

COURIER-JOURNAL EDITORIAL PAGE

Leaders At Bay

Two round-faced Catholic stalwarts, who looked and acted very much alike on the TV newscasts, gave us a demonstration of old-style discipline last week.

The fact that both men have an Irish heritage and come from similar backgrounds may have lent to the ferocity of their stand.

The battles surrounding Mayor Daley and Cardinal O'Boyle are illustrations of what all institutions are undergoing.

Mr. Daley and Cardinal O'Boyle had another similarity. They both seemed to jump to the necessity of overkill in their discipline of the unruly.

The disorder in the Washington archdiocese may spread to other dioceses where priests who challenge the Holy Father also dispute the decision of the local superior that there must be unanimity on doctrine in pulpit, confessional and classroom.

Come Join Our Club!

Membership campaigns to enlarge parish organizations usually involve a few pulpits appeals to "Come to the opening meeting and see what a nice group we have" or "If you would like to get involved in parish activities, come in and sign up!"

We think a recruiting-gimmick used by the men of Holy Cross parish might get results in other areas.

Justice For Whom?

(An excerpt from the editorial in Saturday Review of Literature, 8/31/68.)

Without doubt, one of the catchphrases of the 1968 election campaign will be "law and order"—a happy slogan conjuring up visions of Edmund Burke declaiming against the mobs of Paris.

Law and order. Everyone is for it, but what kind and in what form? Standing in the schoolhouse door to resist a federal court decision to integrate has been defended in the name of law and order.

Much of the sloganeering about law and order appeals, finally, to distinctions between "us" and "them"—cops and robbers, the good guys and the bad guys, the haves and have-nots.

Appeals to "law and order" are like appeals to virtue. No one can be against it—and that is what makes it an inviting slogan for demagogues—but to make it an issue of campaign advocacy demands far more clarification.

Time for Action, Say Latin American Bishops

By FATHER JOSE KUILH (NC News Service) Medellin, Colombia — The second general assembly of the Latin American bishops here means "the commitment of the Church to a broader, deeper and more energetic action throughout the continent."

As vice president of the Latin American Bishops' Council (CELAM) and one of the main organizers of the assembly, the Panamanian bishop has led renewal efforts.

The final document of the assembly, he said, "voices the commitment of the bishops. The document cannot be so specific as to prescribe solutions for each country's problems, or so general that it would say

nothing; but it certainly shows the concerted approach to all the bishops here present, expressed in clear, concise terms regarding common and rapid solutions to the more pressing problems."

Bishop McGrath explained that the final document is not legally binding. "It is not the function of this assembly to dictate juridical norms to the national (episcopal) conferences or to the bishops," he explained. "But it has a moral impact."

Bishop Leonidas Proano of Riobamba, Ecuador, another of the leaders at the Medellin assembly, told a press conference that poverty must be one of the main tools for renewal of the Church in Latin America.

"But poverty has a special meaning, quite simple in spite of the complexities of modern society," he

pointed out. "Poverty is to place our own persons and things at the service of our neighbors, our community. This is in the spirit of the Gospel."

He then outlined "the ways of poverty" for the Church in Latin America:

- The Church should, as a token of confidence, give the administration of her properties to laymen.
• In some places the Church should renounce her lands and give them to the poor, as it did in Chile.
• The laity should take as a formal obligation the support of the diocese, the bishop, the parish, the priest, by voluntary contributions at the community level, thus doing away with the present fees or stipends.
• There should be return to simplicity in daily living, including lodg-

ing ("avoid sumptuous episcopal places"), but without renouncing the majestic nature of liturgy.

• There should be an open administration of ecclesiastical funds and properties, with published reports by dioceses, parishes and religious groups

• There should be gradual separation from the state on financial matters (subsidies, salaries, tax exemptions), "away from the often humiliating position in the face of changing regimes."

• Priests should have the option to engage in manual labor to support themselves when necessary, although this should be the exception, not the rule.

• Solidarity among rich and poor dioceses, rich and poor parishes, should lead to aid programs.

Letters to the Editor

Editor:

As a devoted follower of Bishop Sheen and as a very convinced Catholic convert not native to Rochester, I would like to present a point of view evident to my husband and myself that we do not find expressed either in your editorial "Two Crusades," or in our Bishop's pastoral "Our Schools and the State of the Nation."

Very obviously I do not address myself to the majority.

As a parishioner of Immaculate Conception and as a supporter of many of its social and educational programs, I agree wholeheartedly that the best all-around moral education in the inner city is to be obtained in the Catholic parochial schools there.

However, in other city parish schools and in suburban parish schools there is little evidence of extensive interfaith cooperation as a modifying influence. It is our fear that in parish schools, these schools would tend to reflect the state of the parishes themselves and much would be passed on to the children by inference or example that would continue to delay the balance between the conservative and liberal "camps" that is so sorely needed in this area today.

To pass along the regrettable excesses of either group in the name of Catholic teaching is truly a grave error.

Generally, then, in this metropolitan area and at this time in history, my husband and I feel that the best way to give our children a truly Catholic education is to try our best at home in our family to teach them — to show them — that Catholicism is a Way of Life. This is a formidable and sometimes frightening project that requires much giving, much teaching how to give of oneself and much admitting quickly of mistakes.

By sending our children to public school, we will find ourselves examining with them what their Catholic-Christian reactions, actions and attitudes are and should be regarding Christ, who lives in our children, too, into the public school. This, too, is a need! Not at all in a condescending manner do I speak, but from a real sense of urgency that is evidenced by all who are concerned about the total education of their youngsters.

We all can't run off and desert the dear Jewish and Protestant youngsters who have to go to the public schools. Some of us must show that we can work together to improve conditions where needed.

Judith B. Echanz (Mrs. Jose, Jr.) 116 Alliance Avenue, Rochester

Editor:

Some months ago a letter appeared in "Courier-Journal" concerning the new program of sex education in the Catholic schools of the Rochester Diocese. The objections may be reduced to (1) Sex education is wrong; (2) It violates the rights of parents; (3) It is opposed to the teaching of the Church.

The half truths of that letter may still be clinging to the minds of some who read it. Face to face with that fact and with this other, that those schools are about to open and ready to begin with the program of sex education, may this writer explore and expose the above-mentioned objections?

The only kind of sex education that would be welcome in any Catholic school would have to guarantee correct sexual behavior. Mere information about those functions and structures of the human body that beget a human baby does not safeguard the human race against the evils of unwanted pregnancies, illegitimate births, abortion, masturbation and prostitution. It is only when human behavior is chaste that we can say it is sexually correct.

Now this good habit of chastity or Christian self-control could neither be desired nor practiced if every human being did not have free will. Without such freedom there would be no virtue or vice, no goodness or sin, no heaven or hell. Without free will no moral education is possible. How important this freedom is can be learned from the words of St. Augustine, the wise teacher of the Church: "The God Who made you without your help will not save you without your help!"

If Catholic education seeks to make its students responsible for their eternal salvation, we may be sure that nothing in its classrooms will be said or done to entice, allure or tempt those students to sins of the flesh.

Are the rights of Catholic or any parents "violated" every time Catholic sex education saves their children from the sin of unchastity? Catholic sex education intends to save and not destroy children's souls. If Catholic sex education prevents the inevitable embarrassment many parents face in talking about sex to their children, can they claim such help "violates" their parental rights?

As to the objection that "sex education is opposed to the teaching of the Church," let me say this. The Catholic Church has ever been the faithful personification of the One who called Himself the Truth. If the

Church leaders of today had not conceived "sex education" as another form of Truth, then the Catholic schools of Rochester would have rejected it.

—John J. A. Overlander, 201 Wimbledon Rd., Rochester

Editor:

We noted with great interest your recent timely editorials, "Money: Quo Vadis?" and "Financial Report."

It is very true that the laity is not adequately informed about the multiple non-parish projects which the diocese must finance, in spite of the many articles written on the subject in the Courier. Such programs as the Newman Apostolate to secular campuses and the Spanish Apostolate, (to mention only two) are most worthy.

Your suggestion of a pictorial brochure for distribution in the parishes before the collection is taken up, is an excellent one. Employed by the Community Chest, this method does a real public service and should do the same job for the needs of our diocese.

Another thought—why can't some of the Sunday offerings (in many instances, generous) taken up at summer vacation chapels and frequented largely by diocesan parishioners, be used for diocesan needs? We have never seen published any sort of financial report for these chapels.

—Mrs. Raymond L. Gleason Mrs. Frank B. Sweeney 789 East Ave., Rochester

Editor:

I would like to point out that the quotation which Father William H. Shannon correctly attributes to Cardinal Newman Courier Journal, Aug. 16, 1968, formed part of the second volume of "Difficulties of Anglicans" and was written almost twenty five years after the lectures in the first volume. It will be found in Newman's Letter Addressed to His Grace the Duke of Norfolk on Occasion of Mr. Gladstone's Recent Expostulation (London, 1875), p. 66. I suspect that the words would be well applied to the Pope's present encyclical.

They were written in answer to Mr. Gladstone's attack on the doctrine of papal infallibility as defined in 1870. The controversy was not unlike that which we are experiencing today. Newman had opposed the definition as inopportune, but he accepted it without reservation.

He wrote to defend the papacy but felt compelled to add that there are extreme cases in which Conscience may come into collision with the word of a Pope, and is to be followed in spite of that word" (p. 55). He laid down stringent conditions to be verified before one was to act contrary to the expressed judgment of the Pope, however, and he clearly defined and explained his understanding of Conscience.

—(Rev.) R. J. Schiefen, C.S.B. University of London, King's College, London, England

Editor:

Our parish sermon this past Sunday was on the abuses of the Home Masses. The argument centered on the profanities as publicized in the Rochester Sunday paper. Not knowing the particulars beyond those of the one incident cited in the sermon, I will accept Bishop Sheen's judgment so

eloquently phrased on the Courier-Journal front page.

It seems to me, however, that the difficulty lies chiefly in the scandal arising from the publicity given to a few isolated cases I am not one to be scandalized by such things as green sport-shirted priests celebrating Mass on boxes using white wine and rye bread. As I understand it, Christ wore no special garments at the Last Supper and used the table and items of food available at hand.

To me such a Mass would be very meaningful — it would demonstrate that there is nothing magical about beautiful long robes, marble altars, or flattened white rounds of wheat.

Now I am scandalized by other things that I find a perversion of the holy, such as taking up a second collection during the Consecration, discontinuing congregational singing from June through August, and scheduling the time of Sunday Masses as if the Communion fast rules had not been relaxed.

But I can't help believing that the Church is large enough to encompass all kinds of people. Why can't various groups have Masses using that which is most meaningful to them, be it all-Latin, folk-sings, or even rye bread so long as the essentials remain?

And in Christian charity let us stop bickering over the non-essentials. The fighting is undoubtedly much more scandalous to those outside the Church than the differences of opinion. And to those who suggest that we who disagree with them should leave

the Church, I say, as Peter did, "Where would I go, you have the words of eternal life."

—Mrs. Clare Ann Tischer 157 Dwight Avenue Corning, N.Y.

Editor:

On July 19 on Page 10 you had a short notice in the paper regarding an organization, "The General Federation of Women's Clubs", stating they had adopted a platform designed to stamp out T.V. and motion picture sex and violence.

Do you know what, if anything, the Catholic Women of America and more to the point, the Catholic Women of Rochester are going to do along this line? It seems to me this is procedure that should have been taken years ago, by the Catholic Women in a way that would really be heard and felt.

—Mrs. H. Pikeet, 460 Chestnut Ridge Rd.

Editor:

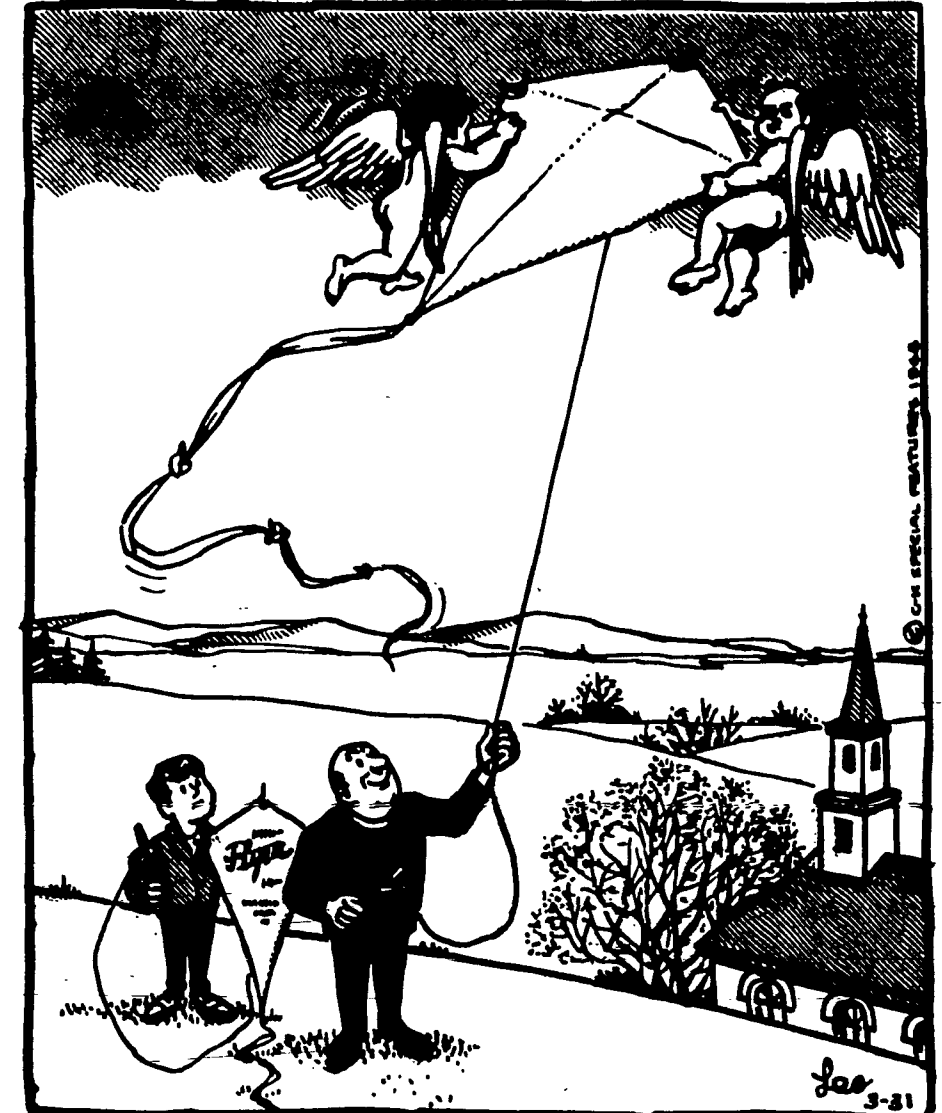
"Return to the Air" on the editorial page recently was good to read.

Why? Because the "Morals Behind the Headlines" ten years ago was always a must on a Sunday for us and many of our friends. It clarified many a topic of the day and made us aware of our great spiritual heritage.

Would it be possible for a program on the air or TV along those same lines? Or on Biblical excerpts?

—Genevieve O'Connor

CHURCH HUMOR



Word for Sunday

Sin, Like Death, Can Be Overcome

By Father Albert Shamon

St. Luke to some was a painter. Whether or not he used palette and brush, I do not know. But I do know he could certainly draw vivid word pictures. Who has ever drawn a more graphic picture of poignant desolation than he has in describing the incident at Naim.

Two processions meet at the city gate: Jesus coming in, a funeral procession going out. But what a funeral! It was that of a young man, the only son of a widowed mother, who can measure its tragic bitterness. Jesus was so touched that he asked her to intervene. Perhaps he saw the sword of sorrow that would one day pierce the heart of His own widowed mother watching her only Son die.

Death is a symbol of sin. The Gospels tell three resurrection stories — not fewer lest we doubt the fact, not more lest the miracle be too common. All three raised from the dead by Christ were young people. Death had no business there—like sin. In the miracles there is a gradation leading up, as it were, to a climax. There was Jairus' daughter, she had just died when Jesus arrived; the young man at Naim was 24 hours dead; for he was about to be buried; Lazarus was four days dead and already decayed (Jn. 11:39).

In these three deaths, St. Augustine saw the three kinds of sin. The

sinful thought that brings death to the sinner, but remains within, like Jairus' daughter still in her home. The sinful action which is the thought led out, carrying the sinner to the tomb of sinful habit, like the young man. And lastly, the sinful habit which buries the sinner and utterly corrupts him, as was Lazarus. But as Christ conquered death in all its stages, so sinners, no matter how far gone, can be raised from the dead.

All were raised by the words and actions of Christ. He took the daughter by the hand; He touched the bier of the young man; and He ordered the stone of Lazarus' tomb to be rolled away.

But in each instance, it was His word that restored life. Our sacraments are but the words and actions of Christ. That is why no sinner need ever despair — no matter how strong the chains of the habits of sin — for the power that raised the dead in the Gospel is still operative in the Church. Since all were raised in kindness to the living — for a father, a mother, a sister — it is good to weep and to pray for sinners.

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Sister M. Eugene of ...

Quality To R

Music-quality and guitar emphasized as vital to the acceptance of religious folk workshop on Church Mus last weekend at Mercy by the Diocesan Music

About 100 musicians, tors and organists, attend day and Saturday session tured lectures and demon Sister Josephine Morgan, rector of the Holy Rosary of Manhattanville College Benedict Ehmman of S

Bishop M Parishion

Auxiliary Bishop John forty said to take up the pulpit of Holy Ros afternoon his people Maplewood Park to say him.

The new auxiliary is d Tuesday, to take up the Bishop Fulton J. Sheen tier representative.

"It's been a good three op McCafferty kept sayin parish work has been in the early months o hood.

"There never was a didn't feel at home here parishioners.

They gathered under ed with hand-lettered po well." Roving politician spot, shook hands all a orange pop.

"I heard they were ho said Sheriff Albert Sko ways go where they're g

Families brought ba and somebody organize keep the children busy.

"The bishop says this idea, and we would do year," one of his assista

In his goodbye sermo Cafferty had talked abou ity," of his aim to get ing together, knowing the knowing the priests.

The picnic scene bor his success.

The new Holy Rosar be Father Robert A. M been in Africa with C

PAT

Do you have questio bug you? The jam PAT ANSWERS! ... write in your concer ... Address: PAT answers will not ne — or of the Diocese.

Q — The dedicatio ful Greek Orthodox Ch ester prompts this ques the difference between Catholic and the Gre churches?

J. A. In the 11th centu a split between easte (Rome), Greek, and western (Rome), Greek, Russian and other churches call date from this break-u of the division concec tual authority of the l ological question of th of the Holy Spirit to th of the Son and certain l ties. Politics and cultu plus personality conf leaders of the church g and-Constantinople ma final in 1054. The Gr Church remains very Roman Catholic Chur trines and in its concep tions. Recent friendly tween Pope Paul and dox prelates seems to for reunion are diffic

Q. What is the proce the "Apostles Creed" a Creed? How are the ently?

A. The Nicene Cree led at the Council of Minor, in 325, to clar privately-composed cr