

Arbp. Sheen Heard On Interview Show

Archbishop Sheen's views on the Vietnam war, defections of the clergy, administration of the Rochester Diocese and his own career in the Church were aired nationally Tuesday evening in an interview with Mike Wallace on the CBS program "60 Minutes". Following are excerpts from the 9 1/2 minute dialogue:

Wallace: To talk about the emerging new look of the Catholic Church we sought out a man who for many years was to TV audiences the voice of the Catholic Church. . . The word from Rochester is that Bishop Sheen had moved too far too fast with radical innovations and had alarmed conservative Catholics there while at the same time he had lost touch with the priests and parishioners of the inner city. Now an Archbishop, Fulton Sheen remains a conservative on matters of faith and morals — but he does want some radical changes in the Catholic Church.

Q. For a long time Archbishop you were known as an interpreter of the faith, a superb advocate of Church views. Then suddenly up in Rochester you turned innovator. What caused the change?

Arbp. Sheen: Listen . . . Very often people are kept away from water and then condemned because they do not swim. I was never given a chance to administer a diocese before. I am a man of ideas: I have been thinking these problems through for many years. This was the first opportunity that I had to implement them.

Q. In your speeches, in your sermons, in your writings, you didn't lead us to believe that you intended to raise the age of Confirmation to 17 or 18, to put sex education in the Catholic schools, to set up a lay board to pass on seminarians before they could be ordained, to let priests choose your second in command. You appointed a vicar for the poor. These were innovations and they left the conservative Catholics in Rochester aghast and they heartened, if you will, all kinds of progressive Catholics.

Arbp. Sheen: I was really taking an inspiration from Vatican Council. I think that made the difference.

Q. John XXIII really did have considerable effect on you, didn't he?

Arbp. Sheen: Yes, I knew him very well, too. We had many talks together. Pope John opened the doors, and the Church went out and the world came in.

Q. One does not feel that the doors are as open today under Paul as they were under John.

Arbp. Sheen: Well, I think they are but today we just have more men who want to take them off the hinges.

Q. One hears that the number of priests leaving their vocation is growing and that the Church is having difficulty finding the numbers and qualities of priests that it wants and needs. Why should that be?

Arbp. Sheen: It should be simply because men are not angels. They are men so that we are going to feel the human situation. Now you ask is it hard, and what is the cause. The causes are not simple. One cause obviously would be moral. Another one might be philosophical. But there is another cause that must not be neglected. And that is that our whole culture is suffering today from psychosis — psychosis and neurosis. . . So there are going to be mental disturbances in us, just as there are in the people. And anyone who has dealt closely with men will realize that in addition to spiritual, moral and intellectual problems there is also this overtone of the psychotic and the neurotic.

Now you ask what can be done. I am very much in favor of having a rigid psychiatric examination at various periods of seminary training . . . I believe the Church has been recreant in the psychiatric examination of its candidates.

Q. A good number of priests today are no longer interested in being celibate or they want to marry.

Arbp. Sheen: That is a very normal desire. Celibacy is not an easy thing. Celibacy is a gift. It is not just something that the Church asks. In the Gospel Our Blessed Lord described it as a gift. He said: "Let those who will take this gift, take it." And it's always hard; it's always a wrestling. There will be some who will stumble. But people are divided into two classes: there are pigs and there are sheep. Pigs fall into the mud; they stay there. Sheep fall into the mud; they get out. They wrestle with the problem.

Q. Two years ago, Archbishop, you called upon President Johnson to unilaterally withdraw United States forces from Vietnam. You were the first major American Catholic to do so. Are you still committed to that view?

Arbp. Sheen: Yes, I am. First, it is not a political action. It's a moral action. If we are to be the moral leaders of the world, we must give an example. And being the most powerful, also, we must show our power by appreciating the weak. And so I suggested that we withdraw for the sake of winning the approval of the world. And furthermore this war is costing too much. In Vietnam it costs a million dollars an hour, 24 million a day . . . So that from the moral and from an economic point of view, withdrawal from Vietnam is to be very much recommended.

Q. Now? Immediately?

Arbp. Sheen: Now. Immediately.

Q. Surely you worry about the safety of the Vietnamese Catholics should U.S. forces withdraw?

Arbp. Sheen: No, I do not, Mr. Wallace. I believe that if we pulled out, unilaterally, that the moral opinion of the world would sustain us. The other nations would resent any attempt on the part of the northern Vietnamese to come down to destroy the people of South Vietnam.

Q. What about the Catholic Church in the United States? Is it working hard enough in the field of racial intolerance?

Arbp. Sheen: Some are — some are not. We have a great problem of educating people about our responsibility to the unfortunate: to the blacks, to the Spanish-speaking, to the migrant workers, and to everyone.

Q. One of your priests in Rochester told me that your black parishioners were appalled at a speech you made there about the necessity of "learning to love our black brothers" the way that you said you learned to love lepers in Africa. . . The black man felt that "we blacks are not lepers, we are not sick, we are humans", and he found it patronizing.

Arbp. Sheen: What I said, and what I explained and what was obviously missed — was that there are three intimacies of love. One is speech: we would never know anyone loved us unless he told us so. The second is vision: we want to see the one that is loved. . . And the third is the intimacy of touch. And I said in that talk the only way that you will ever begin to love people is to touch them. . . How did I learn to love the lepers? By touching them, digging my fingers into a leper's hand. And so you've got to love the blacks that way: you've got to touch them, you've got to move among them! That's what I said in the talk and I'm surprised that anyone should have thought otherwise.

Q. Ambition is not unknown, even to men of the cloth. Are you, have you been, an ambitious man?

(Continued on Page 18)



They can't go through the winter in those clothes! So they'll get new outfits, through the Bishop's Thanksgiving Clothing Drive, which begins Nov. 9 in this diocese and throughout the United States.

Reformation Day Has Changed

By MARJORIE HYER (NC News Service)

New York—Whatever happened to Reformation Sunday — that October observance which only a few years ago in Protestant churches was so often characterized by an annual public airing of the tragic division of Western Christianity?

A survey of Protestant leaders disclosed that Reformation Day is still on the calendar. But an old-timer may not be able to recognize the way it's celebrated today.

As recently as a decade ago, Reformation Sunday was the occasion in some parts of the country for big, citywide or countrywide rallies of all Protestant churches. All too often these events were characterized more by anti-Catholic polemic than by celebration of the Protestant heritage. They often tended to be an exercise in "showing the flag."

With the burgeoning of ecumenical relationships since Vatican Council II, all that has changed. Clearly, polemics are no longer appropriate in the interreligious climate of today. But what to put in its place?

"Too many Protestants still think of Reformation Day as a time to lambast the Catholics," said the Rev. Ralph Holdeman, secretary for evangelism of the National Council of Churches (NCC). "When you take that away, they don't know what to do."

For the traditionalist Protestant, the ecumenical reforms of Vatican II has created as much confusion as some other aspects of aggiornamento have for traditionalist Catholics.

But some new patterns are emerging. The Rev. Dr. Conrad Hoyer, who is the NCC liaison with local and state councils of churches over the country, reports that there are still a good number of community-wide Reformation Day services, but with

Welfare Plan Draws Fire

(NC News Service)

Washington—The "compulsory nature" of the requirement for work registration of mothers in the Nixon Administration's proposed welfare reform came under strong criticism during testimony delivered before the House Ways and Means Committee Oct. 23.

Msgr. Edward D. Head, vice president of the National Conference of Catholic Charities, contended that such a legislative proposal was deprivation of a poor mother's freedom to consider her maternal role as a primary responsibility.

Msgr. Head also questioned the low level of family assistance proposed in a House bill, pointing out that it is less than half of the level defined as constituting poverty for a family of four.

He expressed approval of other aspects of the family assistance program, including the inclusion of the "working poor," work incentives, and the supplementary Food Stamp Program.

The stamp plan, Msgr. Head said, should eventually be eliminated in favor of "an adequate cash grant program."

Msgr. Head said he deems necessary the mobilization of public opinion and public support behind Nixon's proposed welfare reform.

He emphasized what he called the importance of exposing the vast changes in the public welfare system recommended in the Nixon proposal to the "broadest possible public debate."

Calling for numerous public hearings across the country, Msgr. Head warned that without widespread public understanding and approval of the issues involved, "we will not have an effectively functioning welfare system, (although) we may have an improved welfare law."

Word for Sunday

By Father Albert Shamon

Death - A Fully Human Act

The Gospel for the first Sunday of November — the month dedicated to the dead — deals with Christ's raising a young girl from the dead.

A ruler came to Christ. Since he was a ruler, he must have been well-positioned and influential. Yet he came to Christ, for in the face of death even rulers are helpless. "My daughter has just now died; come," he pleaded.

Ruskin said, "We are only human in so far as we are sensitive." Fully human, as Christ was, He responded instantly to the ruler's grief. Immediately He went. At the ruler's house. He put out the mourners with, "The girl is asleep, not dead."

Christ always called death sleep. What a comforting insight! Sleep ends cares, relieves toil. It is the parenthesis of human life — "sore labour's bath, balm of hurt minds. . . chief nourisher in life's feast." It begins in weariness and ends in strength. And yet sleep leaves us unchanged morally; we awake as we were when we slept.

Contemporary theology proposes a deeper insight into death. It seeks to go beyond its biological side. To see death as the separation of body and soul only is to see it as something imposed from on high with little regard for human liberty. Under this view, death seems quite arbitrary and unfair, ruthless to those whose end is sudden, and kindly to those who have time to prepare.

The contemporary view would probe into the psychological side of death, not merely into its biological side. We die, not just our bodies. Death is viewed as a human act — perhaps the most fully human act in a man's life. At this moment he is unencumbered. The cares of life, the pressures of living, the tensions of relationships are all sloughed off; hence he can act with perfect freedom. He not only sees himself as he really is, but he also experiences the reality of Christ: how Christ has penetrated everything, so that the least thing done was done to Him.

Pastor Peterson said he thought Roman Catholics are increasingly taking note of Reformation Day. "Luther was one of the great products of Catholicism. He was a Catholic, and you can't see what he was doing without the context of the Catholic faith."

Several Protestant leaders mentioned the growing emphasis on the need for continuing Reformation in all Churches. "We're all in the midst of Reformation — Protestant and Catholic," said the Rev. Dr. Robert V. Moss, president of the United Church of Christ.

The Rev. Rudolph Renschmeyer, president of the Atlantic District of the Lutheran Church-Missouri Synod, agreed. "In the last six or eight years the tone of the observance has changed radically from an anti-Catholic emphasis to one that stresses the need for continuing reformation in the whole Church — including the Lutherans."

He pointed out, too, that Catholics are currently wrestling with some of the same problems that prompted Martin Luther to nail his 95 theses to the church door on the eve of All Saints Day some 450 years ago — particularly the question of authority in the Church.

Most of the Protestant churchmen queried agreed that where Reformation Sunday is still kept today, the observances have a deeper and more Christian quality. "It has come to be one of the great unity gatherings of the community," was the way Mr. Holdeman described it.

Letters

Sisters Praise Monsignor Roche

Editor:

May the diocesan Sisters of Mercy please use the columns of the Courier Journal for the following public appreciation:

Dear Monsignor Roche,

Congratulations and best wishes on your new assignment as pastor of St. Catherine's in Ithaca.

It seems only fitting that we, who are primarily engaged in the field of education, should pause to reflect on your many accomplishments as our Superintendent of Schools.

Your "forward look" in the field of education most certainly encouraged our teachers to be innovative and creative in the classrooms of our Catholic Schools in this Diocese.

Your convictions of the professionalism of our teaching-Sisters and the value of their time contributed in many ways to engaging lay assistance in clerical and domestic positions.

Your continued concern for the salaries of the Sisters has, as a result of much time and energy on your part, doubled them during the time you have held office as Superintendent of Schools.

Your contributions to State and National organizations has in no small measure enriched the Catholic Schools of this Diocese. In addition, you have given us great hope that the work you have begun toward encouraging financial aid to Catholic Schools in this State may soon become a reality.

Your support and encouragement in establishing Parish School Boards and a Diocesan School Board and the involvement of dedicated laymen is a true "sign of our times" and hope for Catholic Schools of academic excellence both now and in the future.

Monsignor, we thank you for these and for the many unseen and thankless parts of your office as Superintendent of Schools. We know that your love and dedication for the work you have accomplished in these past 13 years will always be part of our lives as you have made it a part of our lives.

In gratitude, we beg God's blessing on your new assignment as Pastor of St. Catherine's in Ithaca.

Sincerely in Christ,
—Sister Mary Bride,
Superior General,
Sisters of Mercy.

Bishop Breaks St. Christi

Bishop-designate Josef highlighted groundbreaking for the proposed St. Church building in North Sunday afternoon by dignified spade of earth.

Presented by Father Donald, pastor of the 16 months ago, Bishop-designate, accompanied a public act in his remarks:

"I just want to say the shovel is not new to me. I up in a small town (Lima) and did a lot of earth-digging in my boyhood."

More than 300 persons 4 o'clock ceremony on the Union and King St. McDonald said construction church will begin with occupancy expected in autumn.

Bishop-designate Hogan faith and sacrifices of St. parishioners, and part mended the architectural concept of the building.

Father McDonald earlier that the building was "multi-purpose" and t

Editor:

Bro. Dan Graben O.M.I. Oblate Stamp Bureau 391 Michigan Ave. N.E. Washington, DC. 20017

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Editor:

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A Black About

By Sr. M. Plus

"Only one fourth of 7 million U.S. Catholics there are approximately 600,000 are black; there are 500,000 are black; there are 500,000 are black."

The speaker giving was a young 28-year-old black nun, the president of the National Conference of Catholic Charities, dressed in 130 other Catholics attending a day-long workshop of the Sisters of Mercy of the United States of America School last Saturday. The day was "Understanding Diversity."

Sister Martin de Porrazo, named in religion, is a century black Dominican. South America is a nationality. Penn., a suburb of and is the only black 500-member community of Mercy in that city.

The oldest of five children joined . . . the first of her admission, according to Martin de Porrazo.

The Black Sisters-Congregation began by Sister herself official convention was held at St. Anthony's, Ohio, in 1968. A second meeting in Dayton, Ohio, in 1969 planned for August in.

An organizational left Mother, General of 600 of sisters in the United for the names of any black, drew only 200 re "Some groups of nuns any; others refused to information because they feared that the organization led to division or robbery.

In two years membership conference has grown to.

The aim of the Black Conference, not unlike that

Family Notes

Nineteen years ago the Family Rosary for Peace seven-nights-a-week across the Rochester Diocese of Assisi Church.

The WSAP program, Msgr. Joseph Ciconio, St. Francis, became a night in thousands of Rochester. Today, still directed by one, it is reputed to be running religious local groups.

Marking the beginning year of continuous broadcast of the devotional program Bishop Dennis W. Hickey the Rosary prayers, and

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