

Communion

By Francis J. Crowe

You are but a few hearts away, My Lord
And on your way to mine.

I am nervous.
I am filled with anticipation and
Apprehension, too; when I think of my
Unworthiness.

I think of You . . . as a babe
Tugging on a lock of Mary's hair.
I think of You . . . as a toddler
Savoring the sweet smell of wood chips,
Falling from the bench of Joseph.

I think of You . . . in Your teens,
Tramping the country lanes with Joseph
And talking eagerly.
I think of You . . . in Your twenties
Going to Temple on the arms of
Mary and Joseph.
Their pride shining out on every passerby.
I think of You . . . in Your thirties,
Walking . . . Teaching . . . Healing . . . Loving.

I see the angry who ripping,
I see needle thorns piercing,
I see Your wounded body crumpled
Beneath the heavy planks, and
Bloody lips pressed into the earth.
I see a hill . . . and You hanging there.
Stretched and spiked . . . battered and broken;
Your lungs gasping for air.
Searing pain searching out and finding
Every nerve . . . every organ . . . every muscle . . . every bone,
And consuming them
In a white flame of agony.
Blood flowing . . . blood flowing . . . blood flowing.
I see . . . the Death
Of my Magnificent God.

You are but one heart away . . .
I tremble when I think
This same God . . . this same Body . . . this same Blood
Is coming to me . . . to me.

Body of Christ.
Amen.

A VISITOR'S OPINION . . .

By Michael G. Cole

A spirit of emptiness has descended upon the Church, and as in times past the Devil is making his will known to the many who clamor to listen.

A purposelessness, which bewilders even those who remain faithful to the teachings of Jesus, has replaced the vigor and enthusiasm of the Saints and Martyrs of yesteryear — to the delight of the Anti-Christ and those who unwittingly follow him.

This despondency has permeated even the clergy to such an extent that many who remain faithful sons wander in a wilderness of self-pity and apathy. In consequence, many progressive and liberal young priests and their followers are reaping a harvest of indifference, sowing seeds of discord and heresy.

Many wonder when it will end. Is the Church finished? Was the blood of martyrs shed in vain? Is Christianity to disappear into a false utopia of humanism and finally into the hands of him who uses devious means to attain his victory? How clever he has been in tricking even the shepherds of souls to ordain men who deny the existence of those very angels who were his downfall.

The "social gospel" of today is being isolated and preached at the expense of everything else, and the vocation of the priest has become that of a glorified social worker rather than the man of prayer, the preacher of salvation and the administrator of sacraments he was ordained to be. Who would dare suggest that the care of the underprivileged is not the work of the Church? But the Church has other responsibilities, and none of these is fully fulfilled because fewer kneel before the Tabernacle to intercede on behalf of erring humanity. Also, if the ordained "social worker" has no roots, how long will his enthusiasm last?

The faith of our older priests needs to be revitalized and renewed in the

true spirit of Vatican II. At the moment they tend to wallow in a pool of self-pity, bewailing the state of the Church, playing into the hands of subordinates who revel in their apathy and lack of enthusiasm. If Pastors exhibited the enthusiasm of their avant-garde colleagues, these might have been placed on the path of truth long ago.

Today we hear of "freedom of conscience"—man must be free to make his own decisions! Free to do even that which is wrong—if his conscience so directs. We are told, only in conscience lies infallibility and divinity, for conscience cannot err.

Yet I believe true freedom of conscience is attained only by those who, placing theirs in the hands of the guardian of all truth, are able to make the kind of judgment and decisions which are not influenced by sinful human nature and self-interest.

In the realm of doctrine, the Real Presence, Original Sin, the Virgin Birth, the Sacraments, the authenticity of Holy Scripture and the in-

Time to Revitalize Faith

stitutional Church are all dismissed as fables not to be considered in an enlightened 20th-century. One is not even too out of line in questioning the Divinity of Christ Himself. It is no small wonder that many wander around looking for something else into which to channel their intents. How can there be faith without the church and the Bible?

I have more respect for those who love Christ and reverence His Holy Word than for those who wish only to rationalize and reduce Christianity to a comfortable code of ethics. Compromise and indifference to truth can never be grounds for renewal and reunion. The gap is filled by seeking after things new, looking for change for the sake of change, wandering in a wilderness of aridity and a spiritual vacuum.

Modern thought suggests that membership in one church is as good as another. Any suggestion that Jesus Christ founded One Holy Catholic and Apostolic Church, from which all others at some point in history and for various reasons departed, is dis-

missed as irrational, uncharitable and utterly false.

Holy Scripture warns that if a man fails to listen to reason, persuasion, and finally the voice of the Church, he is too be cast out from the body of the faithful. This is as true today as then. Please don't throw charity and ecumenism at me, for they become rather meaningless when they conflict with truth.

Don't ask: "What is Truth?" for such a question reveals a lack of personal faith in Jesus Christ, Who brings truth to those who listen to Him and heed His words.

Only a personal faith in Jesus Christ, a realization of the brevity of this transitory life and a vision of eternity with God, can overcome these problems.

That they will be overcome there can be no doubt, for this is the promise of Holy Scripture — the promise of a faith that removes the mountains of impossibility and replaces them with an assurance that no one can take away.

ON THE RIGHT SIDE

Is the Kingdom on the Way?

By Father Paul J. Cuddy

The big attraction in most hospitals is the nursery of the maternity section. In our own Hornell hospital, visitors frequently take a "baby-viewing break" much as industry takes a coffee break. Visitors and ambulant patients stand in front of the long plate glass window, and smile and gurgles and coo at the lovable, little squirming babies. Proud fathers and prouder grandparents stand transfixed, admiring their own flesh and blood.

One Wednesday morning I was reading Barclay's Daily Bible Series. Dr. Barclay wrote: "The Kingdom is on the way. Anyone who knows a little history will be bound to see that. Seneca, than whom the Romans had no higher thinker, could write: 'We strangle a mad dog; we slaughter a fierce ox; children who are born weakly and deformed we drown.'"

In A.D. 60 that was the normal thing. Things like that cannot happen today because slowly, but inevitably, the Kingdom is on the way."

That night, after supper, I was

reading the morning Democrat and Chronicle. On page 7A (Wed., Jan. 15) I read the headlines: "Abortion Reform Gets Boost."

The article read: "With a boost from Gov. Rockefeller, the legislature made its first substantial move toward reform of the abortion law yesterday by launching a leadership-backed Senate-Assembly study of the controversial area."

"It is no longer a question of whether an abortion bill will be passed, but what form the new law will take," Sen. Norman F. Lent, R-East Rockaway, said. Lent is chairman of the Joint Legislative Committee on Public Health, which will conduct the study.

"Rockefeller said a new law is possible if the public lets their legislators know how they feel."

Later on in the article, we read: "We want to hear from persons of all faiths and persuasions on this matter," Lent said.

"In a progressive state like New

York the time is now ripe for some kind of reform. If one life is saved, I think such a bill is worth while."

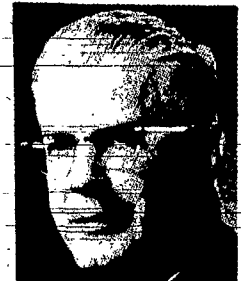
What kind of thinking is this? What has Mr. Lent in his mind when he says so piously: "If one life is saved, I think such a bill is worth while." The fact is that practically, no mother's lives are in danger.

But every mother who gives her child to the abortionist, gives a life for destruction. God help the child who is destroyed. God help the mother who must live her life with the memory of such a destruction.

Since Governor Rockefeller invites us to let our legislators know how we feel, I for one am going to let my legislators know how I feel.

This is no Catholic religion problem. This is an attack on life which affects men of all religions and of no religion. To ignore this is to give way to child murder.

Can you imagine Jesus Christ proposing this a plank for the Kingdom of God?



COMMENTARY

Courier-Journal — Friday, Jan. 24, 1968 17

A LAYMAN'S VIEW

How to Put Out a College Paper

By Carmen Viglucci

News item: "A wave of obscenity is rolling into the pages of college newspapers, a national survey of the campus press reveals. Words and phrases never printed in city papers and rarely heard in decent company are appearing casually in every issue of many student papers." (New York Times)

"What a groovy paper we've got this week," enthuses Trudy Tough-hide, editor of the University Gazette. "17 obscenities, 9 on Page 1 alone."

"One of our best editions," agrees Casper Beerbuckets. "But don't refer to such honest adjectives as 'obscenities!' That's an establishment word."

"I know, I know. I struggle with the problem constantly and I know, without your telling me, it's a major flaw in my personality. But what should I call them — 'vulgarsisms'? That's as bad. The only thing I can think of is putting a good, honest adjective in front of the word obscenity."

"Well, that at least proves that you're honest. But I don't think you should generalize. That's the sin our fathers make. You could have just referred to the specific words, like we used 'blankety-blank' 10 times, 'blankety-blank' 7 times and like that."

"You're right," smiles Trudy, "it's things like that that make you a natural newspaperman."

"Yeah, man," joins in Ernest Frank. "But we still have the problem of what to do with that empty space on Page 8."

"I just don't know," says Trudy, "we've run out of honest stories. You know, stories that tell it like it is."

All heads turn to the paper's star reporter, Shirley Frillingham.

"Hey, gang, don't look at me," she protests, "I'm written out. I wrote two blasphemous poems and an attack on Grandma Moses, using three obscenities. How much can you expect of one girl?"

"Besides," she adds, "I'm up tight over that printer who wouldn't print my story on the Dean picking his nose."

"Yeah, man," yeah-mans Casper, "that really gets me. Here we win a great victory in getting the university establishment to realize we're responsible enough to run this paper and then we get blocked by a know-nothing printer."

"The worst of it," Shirley lisp, "here we have an important story showing the Dean for what he really is. Picking his nose isn't important but that he tries to conceal it shows his basic hypocrisy."

"Right," snaps Trudy, "and I wish we could catch him swearing."

"Yeah, man," it's Casper again. "What gets me up tight is that we

know he does, after all, everybody does. But we'll catch him some day. I've alerted all our sources on campus, and when we do, splasho, Page 1."

"What a story, I can just see it now," dreams Trudy.

"But what about Page 8," persists Ernest, "we gotta have another story."

"I've got it," jumps up Trudy, her Joan Baez hairdo flapping, "we'll reprint Eldridge Cleaver's speech. You know, the good one, for anybody who missed it the last time."

"Sheer genius," Casper shouts, his Joan Baez hairdo flapping, "that's how you got to be boss."

"What relief," sighs Ernest, his Joan Baez hairdo settling softly on his shoulders, "I'll cut it out of the last edition and send it to the printer. Man, that'll get him," he giggles.

The staff begins filing out their job done. Trudy leans back in her chair and says to Casper, "Journalism is really my bag, you know. For a while I was really considering Daddy's advice about traveling and seeing the world. But we all know what a rotten place that is. I'll take this, you know, communicating, really communicating."

"Yeah, man," says Casper, "but more than that, it's experimenting, innovating, you know. That's what makes a day like this so inspiring."



VALUE OF HUMAN LIFE

U.S. Family a Positive Unit

By Father James McHugh

A major object of consideration in Human Life in Our Day is the "new family" that seems now to be emerging in our country. During the past year the question has frequently been raised as to whether the family will survive in the form that we know it.

Margaret Mead, the noted anthropologist, at one time suggested a system of trial marriage as a way to assure family stability. Other writers have suggested that marriage should serve the personal needs of the spouses, but that child care and education should be handled in a more professional way, outside the home.

For some, the very raising of these questions is terrifying, but on balance, it is better to see them as attempts to spell out the function of the family in a constantly and rapidly changing world.

This perhaps is the key word — change. As the pastoral indicates, the style of family living is undoubtedly affected by changing social conditions, yet the family retains a resilience and strength that helps it adapt to change.

Let's take a closer look at the changes we have experienced in family life in the United States.

The Colonial family was rooted in the land. Families were dependent on each other, and were closely interrelated. There were many children, each of whom helped the family in its efforts to survive. The family took care of most of its own needs — the pioneer literally built his own house, raised his own food, and

his wife saw to making or re-making clothes for the family. In this family, the father was the dominant authority in almost every matter.

With industrialization and the coming of the immigrants, life centered in the cities. Families were large, father shared some parental authority with mother, and the family relied more on merchants than on producing its own food and clothing. Still, a man could be born and die without ever having gone more than 50 miles from home.

In our day, family life is largely separated from the city, with people living in the suburbs. Younger families move away from their parents, and quite often, move a considerable distance. Husbands and wives are more equalitarian in their marital roles — in fact, the determining factor of who does what may well be settled by who has the time.

Today's family may have fewer children, but a deeper concern to offer them the maximum of educational opportunities, which now include college. Each child may be born in a different state, and the "home town" encompass the whole nation.

In the newer type of family structure, greater emphasis is placed on the personal maturity, independence and individual stability of the spouses. Quoting Pope Paul, the pastoral approves many innovations in family living, such as the cessation of certain social or family restrictions, the freer and more conscious choice of a spouse, the greater stress placed on the development of husband and wife

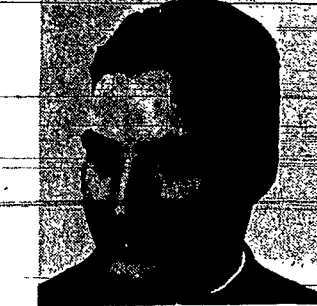
and the more lively interest in the education of children.

These characteristics seem commonplace to us in the United States, but are not so everywhere else. One needs only to recall the recent case of the young Sicilian girl who was abducted by her suitor, and breaking a centuries-old custom, refused to marry him, choosing instead a childhood boyfriend. As a result, she became something of a heroine in Italy.

The important point being made here is that every generation considers itself in the midst of changing times. As much as the family maintains a strong link with the past, it has also proven its ability to adapt and adjust to new circumstances. Even though the divorce rates, the daily reports of marital instability, infidelity and sexual irresponsibility are disheartening — we find many positive factors to offset the pessimism.

Marriage is still the popular choice of most Americans, and divorce statistics notwithstanding, the vast majority of American couples find great satisfaction and happiness. American parents have committed themselves wholeheartedly to the education of their children, and show an increasing awareness of their social responsibility.

Attempts to bridge the generation gap, to find more effective methods of interpersonal communication, to find new ways to support family solidarity, are some of the positive signs.



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December 31, 1968

Assets

Cash and due from banks	\$ 27,434,966
U. S. Government securities	42,918,101
State and municipal obligations	41,860,581
Other bonds and securities	345,503
Loans	124,273,001
Mortgages	25,301,101
Total loans and mortgages	149,574,102
Less: Reserve for possible loan losses	3,167,114
	146,406,988
Bank premises and equipment	1,231,082
Interest receivable	1,301,326
Other assets	1,660,465
	\$263,159,012

Liabilities

Deposits:	
Demand	\$103,060,891
Time	132,192,431
Total deposits	235,253,322
Taxes and other liabilities	1,775,899
Unearned account	7,003,804
Capital funds:	
Capital stock	3,300,000
Surplus	6,700,000
Undivided profits	9,125,987
Total capital funds	19,125,987
	\$263,159,012

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