispute—which Nigeria claims it remains—to its present condition of human tragedy.

"The committee's purpose is to stir enough public opinion so the United States and the United Nations takes immediate action to force the stockpiled foodstuffs into Biafra," Farren explained. "Right now, Nigeria won't let any supplies into Biafra via aircraft, and the Biafrans will not accept the trucked in food that is Nigerian Government inspected, for fear of poisoning."

To clarify the Biafran Committee's stand, Farren noted, "We're not here to take anybody's side in this dispute—we only want to see the tragic consequences of a political issue—the starvation of 3,000 children a day, alleviated."

In order to provoke public opinion, the Relief Committee urges people to send telegrams to President Johnson (a public service telegram costs only 95¢) and sign petitions directed to world leaders such as U Thant.

"Organizations such as ours are up against a wall . . . every minute makes a difference. There's nothing we'd like better than to go out of business," claims Jeff Roberts, local coordinator for the McCarthy campaign and member of the Biafran Relief Committee.

Shifting back to the crisis itself, he continued, "The situation is self-perpetuating; if nothing is done, several million people will be dead. It's as simple, and as tragic as that."

In a cover story on Biafra, the Aug. 23 issue of Time magazine said: "There is no parallel to the tragedy

that has been mounting for the past 14 months in Nigeria—once Africa's mightiest hope for successful nationhood."

Surveying the drenched, motley crew gathered at the Biafran Relief Committee's headquarters after a rainy rally last week, one can only think that perhaps there has never been any parallel in Rochester to this organization that has proved to be a point of convergence for people who would never otherwise meet.

And then you know what Pat Farren means when he calls this "a people's lobby."

Adult Theology Plans 12 Courses at 2 Sites

Twelve different courses, including one to be taught by Bishop Fulton J. Sheen, will be offered in the Adult Theology program planned by the Diocese Office of Religious Education.

All of the courses will be taught Tuesday nights from Sept. 24 through Nov. 12. Seven are scheduled at Nazareth Academy, 1001 Lake Ave., and five at St. Agnes High School, 33 E. River Road.

Bishop Sheen's subject will be Old Testament Personalities and is scheduled from 9 to 10 p.m. at St. Agnes. It, and six other courses, will provide advanced CCD credit, though the program is open to all.

The courses, teachers and times for Nazareth Academy:

"Sex Education", Sex Education staff, 7:30 to 8:30 p.m.

"The Gospel Before the Gospels", Rev. Sebastian Falone, O.F.M., Cap., lecturer in Sacred Scripture, St. Bernard's Seminary, 7:30 to 8:30 p.m. (CCD credit).

"The City and the Church", Sister Joseph Eileen, S.S.J., History Department, Nazareth College, 7:30 to 8:30 p.m.

"The Church in the Modern World", Sister Joseph Michelle, S.S.J., assistant director of novices, Nazareth Novitiate, 7:30 to 8:30 p.m.

"Sacraments of Christian Initiation", P. M. Michele Shuell, instructor in theology, Nazareth College, 9:10-10:30, (CCD credit).

"Theology and Theologies in the Gospel of Luke and the Acts of the Apostles", Noel Shuell, assistant professor of theology, St. John Fisher College, 9 to 10 p.m. (CCD credit).

"The Commandments in Christian Morality: Part II", Rev. Cyprian Rosen, O.F.M., Cap., codirector, Adult

Theology Program, 9 to 10 p.m. (CCD credit).

Those to be taught at St. Agnes High School are: (these are corrected times from those originally announced)

"Sex Education", Sex Education Committee, 9:00 to 10 p.m.

"The New Morality: Situation Ethics", Msgr. William H. Shamon, chairman of the Theological Department, Nazareth College, 9:00 to 10 p.m. (CCD credit).

"St. John of the Cross", Rev. Albert J. Shamon, episcopal vicar for religious education, 9:00 to 10 p.m.

"Jesus Christ", Rev. Leopold Promotomastro, O.F.M., Cap., codirector, Adult Theology Program, 9:00 to 10 p.m. (CCD credit).

"Old Testament Personalities", Bishop Fulton J. Sheen, 7:30 to 8:30 (CCD credit).

Registration may be made with Adult Theology, Box 231, Geneva, N.Y. 14456, before Sept. 18.

Fees are: One course, \$8; two courses, \$12; two persons (same family), one course, \$10, two courses, \$16.

Details on the Geneva, Auburn and Elmira courses will be announced in next week's Courier-Journal.

The COURIER-JOURNAL is preparing for the publication on Nov. 22 of a large historical supplement to mark the 100th anniversary of the Rochester Diocese. An important facet of history we wish to record is the contribution to the Church beyond this diocese by priests, Sisters and Brothers born and raised here. If you have such a relative, living or dead, who was a missionary, teacher or did other religious work beyond the borders of this diocese, please send us a card with details of name, years and places of service, present address, or date and place of death. Mail to: Jubilee Supplement, 35 Scio St., Rochester, N.Y.

17 Places Chosen for CCD Project

New religion teachers for high-schoolers in the diocesan CCD program will try to get a foot inside the teen-agers' door before they face that first forbidding class next month.

A genuine, authentic kids' place, the Rathskeller at 32 E. Main St., Webster, will be open to teachers three nights, Sept. 11-13, for a Confraternity of Christian Doctrine program.

The non-professional instructors are about to begin new evening religion programs for high school boys and girls. A final briefing on the nature of their pupils will be offered amid the sights and sounds of a young world "hideout."

Father Richard Moran, C.S.S.R., of the Canandaigua Retreat House, will speak Monday night, and Gerard Pashby of the De Paul Clinic, Tuesday. Other adults whose work brings them into contact with the young will gather for a panel discussion on the final night. All sessions begin at 8.

A taste of the coffee-house atmosphere is expected to give the adults some insight into their pupils' thoughts and reactions.

"If we can meet them at the point where they are really searching, that's where we can help them," says Father Daniel Holland, assistant CCD director.

Similar courses for adults volunteering in the CCD teaching work will be held in 17 different centers over a 30-week period this fall. Sept. 13 is the registration deadline for the two-hour weekly sessions.

Registration cards for prospective teachers on all age-levels can be obtained at all parishes and mailed in to CCD Office, 50 Chestnut St. All classes will begin in the week of Sept. 23 and end in the week of May 18.

Catechist Formation courses will be offered in the Rochester area at Aquinas High School, Cardinal Mooney High, St. Agnes High, and in Fairport, Avon, Dansville and Spencerport.

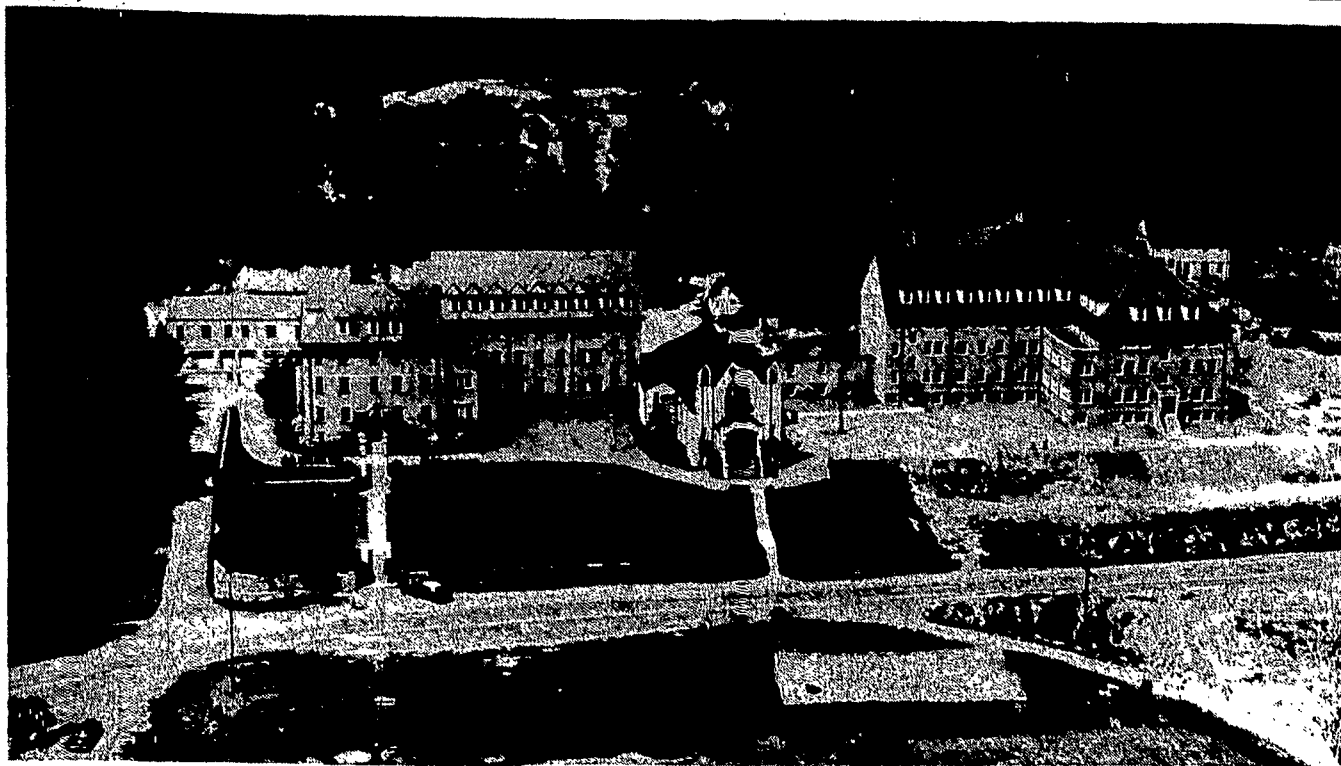
In the Auburn area: St. Alphonsus School, Canandaigua and Lyons.

In the Elmira area: St. Mary's, Elmira; St. Mary's, Corning; Horseheads, Ithaca, Owego, Waverly and Watkins Glen.

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NEWS OF THE DIOCESE



The Divine Word Seminary on the West Side of Hemlock Lake

2 Parishes Pick Names Divine Word Seminary Healthy, Going Strong

By CARMEN VIGELUCCI

Reports that the Divine Word Seminary overlooking Hemlock Lake had reached the end of its mission were more than slightly exaggerated.

Not only is the SVD mission still very much alive but the plans it has for the fall may very well provide a transfusion for religious activities in its area.

There had been rumors early in the year that the seminary would be sold or leased to the Xenox Corp. which would then provide a "ink tank" for its executives on the site. Such reports led to predictions that the seminary wine business would end and that there might not be any more students.

The seminary rector, Father Donald J. Strike, S.V.D., says, however, that there definitely are no plans "to sell or to close" the seminary.

Father Strike reports that 40 students will attend a Brothers novitiate beginning Sept. 15 at the school.

"They also will be involved in activities outside of the seminary," says Father Strike. "They will be assisting in the CCD program of St. Joseph's

in Livonia, helping at Craig Colony in Sonyea, assuming catechetical duties at Industry School for Boys and also working with the Rochester Diocese's rural ministry."

In addition to the 40 novices there will be three priests on the staff and 20 brothers in the community with the start of the fall semester.

Father Strike revealed, however, that the high school novitiate at the seminary will be dropped "because of a lack of students."

Father Strike also scotched a report that the seminary planned to cut back on its wine business.

"On the contrary," he said, "our sales are up and we hope for further increases."

The seminary produces altar wine for churches throughout New York State and in four or five other states.

"It is true," he said, "that if our table wine does not keep moving well we would consider dropping it, but no such decision has been made."

Both the altar and table wines are produced under the brand name "Neh-da."

PAT ANSWERS

Do you have questions about parish-life, customs and traditions which bug you? The famous HELP! column doesn't know everything. Try PAT ANSWERS! . . . But don't ask PAT about faith or morals. Simply write in your concerns and hang-ups about living in the family of God . . . Address: PAT ANSWERS, 35 Scio Street, Rochester 14604. PAT'S answers will not necessarily reflect the opinion or policy of the Editor, —or of the Diocese.

Q.—How seriously must we regard "parish boundaries"? Our family prefers the liturgy and the priests of several parishes some distance from our own proper church. Is it wrong for us to disregard the church where we are supposed to "belong"?

—B.M., Rochester

A.—Parish boundaries are means of establishing some order in ministering; a priest assigned to a parish is charged with responsibility for all the people of that determined area. Except by specific arrangement between the pastor of the church you "belong to" geographically and the several who prefer the administration of the sacraments of baptism and anointing and matrimony, care of the sick, funerals and the education of children should come from only your proper parish. The Church expects you to make yourself known to your proper church and support it even though you frequently attend Mass someplace else.

Q.—What is the historical difference between the words "apostle" and "disciple"? The New Testament confuses me on the relationship of each term to Our Lord.

—N.M., Dryden

A.—Broadly the term "disciple" may apply to one of the 12 men specifically named by Christ as His aides, the Apostles, and the 72 "students" who were trained by Christ (Luke 10/1-24) and sent out by Him to instruct others. Other disciples were added to the group later for the Acts 1/15 says 120 gathered in Jerusalem after the Ascension.

Q.—Why does the word "jansenistic" carry such meanings "austere," "harsh", "rigid"? Wasn't Jansen a Bishop?

—C.L., Rochester

A.—Yes, Cornelius Jansen was a Bishop of Ypres, France in the early 1600's. "Jansenism" as a system was a harsh, unyielding teaching that men could not keep some of the command-

ments and barely resist temptations. These ideas came from a book authored by Bishop Jansen but not published until he had been dead two years. Only persons capable of "perfect" contrition could receive the Sacraments. It recommended that men should use austere penances to win salvation but rejected the doctrine that Christ had died to make salvation possible for every human. Jansenism was condemned as early as 1654 by Pope Innocent X.

Q.—Is there any special church ceremony for an engagement? — Is the "betrothal" ceremony still in use?

H.T., Elmira.

A.—Yes, your parish priest could arrange a betrothal ritual to mark your engagement. It is a formal, mutual promise, usually spoken in church, which assures a future marriage. It puts into writing the precise day of the intended marriage and is confirmed by the signatures of the couple, witnesses and the priest. The engagement ring may be blessed at this time. It can be rescinded by mutual consent. There is no binding power invoked by the church on this promise but it carries a solemn and spiritual meaning because of the place and manner of making the engagement-promise.

Does the word "bedlam" meaning noisy confusion have some connection with Catholic history?

J.K., Dansville

A.—Yes. Bedlam was a famous Catholic hospital for the poor founded in 1247 in London. In the 1400's it became an insane asylum. Formerly managed by religious women who made ever effort to cure their patients, it was later taken over by the city and administered by laymen. It became a center for cruel abuses to the mentally ill in days when little was known about their proper care. In the 18th century raving maniacs were exhibited to visitors who paid admission to watch. The word surely comes from the site where the noise and violence were heard at all hours.

the difference is like

DAY & NIGHT



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