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COURSER-JOURNAL EDITORIAL PAGE Published Weekly by the Rochester Catholic Press Association Leaders At Bay

Two round-faced Catholic stalwarts, who looked and acted very much alike on the TV newsshows, gave us a demonstration of old-style discipline last week. One was Mayor Richard J. Daley of Chicago defending his concept of law and order and how to protect it on the city streets. The other was Patrick Cardinal O'Boyle, Archbishop of Washington, attempting to maintain order among his priests and to quiet rebellious thoughts among his teachers.

The fact that both men have an Irish heritage and come from similar backgrounds may have lent to the ferocity of their stand. The public knowledge that both men have been prone to wield the power of their leadership boldly and undemocratically heightened the impression of desperate urgency in the cries for "Freedom" raised by both subjects and victims of their rule. The issue in both wordy conflicts was a "threat to order" as these men saw it and "a crisis of authority" as they intended to enforce it.

The battles surrounding Mayor Daley and Cardinal O'Boyle are illustrations of what all institutions are undergoing, - families, universities, labor unions, governments, and the Church. The established leadership is being told that old terms of discipline, and established ways of punishment must give way to change, must accept a slow-moving but strong-willed conviction that freedom to think and say and do what one likes will not be thwarted by police ranks or ecclesiastical suspensions. The "father image" of city government and its police, or the bureaucracy of the Vatican and its Archbishop, is under siege. And no matter how embarassing or disrespectful or contemptuous the Mayor or the Archbishop or other superiors consider their younger critics, the forces which will not accept discipline must be lived with. They will not go away.

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 reaction of most of the public was dismay and rejection. They both were equally surprised when the press inflamed their stories and their opponents won sympathy. One reporter said: "The Mayor's puzzlement matched Cardinal O'Boyle's who one day surveyed a crowd of demonstrators outside his Washington office and remarked: 'I didn't realize I had so many enemies.' " Neither man could extinguish the criticism when he came forward to explain his side of the dispute.

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. It is frightening that some Bishops may ask for a "loyalty oath" and that some priests may crudely renounce their office in the diocese because the establishment is judged to be slow, non-understanding, non-communicative or tradition-bound. A prominent theologian predicted recently that there would never be a compromise between the established authority and the pleaders of free-conscience but that we should not despair because tensions are a necessary part of the continuing death of Christ for the world. The current unrest may actually be the movement of the Spirit giving a new life to the Church. Whether it calls for a purge of those who will not be patient with the forces of authority or a renovation of those who now hesitate to let men stand with their own conscience before God, only grace and time will reveal. --- R. T.

Time for Action, Say Latin American Bishops

America:

pointed out. "Poverty is to place our

own persons and things at the serv-

ice of our neighbors, our community.

He then outlined "the ways of pov-

• The Church should, as a token

• In some places the Church

• The laity should take as a for-

mal obligation the support of the dio-

cese, the bishop, the parish, the

priest, by voluntary contributions at

the community level, thus doing away

• There should be return to sim-

plicity in daily living, including lodg-

with the present fees or stipends.

should renounce her lands and give

them to the poor, as it did in Chile.

of confidence, give the administra-

tion of her properties to laymen.

erty" for the Church in Latin

This is in the spirit of the Gospel.'

By FATHER JOSE KUHL (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," Bishop Marcos G. McGrath of Santiago de Veraguas, Panama, said in an interview here.

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 that commitment. Of course, the document cannot be so specific as to prescribe solutions for each country's problems, or so general that it would say

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." (Courier-Journal 9/6/68)

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 educa-tional 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. These parochial programs are strengthened by the cooperation of many fine groups.

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 as 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

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.

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

nothing; but it certainly shows the

concerted approach to all the bish-

ops here present, expressed in clear,

concise terms regarding common and

rapid solutions to the more pressing

Bishop McGrath explained that the

final document is not legally bind-

ing. "It is not the function of this

assembly to dictate juridical norms

to the national (episcopal) conferences or to the bishops," he explain-

Bishop Leonidas Proano of Rio-

bamba, Ecuador, another of the lead-

ers at the Medellin assembly, told a

press conference that poverty must

be one of the main tools for renewal

"But poverty has a special mean-

ing, quite simple in spite of the

complexities of modern society," he

of the Church in Latin America.

ed. "But it has a moral impact."

problems."

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

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 by these chapels.

-Mrs. Raymond L. Gleason Mrs. Frank B. Sweenev 789 East Ave., Rochester Editor:

I would like to point out that the

quotation which Father William H.

Shannon correctly attributes to Car-

ing Mass on boxes using white wine and rye bread. As I understand it, Christ wore no special garments at

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

CHURCH HUMOR

ing ("avoid s'umptuous 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.

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. Pikuet, 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'Conner

> The new auxiliary is d Tuesday, to take up h Bishop Fulton J. Shee tier representative.

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Sister M. Eugene of

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Music-quality and guit

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workshop on Church Mus

last weekend at Mercy

by the Diocesan Music

About 100 musicians,

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Sister Josephine Morgan,

rector of the Pius X Sch

of Manhattanville Coll

Benedict Ehmann of S

Bishop I

Parishio

Auxiliary Bishop Joh

ferty said goodbye last

the pulpit of Holy Ro

afternoon his people

Maplewood Park to say

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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 celebratthe Last Supper and used the table and items of food available at hand.

eloquently phrased on the Courier-Journall front page.

Come Join Our Club!

Membership campaigns to enlarge parish organizations usually involve a few pulpit 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". But non-joiners, in a parish, parishioners who know they don't like "the clique that runs everything in the parish", fight shy of such groups. As a result of not knowng what they can contribute the annual enlisting of lay people in social and service groups in the average parish never attracts all the gregarious, talented and generous personalities the organizations need for the most effective value to the church.

We think a recruiting-gimmick used by the men of Holy Cross parish might get results in other areas. Their Holy Name Men's Club recently mimeographed an "Open Letter to all male members of the parish" and passed it out with the sprightly Sunday Bulletin. Inviting men to join, the letter promised "spiritual and social benefits from being a member" and then set down a 14item list of Men's Club action-successes in the past 3 years. Wouldn't some of these projects make you belive the group was lively and useful and worth joining?: "Replaced closet doors in 12 classrooms; furnished television sets for the school plus setup for Channel 21; replaced auditorium stage floor, stage doors and storage room doors; painted front of stage and entrance of auditorium; panelled a meeting room; donated to class parties and baked food sales; sponsored money-raising Turkey Shoot."

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, Gary Cooper purging the West of gunslingers, and Perry Mason cross-examining for the defense.

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. Attacks on the Supreme Court for its allegedly excessive tolerance of the rights of defendants have been made in the cause of law and order. Calling on policemen to shoot down looters is law and order. Finding loopholes in the internal revenue code is 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. The man who is hardly interested in how suspects are treated by interrogating policemen in the local precinct house is the first to demand law and order when there is any threat of looting or vandalism. It thus becomes a club to use on people who do things that we feel they shouldn't do, or who don't do things that we feel they should. It also becomes, in subtle ways, an appeal to racial passions and fear, a demand that the upstarts be kept in their place. Most significantly, "law and order" can easily become a commitment to the status quo, a weapon to use against any demand for change.

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. Does it mean only an armed cop on every corner, or does it also mean the rigorous enforcement of the civil rights laws, North or South? Does it mean equal protec-

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 - semding 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. Echaniz (Mrs. Jose, Jr.) 116 Alliance Avenue, Rochester

Editor:

Some months ago a letter appeared in the "Courier Journal" condemning the new program of sex education for 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

dinal 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 understand ing of Conscience.

> -(Rev). R. J. Schlefen, C.S.B. University of London, King's College, London, England

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

Editor

Word for Sunday

Sin, Like Death, Can Be Overcome

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

All were raised by the words and

actions of Christ. He took the daugh-

ter of Jairus by the hand; He touch-

gone, can be raised from the dead.

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 moregraphic 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 possession 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 unasked He intervened. 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 de-cayed (Jn. 11:39).





ed 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.

BISHOP FU	-JOURNAL ILTON J. SHEEN
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	Ch. ARA THEN . Bookasham by M. SAVAA

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

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

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

"I heard they were he said Sheriff Albert Sk ways go where they're g

Families brought bas and somebody organize keep the children busy.

"The bishop says this idea, and we should do year." one of his assistan

In his goodbye sermon Cafferty had talked abo ity," of his aim to get ing together, knowing knowing the priests." The picnic scene bor

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

his success.

Do you bave question bug you? The famo PAT ANSWERS! write in your concer ... Address: PAT answers will not nec -or of the Diocese.

Q. — The dedication ful Greek Orthodox Ch ester prompts this ques the difference between Catholic and the Gro churches?

A. In the 11th centura split between easter

nople) and western (Rome). Greek, Russia and other churches call date from this break-u of the division concern tual authority of the l ological question of th of the Holy Spirit to th the Son and certain li tices. Politics and cultur plus personality conf leaders of the church g and Constantinople ma final in 1054. The Gr Church remains very Roman Catholic Churc trines and in its concep ments. Recent friendly tween Pope Paul and dox prelates seems to for reunion are procee

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

A. The Nicene Cree lated at the Council of Minor, in 325, to clar

