

Pope and Bishops Agree on Authority

The news accounts of what was stated and argued and settled at the Synod of Bishops in Vatican City were not easy to read. The question involved was complex and philosophical: the decision-making process of the Church. Unfortunately the issues which troubled the Bishops did not seem practical to most readers. More crucial concerns, such as contraception, war, the life of priests, the democratic nominating of bishops, — or even standing for communion or hemlines for Sisters—would have drawn much more attention from Catholics.

The Bishops did not deal with these issues because details must follow principles. They went to Rome knowing there was one misconceived proposition undergirding every issue in the Church today: where does the authority for major and for minor decisions truly stand?

History was made at the Synod because the Bishop-delegates heading every national conference of bishops, in an edifying display of mutual trust and respect, agreed on a sharing of governing responsibility with and under the Pope.

It was an "exciting" settlement, a sober but progressive theologian Father Bernard Haering said, because "nothing is as exciting as a great idea that has found its moment". And the precious concept of "collegiality", only sketchily described in the Vatican Council documents, found new strength through the mutual agreement of Pope and Bishops to rule collectively and individually with "co-responsibility" for the entire life of the People of God.

There has been a minority force in the Church who are suspected of trying to diminish the role of the Pope by claiming that differences in national cultures and aspirations call for separate ruling authority suited to a country. They would make the Holy Father "the first Bishop among equals", insisting that the traditional primacy the Popes have enjoyed is incompatible with today's yearnings for democracy. They argue for the right of a national church to experiment with solutions for its own problems and steer its own course in liturgy, theology, discipline and government.

The monarchical government of a strong, centralized papacy must go, these writers claim, without violence however to the spiritual dignity of the Vicar of Christ. If the bishops have full freedom to make decisions as national hierarchies, it has been alleged, then the bishops will be more responsive to the needs of their people and the "imperialistic gap between the chancery office and the rest of the diocese" will be shortened.

Historians will fortunately record that Synod II did not follow the path urged by those who would undercut the authority of the Holy Father. Even the most liberal of the bishops opened their speeches on the synod floor with the preamble that they were in no way in disagreement with the dogmatic concept that the pontiff had the legal right to the last word on any major decision.

But, speaking almost face to face with Pope Paul, they found considerable fault with the question of whether, in this time of rapid change, the Pope had the "moral right" to sit as an arbitrary ruler and not at least consult his bishops on matters of grave universal importance. By the end of the meetings they were asking (and getting) assurances that he would take their advice more often, consult with national groups regularly, let their standing-synod representatives bypass the Curia to talk to him, and consider decentralizing some decisions which formerly were jealously reserved to Rome.

The Bishops came home sobered by the new implications of collegiality with the Vicar of Christ. Very likely those bishops who did not attend have also seen the implications of co-responsibility with each other and its logical extension: responsibility to consult with their own clergy and laity. Next week's Washington meeting of all the U.S. Bishops will be enlightened by what happened in Rome and will probably find some new ideals of how to operate at home.

ND Prexy on Race

The image of Father Theodore Hesburgh, president of Notre Dame, is a confused one because he makes so many headlines wearing various hats. He's the chief executive of the country's most publicized Catholic university, the handsome companion of the nation's great, the Pope's delegate in Geneva meetings about atomic science, the President's chairman of the Commission on Civil Rights. He serves on a dozen national bodies, is a driver for academic excellence, a strong exponent of campus discipline, money-raiser, ecumenist, world-traveler. Normally he looks priestly yet worldly, gracious yet aloof, intellectual but all-business.

This week's issue of LOOK has a fascinating article about Hesburgh the Fighter, who is presently spewing fire and brimstone over racial injustice. Calling him "an iron-fisted advocate for disillusioned black people", the feature piece by John O'Connor describes the Holy Cross Father's recent rebuke to President Nixon's administration for failure to enforce school desegregation laws. Father Hesburgh authored a recent statement from the Civil Rights Commission which called the Mitchell-Finch program to allow Southern states some delay in school children's integration "a major retreat."

The Notre Dame president believes: "If this nation truly respected the rule of law, if it truly cherished each of its children, the last vestiges of segregated education would have disappeared years ago." At the root of the national issue of treatment for black people, he declares, is "the virulent social disease infecting America — prejudice. And underneath that, human pride."

Father Hesburgh as an active chairman of the most knowledgeable U.S. group watching civil rights, believes that progress has been made in advancing black dignity. But he says too few Americans have a "commitment" on this subject. "We've got to say as a nation that we're going to get this thing done. Eight years ago we said we'd place a man on the moon. We marshalled our best brains and got a good chunk of money and did it. We can do the same thing for human dignity here. We've got to make the dream come true."

Another quote is worth noting: "Our moral blindness has given us a divided America, an ugly America complete with black ghettos. We can spend \$24 billion to get a man on the moon where no life exists, and yet we continue to condemn millions of human beings to substandard, unsanitary and dilapidated housing. We allow children to grow up in city jungles, to attend disgraceful schools, to be surrounded by every kind of physical and moral ugliness, and then we are surprised if they are low in aspiration and accomplishment."

It's a strong article about a dynamic man who is as grimly absolute about black rights as he is hopeful that concern and compassion will alone save our society.

Elmira 1942... Father Hogan Arrives

'We Saw the New Priest And Is He Nice!'

Reprinted from the St. Mary's Church bulletin, Father John Leary, pastor.

Seldom indeed does news from Rome directly affect St. Mary's, but it did happen last week. The announcement that the Holy Father had appointed Monsignor Hogan bishop of the Rochester diocese was received with joy on the Southside, for the former assistant is held in great affection among us all.

It was in June 1942 that the tall, slender, handsome, newly ordained took up residence in the ramshackle rectory on Franklin Street. Father Moriarty who was to become very fond of him took credit for the appointment. After going to the ordination he came back and declared that he had "picked out a fellow with long legs and big feet who will be able to cover a lot of territory on the Southside."

The kids spotted him on the first Saturday and ran home breathlessly to announce to their parents, "We saw the new priest and is he nice!" Teenagers talking draft; boys with crew cuts and giggling girls would await him on street corners. The elders would be impressed by his approachableness. One of them said the other day, "He was full of fun. He made a good time out of everything." Another remarked, "He was like one of your own when he came into your home." They would talk to each other about his sermons. Father Moriarty would declare flatly and aggressively as though daring anyone to contradict him, "He is the finest preacher in the diocese."

People still remember his interest in the Cub Scouts, the choir, Camp Villa Maria, the annual carnival that was held in the old school hall, the Rosary Altar parties. They recall the converts that came to him. They tell about his solicitude for the sick.

One word seems to be on the lips of all who have spoken their recollections of our new bishop. That is "friendliness." They were attracted to him because they discerned his interest in them. Father Hogan has not forgotten his first appointment. Whenever the name St. Mary's



ST. MARY'S, ELMIRA IN 1942

crops up in conversation, he still speaks with fondness of the people he worked among a generation ago.

THE HOLY FATHER

Address at Closing of Synod

Following is a major portion of the address given by Pope Paul VI at the closing of the extraordinary Synod of Bishops at the Vatican Oct. 27.

Venerable brothers:

Our first word is to thank you for your taking part: it is no small gift for the general good of the Church. We express gratitude and pleasure at the assiduousness of your presence and for the application of your attention, and at your collaboration in the seriousness and utility of the synodal discussions.

We think that one of the rewards is the brotherly discussions of these days and the reciprocal communication of your respective experiences of common difficulties and fraternal hopes. More than anything else we have experienced "that good and joy of living as brothers in one".

We must note the extraordinary character of this synod: extraordinary, because it was intended for the solution of preliminary questions with regard to the future development of ecclesiastical government, that is, to the determination of the canonical relationships resulting from two facts, the collegiality of the episcopal order, and the episcopal conferences in the various nations.

The specific, and therefore limited, character of the present extraordinary synod indicates of itself that other general synods will have to be convoked in the future to deal with other great and urgent questions that concern the Church's life.

In this regard, we feel obliged to assure you that it will be our care—a great pleasure even more than a clear duty — to give the greatest consideration to the desires which you, venerable brothers, have expressed this morning and delivered to the synod's presidents.

The fact that some of your desires have been expressed with reservations demands that we give them an examination, the conclusion of which it will be our duty to meditate before Christ, in the intimacy of our conscience and with a sense of our responsibility as supreme pastor of the Holy Church of God.

Only then can we express our judgment in their regard, a judgment that will be promptly communicated to you.

However, we feel we can already declare our mind about the regular convocation of synods of the bishops, in conformity with your mind on the subject. We agree also that the regular convocation should, as a general rule — that is, unless circumstances recommend otherwise — be fixed at once in two years, beginning with this year.

Likewise, we are able to indicate to you today that it is our intention to give greater effectiveness to the secretariat of the synod. To the same end, we will also give the utmost consideration to your wishes concerning the possibility of bringing forward, by means of these bishops, themes which it is judged necessary to discuss in synod.

This indicates to you what confidence we have in this institution which has arisen from the teaching and spirit of the recent ecumenical council, and which is intended, not to produce power rivalry or difficulties for ordered and effective government within the Church, but rather as a mutual inclination of Pope, and episcopate for greater communion and organic collaboration.

For our part, we intend to bring all this to realization, while respecting fully and heartily the duties and responsibilities of our brothers in the episcopate.

Obviously, we will do so without, however, at any time renouncing in our turn our specific duties and re-

sponsibilities, which are imposed on us both by the charisma of the primacy conferred by Christ Himself on Peter, whose most lowly yet authentic successor we are, and by the obligation, rather than the right, of exercising that primacy faithfully.

The Pope must be the Church's heart, to make charity circulate, charity which comes from the heart, and goes to the heart. He must be at a crossroads for charity, receiving all and loving all.

And so, our heart is ready to receive every legitimate aspiration for a greater recognition of the characteristics and particular demands of the local churches, thanks to a well understood application of the principle of subsidiarity.

Let our very dear priests be assured that our hearts understand them, love them, sustain them, bless them, and confidently expect their powerful cooperation in the ministry of Christian salvation. Nor must we forget the families of Religious men and women, nor, certainly, those who are training to consecrate their lives to the Lord and the service of the Church; nor finally those among the Catholic laity who are witnesses and apostles of the cause of Christ.

And at this point other memories crowd into our minds: that of the world of labor, that of youth, that of the poor, of the suffering. From the synod, let there go forth to all these, to whom our ministry longs to offer the service of the Gospel, our friendly greeting and blessing.

Word for Sunday

The 'House of God' is the Heart

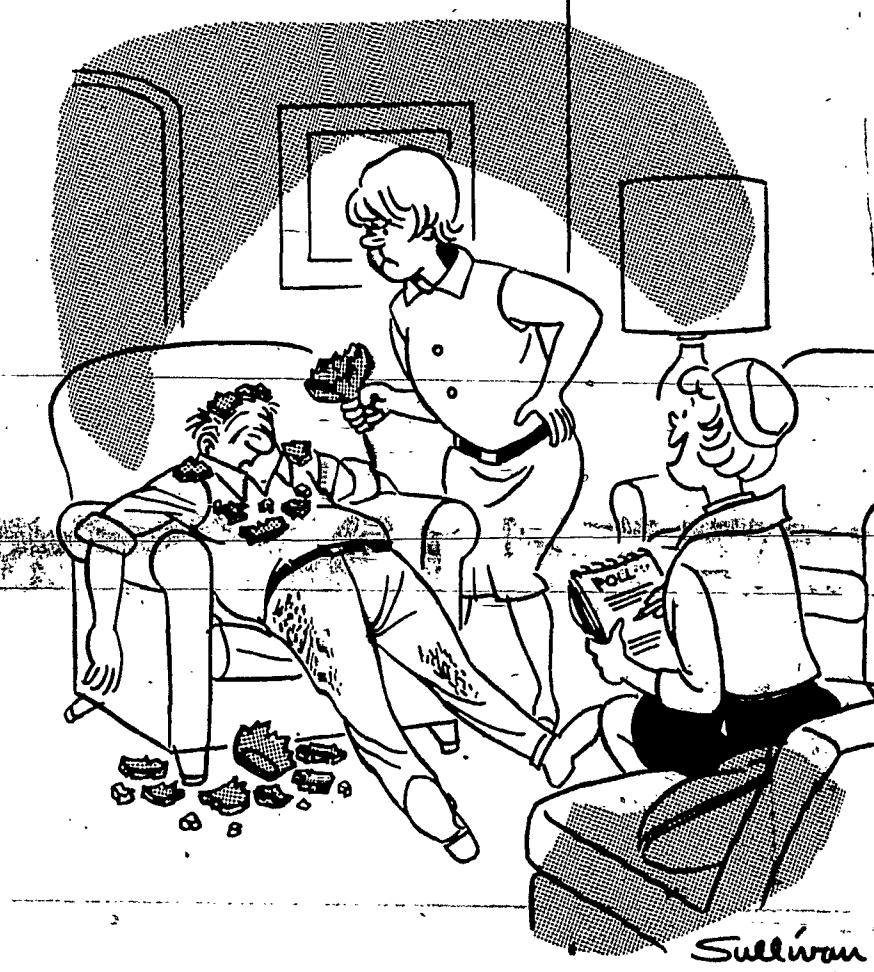
By Father Albert Shamou

Sunday we celebrate the Dedication of the Basilica of the Holy Savior, popularly known as St. John Lateran. This is the oldest basilica in Rome. It is the mother Church of the West and the cathedral of the Bishops of Rome.

After the Edict of Milan (312), Roman nobles vied with each other in lavishing their wealth on the Church. In this contest, the Imperial family took the lead. Constantine the Great offered the Pope the Lateran palace as his residence. Originally it was owned by Plautius Lateranus, a nobleman executed by Nero for his wealth and estates. For a thousand years the Popes dwelt there. Here five general councils of the Church were convened — the Lateran Councils. Here too the famous concordat between Mussolini and Pius XI, the Lateran Pact, was signed in 1929.

Close to the Lateran palace, Constantine built the basilica of Holy Savior on a shipload of soil brought by his mother, St. Helen, from the Holy Land. The fact that the Imperial family donated so many church buildings profoundly influenced church architecture. Thus Holy Savior, for instance, resembles an Imperial Throne-room. A forest of pillars led to the cathedra (the bishop's chair), which was literally a throne. Above it, on the ceiling of the apse — in place of the Emperor's portrait — is a mosaic of Christ.

The interior was otherwise simple and severe. Little attention was paid to external decoration. The walls were plain and smooth; there were no towers. Only the door was embellished to invite entry. Today the facade of Holy Savior is handsome baroque. Overshadowing the entrance, colossal statues twenty feet high stand, which can be seen from a great distance.



THE AUTHORITY OF THE POPE DIVIDES A LOT OF PEOPLE!

Letters

Fiscal Ideas For Diocese

Editor: There are several projects that need attention in the Rochester Diocese, especially in this age of "tight money" in Catholic areas.

1. There is hardly a parish in the Rochester diocese that does not have a convent either half or three quarters empty. Unfortunately, the times indicate that they will not be filled soon, if ever. It is time to consolidate our nuns. Every parish today also has a vehicle for the bus. Transportation therefore, would not be a problem.

The mixing of orders is no great obstacle if a Mercy Sister sleeps in a St. Joseph convent or vice versa, what difference should it make? Think of the vast savings in money that can be used for education by the consolidation of half empty convents, either by closing some of them or converting them for other uses.

2. It costs vast sums of money to heat large churches. Early morning Mass in many churches is attended by very few. Where there are many churches in a given area each church could be designated for the early Mass for a period of a month's time. It would be of no hardship today when everyone drives to church, if they had to go to another nearby designated church. Surely we are wasting money heating huge churches for so few.

3. Something must be done to avoid spending vast sums repairing gigantic structures that people no longer can afford. Parishes must be consolidated. In the area of the Northeast, there are six parishes within a short distance of each other. Something just has to be done about duplicating services and facilities.

—Bernard H. Florak, Rochester.



Archbishop for new Era

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By ART

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