

Two Crusades

The biggest news of this week in thousands of homes in our diocese is the opening of school. Whether it be returning children to schools they know well, or sending them off for the first time, or transferring them to new facilities, the parental responsibility of providing the best education possible is a conscience-touching duty.

But registration figures this Fall will show the disturbing evidence that an ever-increasing number of parents in good conscience are rejecting Catholic school education. Enrolling their children in the public schools because they have lost confidence in the religious schools, these parents demonstrate the harmful results of a propaganda spread by young educators and confirmed secularists in the past decade.

Too many cries-of-woe in this diocese and the nation have sold a baleful conviction to these parents. They have stated that the parishes cannot afford to maintain elementary schools much longer, that they will soon be phased out not simply for want of funds but because they are inferior to the public schools, that it's unfair to ask a whole parish to maintain expensive schoolplants serving only a portion of the families, that a once a week CCD program will give the youngsters all the religion they need. Even some priests and Sisters have added to the laity's pessimism by declaring that parochial school training does not guarantee a definitely superior Christian formation. Why not close up, if all these complaints be true?

The Diocese and the parishes need two crusades to undercut the laity's fears and restore confidence in the future of the Catholic schools, both grammar and high. One is an intensive, personalized selling-job that will convince all Catholic families that our schools are doing a provable, good job and are going to stay open. A serious attempt must be made to involve large segments of the laity in extensive and factual analysis of the present and future qualities of the schools and the ability of the whole Church to maintain them. The laity need assurance that the parochial school is the only place where the finest education can be given because only there will the best day after day training for their children include spiritual values. Bishop Sheen's pastoral this week (read page 3) could be the opening gun of this public relations program.

The second need is an immediate attack on money problems by intensive exploration of secular money resources never touched before. A broadened and centralized base of school support must be established without delay with public tax money pursued, grants sought from foundations and big business in the area, investments and bequests solicited from the wealthy of the diocese. Fears that the parish laity cannot bear all the increased expenses of good education should not beget surrender. We have not begun to search for the money so available to higher education.

—Father Richard Torrey

Stay in Inner-City

No discussion of the diocesan school question today can ignore our involvement with the poor of inner-city Rochester. The laity of the diocese, through their quarterly parochial contributions to the diocesan treasury are spending \$135,000 in this fiscal year for the support of five inner-city churches and schools. These parishes are not self-supporting, without subsidies for the ghetto. Five important schools would close and most other parochial programs there would have to be curtailed. Because the whole diocese is keeping them alive, their fate should concern the laity and clergy of the entire diocese.

There are voices which say this burden is too heavy, its value too chancey, its future too hopeless. They would save this subsidy, abandon old expensive structures, shift the children (many of them not Catholic) to the public schools, assign the priests and Sisters of Innercity to an unstructured apostolate without parish lines.

But it seems obvious that education is the only way out of the ghetto for most of the unfortunate youth who live there. And it should be our Catholic conviction that education of the spirit by good religious teachers must be more valuable to the underprivileged and the culturally handicapped than a curriculum of purely secular subjects. Our church schools should remain open in innercity and should be constantly improved.

We have several edges there now which many people do not know. Our Sisters in innercity schools are there by choice, dedicated by convictions of love and not by obedience to a superior. The five schools, although serving fewer children than they did before the area declined, are maintained well and have facilities and curriculum comparable to the best of the neighborhood public schools. They have also attracted children from scores of unchurched families because these parents acknowledge the quality of the education, the discipline and the spiritual atmosphere to be gained there.

—R. T.

Life Is Cheap

A murder every 43 minutes... A violent crime (robbery, assault to kill and rape, in addition to murder) every minute... Such statistics are in the annual crime report of the Federal Bureau of Investigation covering the United States in 1967.

There are more details all pointing up the fact that crime, which has been rising in the nation for six years, showed a sharp 16.5 per cent in 1967.

Statistics are but the bones of the evidence but the assassination of two respected Americans in 1968 lend the facts flesh and blood.

Many blame firearms and the FBI report provides some basis for such a belief. In 1967 in the U.S.A. guns were used to commit more than 7,800 murders, 52,000 aggravated assaults and 73,000 robberies. Yet there is merit in the argument of gun adherents that it takes a human being to pull the trigger.

Perhaps the hotbed for the growth of corruption is the fact that we are a nation in which human life is losing its value as evidenced by the increasing laxity on abortions, wider acceptance of artificial birth control, and greater use of sterilization methods.

And let's not be naive. Such practices may only be openers for even more scientific manipulation of the life processes which is done for the so-called good of the species but which overlooks the value of a single life.

Caesar Chavez, leader of the grape workers' revolt in California, this week expressed the fears of many that birth control is aimed directly at the poor. He sizes up the argument, "If you want to get rid of poverty, get rid of the poor."

We are not going to make any pompous declarations that the population explosion is not a problem. But we do believe that its solution lies elsewhere than in genocide, no matter what its trapings.

But it seems sure that the less human life is looked upon as our most precious commodity then the more crimes against the person seem permissible.

—Carmen Viglucci

Help the Impoverished But Don't Shun Rich, Latin Clerics Told

By Jaime Fonseca

Medellin, Colombia — (NC) — Latin American Cardinals and Bishops meeting here in the second national assembly of OELAM are hearing a broad variety of viewpoints on the crises of the Latin Church and their solution.

Auxiliary Bishop Luis Henriquez Jimenez of Caracas, Venezuela, told the Bishops' meeting that church leadership must turn immediate attention to the millions of poor but that it cannot abandon its pastoral care of the middle-class and rich.

In one of the longest presentations of the meeting, he outlined the complex problems of regaining the masses of workers, the wealthy, intellectuals, students, rural people and housewives to a conscious practice of the faith.

"The mission of the Church, and I mean the hierarchy and the laity, cannot be reduced to a mere political task, even in the sense of building an earthly city for a better life. Theology is not anthropology, the pastoral work is not politics, and the laity apostolate does not mean revolution."

Bishop Henriquez endorsed the present preoccupation of Church leaders stressing the care of the poor and disengaging the Church from power groups, but he insisted that a balance must be kept.

"If we want to reach an overall development we must form and enlighten the social conscience of these groups and imbue them with the Christian outlook. We must indeed

start by recognizing that these elites have a dormant social consciousness. If any. Our duty is to awaken that conscience and enlighten it with definite guidelines that can lead them to the fulfillment of their social duties.

"And this cannot be accomplished by revolutionary and incendiary speeches, nor by demagoguery better suited for newspaper headlines, but through the patient, continuous labor of a firm, serene dialogue with them, followed by enlightened advice.

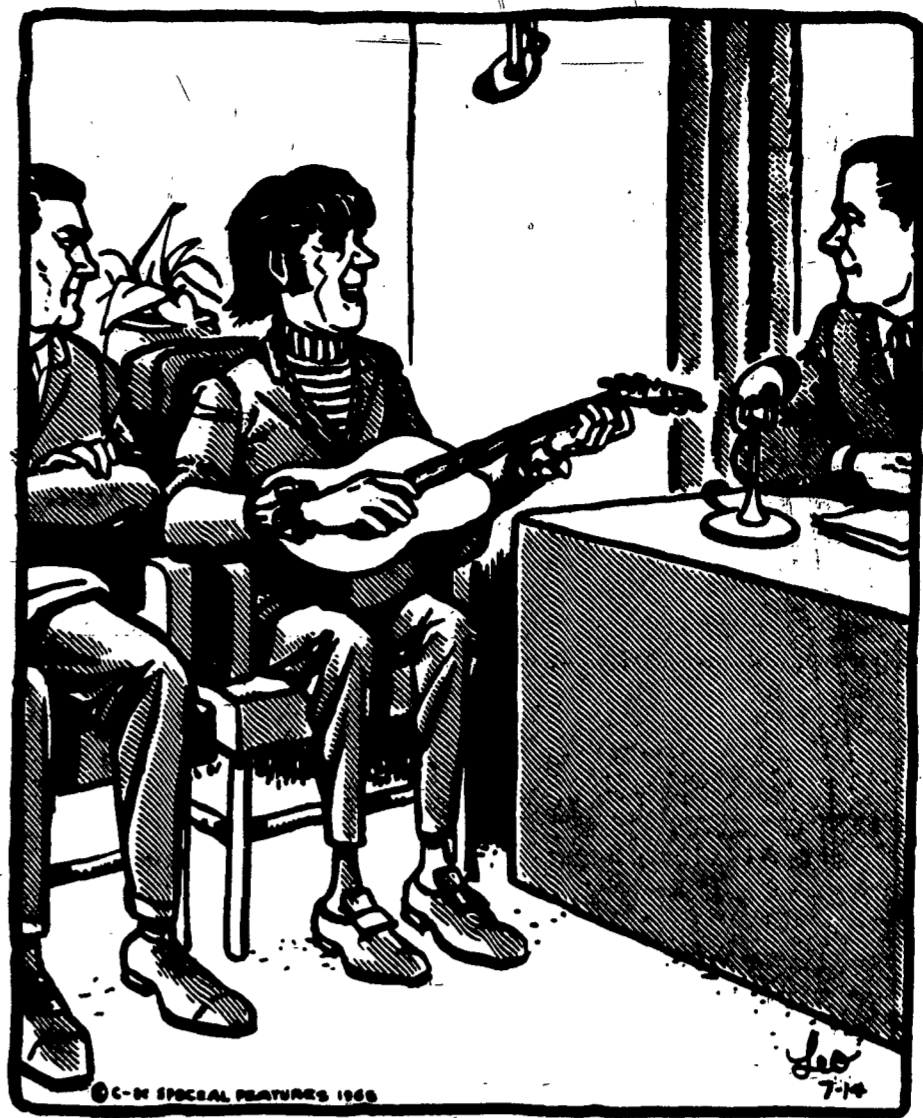
"Let us remember that to create job opportunities with a live social awareness can be a much greater work of charity than many of the palliative moves we so painfully undertake."

In one of the two last presentations Bishop Leonidas Proano Villalba of Riobamba, Ecuador, made "a fact-of-life description of a typical parish" in Latin America in propounding the need for pastoral renewal based on "realities."

He listed some of the features of such an average parish:

- Some 20,000 parishioners of all racial mixtures and various social and economic conditions, with a minority group that controls politics and economics in the area; many of the leaders are not practicing Catholics — they go to church only for a wedding or a funeral.

- Moral standards are poor in several respects: sexual abuse against young, many common law marriages and il-



"After Las Vegas, I open at the Capa and then to St. Andrew's Cathedral for a guitar Mass."

legitimate children; infidelity in established marriages and the resulting tensions and unhappiness in the family; noisy parties where liquor abounds with the resulting abuses.

- The leading groups maintain "Catholic" high schools to give their children a "good education" isolated from the populace in public schools.

No one has bothered to make studies of the true conditions of religion, of the conditions of the people in housing, health, education, religious practices, and jobs; no one knows the impact of the papers and radio, or if the common man understands the message of the Church from the obsolete language of preaching.

Letters to the Editor

Editor:

Your two editorials of Aug. 2 and Aug. 6 in strong defense of Pope Paul's Encyclical condemning contraceptive birth control were among the best that have graced the pages of the Courier-Journal. All the more surprising, therefore, is your article of Aug. 16: "The issue of contraceptives and obedience to papal authority and personal conscience can be oversimplified. Perhaps we have erred on this score ourselves in the last 20 confusing weeks."

You appear to have been unduly influenced by the pathetic letters you published that have stressed an exaggerated primacy of conscience, and the unconvincing Editorial in America that has attempted to stand somewhere "between the stern conservatism and those who reject any form of authority... those who lead unqualified assent to all that the Pope has written and those who maintain a discreet, respectful silence."

Through the exposition of heterodox doctrine has become only too common in such organs of the "Liberal Catholic Establishment" as America, the latter's Editorial Statement is distinguished only for its theological incoherence and offensive disrespect for the Teaching Authority of the Chief Shepherd of the Church.

All the verbiage about "personal responsibility", "the primacy of conscience", "freedom of thought", the necessity for "discussion" and "consensus", the "pulling in your seat" into the development of doctrine, "authentic but reformable teachings" with which America and other dissenters like Fr. Curran have used to cover up their scandalous disobedience to the teaching of Christ's Vicar cannot hide the plain fact that they grievously err when they proceed to deny a truth of Catholic (and natural) morals derived from the unchanging Law of God itself.

It is obvious that their position is radically incompatible with ecclesial unity and the right to the infallible Ordinary magisterium of the Church.

The Credo of the People of God issued by Pope Paul affirms that Catholics believe "all that is contained in the Word of God written or handed down and that the Church proposes for belief as divinely revealed, whether by a solemn judgment or by the ordinary and universal magisterium."

Humanae Vitae is a decisive manifestation of the indefectible Ordinary magisterium of the visible head of the Church. It is also striking evidence that sound dogmatic theology and ecclesial wisdom are inseparable.

—James Likoudis, Watkins Glen, N.Y.

I write to you to protest the articles of Mr. Joseph Breig, a regular contributor to your Commentary page. In all honesty I have tried my best to restrain myself from commenting on the distinctly uncharitable attitudes displayed, it seems to me, in his weekly article.

The general tone of his articles, in my opinion, is that of a distinct conservative trying with every word to nail the lid on the coffin of liberals. It appears that anyone not agreeing with his position is to be condemned and ridiculed.

I frequently am labeled a conservative by those who like to classify Catholics and yet even though I find myself in frequent disagreement with the so-called liberals I see many in that camp that I respect and whom, I feel, are acting in good conscience.

As a non-theologian I must confess that many of the problems in the church are difficult for me to understand but I feel that the Catholic Church will survive. Christ has promised us that He will be with us all days and I believe He will.

What does disturb me is the division of the members of His church into camps with each camp seemingly bent on destroying the other. If your paper is going to encourage this

type of open warfare you should give equal space to some liberal and allow him to denounce the conservatives.

A better solution it would seem is to remind Mr. Breig that even though Mr. Breig or I or anyone else may not agree on philosophical matters with the liberals they deserve to be dealt with by respectful disagreement in the spirit of Christian charity and not sledgehammered into oblivion.

In short I feel that most thinking Catholics in this country have rejected the idea of dogmatic pronouncements on every and all subjects that our parents and grandparents used to expect and in effect demand of the clergy. This type of behavior on the part of the clergy now meets with disfavor by almost all concerned. It is a more unpalatable when it comes from a layman.

I hope you will be able to convince him that his future articles should display less authoritarian type conservatism and more instructive, charitable disagreement. He could read again the encyclical of the Pope and note that throughout the entire document concern is expressed for those who disagree and those who will be torn in conscience by the effect of that document.

This type of understanding is sadly lacking in most of Mr. Breig's articles.

—Dr. Walter C. Ervin Jr., Elmira

Editor: A PARABLE

The Church of Jesus Christ is like a sandcastle at the seashore. Just as an observer sees that it is beginning to look faithful to its purpose as a castle, a wave comes up and wipes away just enough so that it is no longer recognizable as a faithful representative of a castle.

One day not long ago, a child named John decided that he would build the other children together to repair the sandcastle which had been damaged over a long period of time by many waves. The sandcastle bore only a faint resemblance to a real castle.

And what do they tell us? They tell us that God has so ordered the world that when a creature—a plant, a bird, and of course man—works according to its nature, God provides. Only trust him.

It is significant that our Lord pointed to the beautiful things in life: to the birds, the wild-lilies, not to the ugly, to vultures, to thorns, to thistles. Too often we see only the dark side of things. Are not the arguments stirred up by the Papal document on the Regulation of Birth generally based on some dire future tragedy? Can we not say to most of those espousing them that "after all these things the pagans

seek." We worry so much; we trust God so little.

Elizabeth Cheney's simple poem "Overheard in an Orchard" ought to stab us to the quick.

Said the robin to the sparrow, "I would really like to know Why these restless human beings Rush about and worry so?"

Said the sparrow to the robin, "Friend, I think that it must be That they have no heavenly Father Such as cares for you and me."

If we worry, we do not trust. If we trust, we do not worry. Worry ends where faith begins.

In strong contrast, our Lord counseled us to seek first God's will and everything else would take care of itself. Of course, our Lord was not sanctioning a do-nothing attitude toward life. What he sought to banish, was anxiety, not action; distrust, not industry.

To seek "first" implies a second effort. In fact, even lilies work. The flower digs its roots down into the earth. The roots rummage around everywhere in search of water. They seek in minerals, dissolve them, and ship them off in rivers of sap to stem and flower. Plants work for a living and so do birds.

Art Gallery With

By PATRICIA ROE

This weekend one of the Art Gallery's special "Clothesline Art Show" will color and create a hubbub lawn of Cutler Union, ad Gallery's new building c University Avenue.

The young lawns surround recently completed Gallery; not ready for return of the line Show to its own grand year, according to Galler

The new Memorial A with its low, modern ad connecting the original b Cutler Union, opened its d public Aug. 20 after b for nearly two years for ad construction.

The Gallery closed in 1966 and work began on an expansion program including wing and cleaning, restc renovation of the existin

The main building, cor 1913, was restored to f original character. It no the primary exhibition ce by 80-foot Grand Gallery a air sculpture garden (n former Gallery, director Herdie Moore) provide the one-story new buildi

Beyond the new wing walkway leads to the Cre shop Center on the grou Cutler Union. It is here for amateur artists of a levels of skill are offered and painting, modeling, sculpture, enameling, wa making, jewelry, and (These classes are open lery members; a basic costs \$15 and the courses below cost to members children.)

The Gallery conducts s tion-free classes for bld and elderly adults, and t hopedically handicap Settlement houses and s

PAT

Do you have quetic bug you? The fam PAT ANSWERS! urie in your conce ... Address: PAT answers will not ne —or of the Diocese.

Q—Some time ago PA' inquired about an org those people still eager the Latin language an music in the liturgy. W join up to help this cau —

A—Mrs. F. T. Morris St. Ithaca, write in to a "UNA VOICE", an org the preservation of Lat liturgy. Send \$2 member "UNA VOICE, P.O. Box Central Station, NEW On request you can get constitution, advice fo chapter in this Dioces of members in the Roch Q—Is there a Dioces ter in England? —B. I

A—Yes, the Church (Anglican) has a diocese at Rochester, in Kent, London. Originally a Ro diocese it was taken ove lish Church after St. (who had been consecr Bishop of Rochester in rested and taken to pris in 1534. The last Eng Bishop of Rochester, I from his see, was one B Griffith (1554-1558). Founded in 604 by St. A Anglican Church still v dral of St. John Fisher is still kept on the prop the British government right to have Catholic up a new Diocese of R city is part of the Dio work today.

Q—What is a "votive can I request one? —E.

A—A votive Mass is for a special intentio

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