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COURIER-JOURNAL EDITORIAL PAGE

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New Call to Action

An Editorial by Bishop Fulton J. Sheen

In some crises of Church history, the bishops and the priests strengthen the laity; in other crises, it is the laity who strengthen the bishops and the priests. It is not that either fail completely, but rather that an extra effort is put forth by the one when the other is in need of support.

We are at a moment in history, when the laity must come to our support, when there must be young girls to remind Peter that he should be more Christ-like; when holy women will tell the doubting disciples, as they did after the Resurrection, to get a move on; when Simon must come to the rescue of Christ bloodied and broken on the way to the Place of the Skull; and when pious women will console the momentarily Unconsolable.

Seven of the laity are mentioned in the Canon of the Mass as powerful intercessors.

When Judas betrayed his priesthood "and it was night," --his successor was chosen by the Apostles in the presence of one hundred and twenty of the laity. When priests were few through persecution. Origen tells us that the laity "went around the villages and country cottages to make others pious toward God and they were content with what was necessary and no more".

It was a Catherine of Siena who helped restore the Papacy to Rome; Erasmus, who, when the Church morally declined, wrote that renewal depended on the holiness of husbands and wives; it was a practical lawyer, Thomas More, who gave the example of total sacrifice to the clergy who defected.

When "secularism" became the popular word in the 18th Century, one historian of this period writes, the "laity compensated for it by the combination of inward spiritual life and outward activities, for that which was lacking in the clergy and the religious orders." At a moment when Pope Pius VI (1775-99) seemed to be abandoned by the clergy, it was the simple faithful who ran to him first in Vienna, then to France where he died, deserted and in prison.

In the 19th Century and the beginning of this century, there were the laity, who like Princess Gallitzin began each day with a Holy Hour; like Ozanam, who read Scripture half an hour each day before he went out to serve the poor; like Madame de Swetchine, of whom the great preacher Lacordaire, wrote: "her counsels upheld me against the dangers both of loss of courage and enthusiasm" and of whom Cochin said "she realized the miracle of holiness in the world." Then who shall forget Wilfried G. Ward, lay professor of theology in the Seminary of Westminster, London, whom I had the honor to follow in his chair of theology.

Knowing how much the laity will keep us priests holy now as in the past, we rejoice that the Diocese has four organizations of Taily whose Apostolic work centers around four bulwarks of the

Cardinal's Remarks on Wedding Clarified

After John K. Kennedy, the 35th President of the United States, was married, he asked me to take care of Jacqueline and their children, if they had any. I hav e fulfilled that com-

After President Kennedy was assassinated, I was always at the service of Jacqueline and the youngsters. I had a commitment to them. I have fulfilled it even though my contacts with Jacqueline were for the most part in times of sorrow.

Time advance=d. She wanted to get married. She se-lected her own partner in marriage some months ago. She came to me after others advised against her marriage. Her mind and heart were settled upon Mr. Onassis. I could not nor would I presume to change her thin king.

My own sister had married a Jewish young lad. They lived together in perfect peace and harmony for over 30 years. In the beginning they were married outside of the Catholic Church. Eventually they were able to get their marriage validated within the Catholic Church. Her husband went to the synagogue, my sister went to the Cat holic Church. In any event, it turned out to be a perfect marriage.

Never did 1 say that Jacqueline Kennedy, either to her or to anybody else, could be mærried in the Catholic

Richard Cardinal Cushing of Boston seemed to be surrounded by confusion as the result of his remarks as published in the press concerning the Onassis-Kennedy wedding.

In an interview with Radio Station WEEI, the Columbia Broadcasting System outlet in Boston, Cardinal Cushing explained his position on the wedding.

To give a clear view of the Cardinal's position, the Courier-Journal here reprints the text of Cardinal Cushing's statement.

Church at the present time. Any more than I could say the same 10 my sister when she married a Jewish lad and a wonderful husband. I said she could marry anyone she wished and that's what the press picked up.

I presume that whoever reported my remarks would know that I meant that she could marry anyone she wished but not within the Catholic Church. I also told her that if the marriage was invalid she could not receive the sacraments of the Catholic Church but that she could participate in the liturgy of the church, namely the Mass, for example. And that she could continue all the private devotions she had as a Catholic. What, I ask, is wrong with that advice? Thousands in this archdiocese of over two million Catholics have received similar advice, among them, my own sister.

What the future status of Jacqueline's marriage in the Catholic Church

is not for me to decide. But of one thing I am certain, when my dearest friend, John Fitzgerald Kennedy, the 35th President of the United States, asked me to take care of Jacqueline and the children - if anything happened to him - I can salute him today in memory and say, 'Jack, I have fulfilled my promise,' but it has showered upon me so many mail deliveries, some of which are in the language of the gutter, if I may so characterize them, that I have decided to change my own plans.

As of Aug. 24, 1970, I proposed to retire as Archbishop of Boston. At that time I shall be about 50 years a priest, about 30 years a bishop, of which about 25 years have been spent as Archbishop of Boston.

Now I propose after the publicity I have received in recent days in my own native city, which publicity has been going all over the world, to offer my resignation to His Holiness Pope

Paul VI at the end of this year.

Many letters, I have received condemning me for asking charity for Jacqueline Kennedy have stated that I am only interested im money. Let me tell them all, please, that I entered the Catholic priesthoood without a penny and I shall leave- it without a penny, for I madie a somelemn vow of poverty many years ago as a Franciscan that I would never take for myself one cent. Not even an Mass stipend or offering from the Caatholic priesthood.

One final thought Tooday and yesterday over TV, the radio and the press, it was stated taht Jacqueline or Mr. Onassis called me on the telephone. That is a col ossal lie.

Therefore I end as 🔳 began with the officers of Caritas Guild. Once again I appeal for Ja-cqueline, for her children whom Pr-esident Kennedy committed to me_ for a little more charity on the poart of those who are condemning Ja cqueline.

As for myself, I shall fulfill at any cost what President Ekennedy has told me to do. If anything happened to me - and he seemed to foresee that something was goirng to happen to him - if anything hamppens to me, be good to Jacqueline and to the children. My dear friendIs, I have fulfilled my promise. God bless you all

It is the St. Martin de ter at 537 Clinton Ave. I hundred yards east of Church among the dream ating blocks of buildings of the New York Cent tracks.

cial support.

John H. Coleman, boar of the Center, said it will development fund c a 1 for \$100,000 during the weeks, to erect and maint ing within a block or two ent rented quarters.

St. M

Plans

By ARTHUR P. FA

For the first time in

history, one of Rochest

city" service centers for

Puerto Ricans will seek p

Reduced from 12 room a fire 19 months ago, the have larger and more ade the board has concluded, meet the increasing need to the community's indi and children.

Heading the drive will H. Brenna, general chain



Pope Paul used his weekly public audience (Oct. 18) for an address on the "necessity of the virtue of

The Holy Father

obedience", a subject he called "difficult and unpopular in our times." Major sections of the address follow:

The topic of o bedience is a subject compromised, in the first place, by the atmosphere of freedom that modern man breath es. This atmosphere is contrary to limitation and constraint of the spontaneity and autonomy of the hurman person," and also of associated groups confronted with an exterior authority; it is compromised, in the s-econd place, by the apologia of freedom.

The very word "obedience" is no longer tolerated in modern conversation, even where, of necessity, the reality survives: in teaching, in legislation, in hieramchical relations, in military regulations, and so on.

The terms "'personality'', "conscience", "autornomy", "responsibility", "conformity with the common good" . . prevail; and, as is known. what our society offers in this connecion is not only a change of words but a deep change of ideas, expressed in facts and events, large and small, now known to everyone

spontaneous and natural expression of a being or a human group.

Philosophers of yesterday are still acting as the teachers of those of today, who do not recoil before the extreme consequences of protest, rebellion and even anarchy and nihilism. Some violent applications have been seen just recently.

And as if it were not enough to discredit obedience among the rising generations, with radical negations of that ancient civil and Christian virtue, now exaggerated and intolerable phenomena win acceptance and multiply.

Is not obedience in close relationship with particular and universal order? With the equilibrium and harmony of any society? With the common good? With overcoming individual weakness and foolishness and with the attainment of good collective and social results?

What would happen to law, authority, the community, if there were not the cult of obedience? And in the ecclesiastical field, what would happen to unity of faith and of charity, if a concurrence of will, guaranteed

Is not the "fiat" that we say every moment in our prayer: "Thy will be done", the most usual and complete act of our obedience to the supreme and intimate divine command?

And would it not be easy to determine the happy relationship that exists between true obedience and freedom, conscience, responsibility, personality, maturity, moral force, if we just had the patience to recall the legitimate titles, the exigencies and the limits of obedience, such as Holy Scripture and the authentic doctrine of the Church describes it to us?



But now We will say only one thing and it is the myst_ery of obedi-

ence in Christ our Lor-d, a mystery radiating from the wholle Gospel, so that from "this fundamental aspect of obedience not only to Christ, but of Christ's obedience c-communicated to us, springs the Chris tian sense of obedience". (Lochet). Let Us seal all this adoctrine, this

new teaching, this news practice of obedience, with the memory of the exhortation of the Apostl .e Peter, from whose seppulchre We are now speaking to you, to the first CEnristians: "At the revelation of Jesus Christ, (be) as obedient children".

Catholic faith:

1. The Priesthood

2. The Teaching of Christian Faith and Morals

3. The Eucharist

4. The Blessed Virgin

The Serra Club fosters vocations to the priesthood; the teaching of Christian Faith and Morals by the good laity inculcates Catholic Faith in children and adults; the Nocturnal Adoration Society spends the whole night in prayer before the Eucharistic Lord atoning for the sins of the world, and the Legion of Mary gives itself to apostolic and pastoral works inspired by the Blessed Mother.

Join Organization

May we urge our faithful who in these troubled days want to do more for the Church to attach yourselves to either of these four Lay Organizations. Help build up the Church, not tear it down. Our Faith can suffer not because of evil done against it, but because the good do nothing.

The day is past when we can send unconverted people to convert others. Only a disciple of Christ can become an Apostle of Christ. Help the Church in one of these four ways:

1. By joining with those who want holy priests at our altars, learned priests in our pulpits and Christ-like priests among our young, and who are willing to make sacrifices as did the laity of all ages to train "dispensers of the mysteries of God" who will not fail in a crisis. This is the work of the Serra (lub.

2. By prolonging the Truth of Christ, teaching it to the young, to those in non-religious schools, to adults who seek a meaning for life, and to all who know that only the Faith of Christ will make us free. This lay work is done by those who are teaching Catholic Faith and Morals.

3. By realizing that as the rich must help the poor and the good leg must do double duty for the injured one, so some must be willing to spend an hour watching with the Eucharistic Lord, interceding like Abraham not only for bad cities like Sodom and Gomorrah, but for weak Lots who are reluctant to leave an immoral order. This can be done by joining the Nocturnal Adoration Society.

4. By visiting homes, recalling fallen-aways, making converts, consoling the sick, counselling the doubtful, and inspiring the young, under the aegis of the Blessed Mother in the Legion of Mary.

If you really believe your Creed, stand at spiritual attention, salute the Cross on which Christ the Priest-Victim hangs; bow to Our Lady who mothers the Church; watch an hour with love of the Eucharist blazing in your eyes, and above all the din of the world trumpet that doctrine which is the "substance of things to be hoped for, and the evidence of things that appear not."

Ever since we came into the Diocese of Rochester we sought to form a Pastoral Lay Council. Many plans were derived and later examined in the light of pastors' judgments and the experiences of other diocese's.

Out of dozens of suggestions one alone had merit: Let the originating members be not those whom we chose or those who chose themselves, but rather those who already "have fought the good fight", whose love of Christ and His Church has been tested and who are not beginners but veterans in apostolic service and spiritual formation; who have already in their lives, in accordance with the Vatican Council, striven to "make the Gospel known as people holy".

These battle-scarred servicemen and women of the four groups mentioned above, who were a leaven in the mass of the diocese both before and after the Vatican Council, are those who will form the nucleus of the Pastoral Lay Council of the Diocese of Rochester. Pray to the Holy Spirit that they may harmoniously unite so as to build up the Church to its maturity in Christ Our

For obedience entails a double exterior element for the single individual, or for the single group: to listen to another v-olce than one's own, and to act in conformity with this voice, which rinags out in command, which bears witmess to an authority, which forces upcon the listener a way of thinking and acting of which he is not the author and the reason for which he often does not see.

Overestimation of subjective criteria leads to a failure to understand how another extrinsic criterion, authority, is entitled to interfere in the by an authorized power, itself obedi ent to the superior will of God, did not propose and demand harmony of thought and of action? Does not the whole plan of our salvation depend on a free and responsible exercise

What is sin, if not disobedience to the divine command, and what is our salvation if not humble and joyful adhesion to the merciful plan that Christ has installed for those who obey him, as disciples, as faithful, as witnesses?

our insertion in the Church, our integration, sanctifying and beatifying, in God's will, be seen as based on obedience?

More Catholics, Fewer Priests... What to Do?

Milwaukee - (NC) --- What to do about an increa sing world Catholic population in the face of a definite shortage of pries ts was explored in a meeting of the Watican Congregation for Clergy in Rome.

Archbishop William E. Cousins of Milwaukee, the o-nly American in the congregation, said the thrust of the meeting was wor-ldwide and centered on a broad approach to the whole mission of the Church.

Statistics were studied by a special subcommittee of which Archbishop Cousins was a member. The subcommittee has been specially commissioned by Pope Paul VI to prepare some procedures for an better distribution of clergy "on a worldwide, national and even diocesam level, in the sense that there be some cooperation between bishops within the same country as to use of personnel."

Internationally, the statistics showed the "same basile problems we have of a constantly rising Catholic population, either by birth or conversion. and a static 'vocation situation," the archbishop said.

He added, however, that not all countries have the same situation as the United States of priests seeking Inicization. Leaving the priesthood was seldom noted in strictly missionary countries

"This veering teo laleization is large-By restricted to the heavy population centers," the archbishop said, where there are large social rights problems posed by industrialization, automation, race conflicts defiance of authority, unrest om campuses.

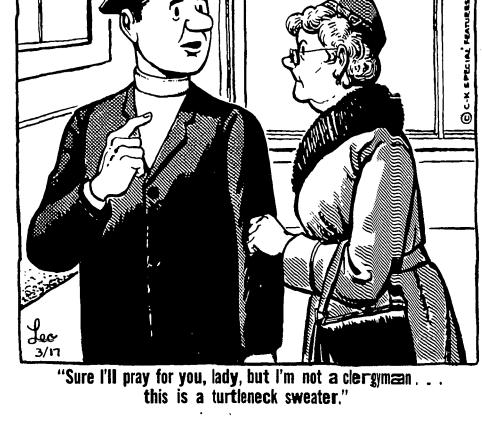
In the smaller parish, in the mission areas, the priests seem to be "less of the world," have a "stronger sense of dedication" and are less distracted from their spiritual duties.

'This leads us back to the idea of why am I a priest really. The answer has to be a dedication to the cause of souls," hae added.

As the problems of better distribution of priests was attacked, the subcommittee still keept in mind. Archbishop Cousins said, that a priest must be allowed to choose to work in his own diocese and also that no hardship be caused in the diocese from which a priest might

of obedience?

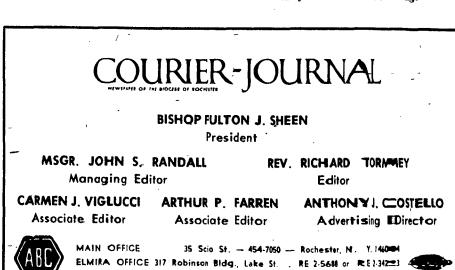
Could not our Christian profession,





There are no Iron Curtains or Berlin Walls in America TEhere may be injustices but there are constitutional ways of correcting them. To violate a perfectly constitutional law cannot be one of the ways.

If as much time were s pent in pray-er as in placard-paradimng and hatebreeding, God would bl less America and its government. W hy not stop 10 seconds every time you read the newspapers and pray for any person who is likely to affect wworld affairs. Suppose the 10 million newspaper readers of America pray -ed for every important person and event! But stop supposing and start pra_ying for the persons and events repoorted in the Courier you are now reading.



She H Help

If you think that those tles that vitamins and come in are useless you're wrong.

Mrs. Arthur Costello h use for them.

A Navy lieutenant Vietnam needs them medicine at an orphan Khanh.

The reason he wrote tello is that she runs "Bo which in conjunction v tion Morale" helps Amei men in Vietnam help vi war there.

In addition to the pl Mrs. Costello also need clothing and medlcinal

"Boxes of Hope" got Mrs. Costello's son, Cp Costello, wrote home co plight of a little Vietnan attended a Thanksgiv party in rags. He wanter and his mother took u

Methods and approach ing religion to youngster larly those in elementar through four - will b outlined in a series of 1 scheduled in 10 cities of beginning next week.

First of the series wi hour program at Chri School, Irondequoit, from Thursday, Nov. 7.

Sponsoring the "teac strations, designed par Christian Doctrine (CCI is the diocesan Office priests, Sisters and Cor Formation, of which th Albert J. Shamon is epi

Talks and panel discus based principally on the Father" textbooks. Int diocesan schools and four years ago, these b in use in nearly 100 sc many CCD programs.

Similar "teachins" to for Christ the King Scho uled through Dec. 15 in parishes:

Nov. 17 - Guardian ester; St. Mary, Cananda Hornell; St. Mary, Elm

Nov. 24 - St. Michae St. Mary, Waterloo; St. ning; Immaculate Conce

Dec. 1 -- Our Lady Rochester; St. Alphon Dec. 8 - St. Agnes, A chael. Newark. Dec.

in the last 2½ days were concerned with priestly formation. "Great emphasis was placed again on the spiritual dedication of a man who wants to serve. There was an insistence on academic preparation, yes, but this is to rest on this keen sense of commitment to save souls."

Word for Sunday

Stop Hating, Start Praying

By Father Albert Sharnon

Of all the incidents of our Lord's life, perhaps the tribute-to-Caesar question was preserved by St. Matthew because it answered a very pressing problem.

St. Matthew wrote his Gospel in the 80's. In the 60's Nero initiated the first persecution. He literally burned Christians on posts or threw them to the lions.

Worse still, he legalized persecution by passing a law that stayed in the lawbooks until 313 A.D. The law said, "You Christians have no right even to exist." Therefore anyone, anywhere, anytime could launch a persecution against Christians."

Imagine that! What were Christians to do? They recalled Christ's words, "Render to Caesar the things that are Caesar's." So they practiced civil disobedience, but not rebellion.

Civil disobedience is the deliberate violation of a law one believes to be immoral or unconstitutional. "Caesar is god," said Nero, "worship me." Christians would not, could not, so they paid the penalty of death. Eventually they transformed men; and men, like Constantine the Great, finally transformed the government.

Today every form of dissent is being tagged civil disobedience. We see laws being violated, not to establish court test cases on their constitutionality, as in the prayer-in-school cases. We see laws being violated, as at Columbia and Berkeley, to achieve

self the specific focus or target of the protest — that is rebellion. Let me repeat: The violation of law merelly as a technique of demonstration is more than dissent, it is rebellion!

When a test case was given to our Lord, He asked for a coin. Why a coin? Governments mint coins. He was saying in effect, "If you use a government's money, its protection and its privileges, you must accept its government!

Bob Seagren, the pole vault gold medal winner, remarked on the action of Tommie Smith and John Carlos at the Olympics, "If they don't like the United States, they can always leave."

