

Strange Priorities: Guns Over Schools

Pope Paul's New Year's Day address criticized unnamed countries which profiteer in military supplies by "the trading of arms to poor nations lacking plows, schools and hospitals." This jibe which could hit any of the world's industrialized countries should be particularly embarrassing to the United States.

The annual market value of the international arms business is between \$3 and \$4 billion and our nation produces and sells more of this lethal merchandise than any other. There are some Federal regulations governing the sale of munitions, but Congress does not expect the U.S. manufacturer of warplanes, bullets, tanks and M6 rifles to ask the purchasing agents of a foreign nation: "Is your military buildup really justified—why don't you buy some U.S. farm equipment or school desks or hospital supplies instead?" The Pope believes people should come ahead of armaments.

The Holy Father raised the question whether supplying deadly arms to countries that should not afford them before they take care of the living standards of their people is a contribution to peaceful world order. He subtly suggested all nations which are sincerely interested in the welfare of mankind should curb the sale of arms to those developing countries which are pursuing a military buildup for either national pride or self-invented defense needs and neglecting the welfare of the poor.

Each small nation which spends heavily for an army, navy and air force progressively reduces the national resources available for raising the health, education and living standards of its people. We have ourselves seen how the expenses of the Vietnam campaign have deterred housing and poverty programs in the U.S.

But the militarists are often spurred into competition with their neighbor's armed forces both by border conflicts and by the reckless promotion of the arms' salesmen. The U.S. itself has frequently permitted manufacturers to supply weapons to both sides in armed disputes. As the world's leading weapons producer it could have dampened many small wars by discouraging arms accumulation and putting a vigorous embargo on arms delivery to small underdeveloped countries.

It would be a new twist in international business if the U.S. forbade our manufacturers of war materiel to discuss the sale of arms to any country whose budget for education or public health or social welfare is smaller than for the armed forces.

—Faber Richard Torrey

New Divorce Law: More Broken Lives

Two years ago New York State had the lowest divorce rate in the nation. It was considered notoriously old-fashioned because it accepted only one ground for divorce: adultery. Then the 1970 law was changed and five other reasons were made legal for breaking a marriage.

The predicted destruction of homes has occurred: figures released last weekend reveal that divorces in our state have ballooned from 4,000 a year to 18,000. More startling is the admission of lawyers and judges that the new statute has only partially removed the collusion and perjury prevalent under old procedures of trying to "prove" adultery and has failed badly in its idealistic attempt at reconciliation of estranged couples.

The most novel feature of the new law was the establishment of compulsory procedures hoping to heal the discord between the unhappy spouses. By insisting that both parties had to talk-out their problems with lawyers and marriage counselors the state hoped to provide a cooling-off period before the final legal action was taken. It was no secret in Albany that this provision was written into the law at least in part at the urging of the eight Catholic Bishops of the state whose New York State Catholic Committee has fought any easing of the divorce laws for many years.

Figures prove failure: Of the 19,223 cases that came to the conciliation bureau in the first year of the law less than 3 percent are listed as resulting in reconciliation. There seem to be two reasons for this: the procedure comes too late in the action leading to a breakup, and the state does not consider the therapy important enough to employ enough professional counselors to advise couples before litigation. As one matrimonial lawyer said: "Any professional advice that's going to do any good should be at work long before the man and woman approach their lawyers to start the divorce proceedings."

Recently the Columbia Journal of Law surveying the conciliation process found that lawyers believed it had brought some success in helping negotiate such emotion-charged issues as alimony, custody of children, visitation rights and division of property. But the Journal concluded that the procedure had actually "resulted in a bureaucracy that spends most of its time processing papers." It discovered that although the system is compulsory, if the parties declare that they are beyond reconciliation the over-worked bureaus lightly grant "a certificate of no necessity" canceling out any further conciliation efforts. Some 80 percent of the cases appearing before the bureaus, under this loose method of "get-them-in-and-out", receive such a certificate and all discussion, compromise and arbitration come to a halt.

Strangely, California and Wisconsin have had far greater success in saving marriages by reconciliation than New York. Los Angeles and Milwaukee have shown figures which claim that nearly half of the couples petitioning for divorce were later reconciled and reunited. Why should mid-westerners and west coasters be more persuadable than New Yorkers?

The Legislature might in the new session profitably consider rescuing the conciliation procedures in the present law by strengthening the law's intent to save marriages however it can. It could help the conciliation procedure by offering more peace-making help earlier to marriages beginning to go sour and by insisting on it when couples are brought into court for some marital fight. Family Court for example, does not have the power to hear divorce cases nor grant divorces, but it does have authority to order counseling when it treats bitter marriage quarrels.

—R. T.

Brazil Cardinal Criticizes Rockefeller Report

Sao Paulo, Brazil — (NC) — The Rockefeller Report on Latin America fails to establish the positive contribution of the Church to the well-being of its people, in the opinion of the top churchman in Brazil.

Agnelo Cardinal Rossi of Sao Paulo, chairman of the Brazilian Bishops' Conference, made these observations regarding the U.S. presidential mission (headed by Gov. Rockefeller of New York) that visited Latin America in the summer of 1968:

- It stressed only the relief activities of the Church.
- It showed some militant Catholics in a "perturbing" role.
- Its report ignored the past performance of the Church as civilizer.
- It underestimated the competence of the Church as teacher of social, economic and political principles within their religious and moral context.

Perhaps Cardinal Rossi's most significant observation, made during an interview with NC News Service here, was his comment on Rockefeller's repeated warning that the Church "is vulnerable to subversive penetration."

"As a society made of men, the Church in Latin America has gone through the storms of history," Cardinal Rossi said. "Some of its members became involved in the trends of the time: the revolutionary ideas of freedom during the wars of independence, and later the effects of the Masonic penetration."

"Today, the Church, like many other organized groups — such as labor, the administration, the armed forces and some professional associations—is forced to endure the Communist infiltration; but this cannot be attributed to the new efforts of renewal and social reform of Catholics, although these efforts can offer an opportunity for such penetration."

Cardinal Rossi added: "The solution is not to abandon such efforts because there is infiltration, potential or real; the solution lies rather in neutralizing the infiltration and in going ahead with a true Christian program of renewal and social reform."

"Indeed, the transformation that Latin America is undergoing now demands a human and Christian approach. This is the meaning of the Medellin guidelines."

(Those guidelines, approved at that Colombian city in September 1968, by the second general assembly of the Latin American bishops, deal at length with the causes of poverty and unrest throughout the continent, and outline several programs of pastoral action in the fields of social justice, peace, family life, population, youth, education, labor, immigration and the political bodies.)

Cardinal Rossi, however, had praise for several points in the Rockefeller Report.

"The report has the substantial merit of showing an open attitude for a sincere and objective dialogue between the United States and Latin America," he said. "In spite of the high-tension climate that accompanied Rockefeller's visit to our countries, he showed determination in meeting with a most diverse group of representatives of Latin American society."

The Rockefeller Report, issued early in November, said that the Church is changing from a legendary force for stability — along with the army and the landed families — to an agent of change, mostly under the pressure of popular demands. It added that even revolutionary change can be expected, but that under certain idealism, the Church is vulnerable to penetration by subversives.

The report also said that Church organizations can help in nutritional programs funded with U.S. resources.

Cardinal Rossi said he feels that "to reduce the action of the Church to a food program is to limit her pastoral mission. Man does not live by bread alone."

Regarding a link between the Church and the military suggested by the report's reference to "the Cross and the Sword," Cardinal Rossi said:

"Rockefeller is minimizing the competence of the Church, whose impact comes from her preaching Christian principles and norms applicable to the social, political and economic activities of society. This is quite different from the 'idealism' attributed to the Church. It must be remembered that the Church cannot impose concrete and precise formulas for social reform or government structures. These are temporal projections entirely out of her field."

"The report bypasses the tremendous influence of the Church throughout Latin America by assigning to it merely cooperative role with government programs. As we said, Rockefeller fails to establish the positive action of Church work, and points only to a perturbing new role open to subversive, Communist infiltration."

Cardinal Rossi claimed that "timely advice by the Latin American division of the U.S. Catholic Conference, or some kind of consultation with the Latin American Bishops' Council, could have produced a more objective and accurate view of the Church, which for many is a unifying force in the continent."

Religion in the Seventies

Less Dogma Foreseen by Magazine

New York — (RNS)—Less authority and dogma, more dialogue and social involvement are predicted for religion in the Seventies by noted religious and secular leaders.

The views, expressed in a series of articles in the December issue of *Ladies' Home Journal*, also carried the recurring theme of decreasing denominational differences.

"Tomorrow's clergy will not only be in closer touch across denominational lines; they will also communicate more easily with leaders in other fields," predicted the author of *The Secular City*, Dr. Harvey Cox, Protestant professor of divinity at Harvard University.

He said increased social involvement may cause a wider split among the activist clergy and conservative laymen, "but it will produce a style of Christianity that is bound to seem more real to those who are young in years and in heart."

Catholic lay theologian, Dr. Michael Novak of the State University of New York believes "a critical test of the authenticity of contemplation . . . will be the courage of their political actions."

A Conservative Jewish scholar, predicted that "we shall see a lot less mindless believing, a lot more thoughtful doubting, self-conscious inquiry into Judaic tradition and its pertinence to the human situation."

Dr. Jacob Neusner, Jewish professor of religious studies at Brown University, said the new practice involves relating classic religious perspectives to the realities of the day, and studying the realities in order "to come to grips" with the tradition on its terms.

"Either America will exterminate every living black person, or she will have to make some serious adjustments in her style of behavior," wrote James Chamberlain, author of *Black Theology and Black Power*.

Evangelist Billy Graham also asserted that "we have been content for too long to minister to the middle class in America. It is now time to obey Christ's command and get with it in taking Him and His Good News to all the world."

"The new-time religion is tapping and releasing emotional powers after decades of dead worship," the Rev. Robert Raines, co-minister of the First Methodist church, Germantown, Pa., said in his article.

Referring to the "new-time" theologians, Dr. Martin E. Marty, professor in Modern History at the University of Chicago Divinity School, warned of a "housand new religious departments at very secular colleges and universities."

Father Richard P. McBrien, professor of theology at Pope John XXIII National Seminary for Delayed Vocations stated that the church is beginning to realize "that it will be judged not by its fidelity to religious forms but by the quality of its response to the claims of man himself."

THE HOLY FATHER

The State of The Church

Just before Christmas Pope Paul VI addressed a group of Cardinals and other prelates of the Vatican staff. The following are major excerpts from what the Holy Father called a look at "the state of the Church."

How is the Church today?

The recent Council produced a state of attention, and under certain aspects, of spiritual tension. The doctrinal development, that the Council opened up for the Church, the pastoral duty, to which it solicited her, the liturgical and canonical revision, which it enjoined on her, the ecumenical approach to which it invited her, the apostolic confrontation, by which it is brought nearer to the human reality of the modern world; the wave of cultural and social transformations which has also affected her, forces the Church to a deep reflection, more and more compelling.

Internally and externally the Church has shown, not the placid fervor that the Council gave us to hope for, but in some limited, yet significant sectors, a certain iniquity.

To a pluralism, sometimes indiscriminate, of ideas and of forms, that seems to menace the intimate organic unity proper to the Catholic Church, is added an increasing tendency towards theological research and a more active need for organic community relations. To a growing fervor in personal religious life is to be contrasted an increasing interest in collective devotion.

To a movement towards secularization that tries to desacralize everything, there may be joined a greater social sense of Christian responsibility.

We are reassured by the increasing consciousness of the Christian vocation in the People of God.

We are comforted by the firm and harmonious pastoral activity of the Bishops, who wish to assume to a greater extent, in accordance with the principle of subsidiarity, the direct responsibility of their ministry, maintaining at the same time, with a deeper and more intimate union, the bonds of collegiality.

We are edified by the efforts of the religious families to renew themselves interiorly and exteriorly in order to carry out courageously, with deep prayer, with austerity and ascetical discipline, with efficacious dedication for the good of one's neighbor and for the cause of the Kingdom of God, their programme of Christian perfection.

We are inspired with trust and hope by the many forms of activity of the Catholic Laity, no less nourished by intimate and brotherly spirituality, than it is by the resolve to open new ways to the modern apostolate.

We find peace, finally, in recalling the multitude of individual souls, silent, pious, active, patient, intent on the imitation of Christ, as well as the communities living in the grace, in the harmony, and in the joy of being "the Church", of being members of the Mystical Body, ever open to new inspiration of the Holy Spirit.

That is the Church. Let Us thank the Lord.

But this does not alter the fact that this symbol ship, the Church, feels the buffeting of the storm characteristic of our time, which sometimes draws from our lips the imploring cry of the terrified disciples: "Save us, Lord; we are perishing!"

Yes, Venerable Brothers, it cannot be denied that there exist in the Church today, misfortunes, dangers, needs. This means for Us great duties.

The first duty, watchfulness. It is, we know, a perennial duty; it is enjoined on us several times by the Gospel. It forms part of the pedagogy of the Bible and of Christian psychology.

It is not possible simply to travel on, passively following the customs of past times or indeed the opinions of those around us. We must be attentive observers and wise critics.

Today everything is undergoing change; everything becomes a problem; everywhere there is the danger of illusion, even for the good.

The many meetings, in every field, which keep the Church ever on the alert, the responsible statements of the magisterium of the Church, as also the statements of upright and competent persons in the various spheres proper to them, all these things help Us to carry out this prime duty.

Word for Sunday

We Need Christ of the Cross

By Father Albert Shamon

One of the first questions that suggests itself regarding Christ's baptism is why did He do it? It was for John's sake.

As later on, the Father in heaven was to tell Peter who Christ was, so John needed a similar revelation from on high regarding Jesus. It was given at His baptism. Before baptizing Christ, John proclaimed the Messiah to be an avenging Judge; but after His baptism, John pointed Him out as the Lamb of God.

Christ's baptism was also an epoch in His human development. It was not only the public assumption of His Messianic office, but His coming of age spiritually. The Spirit, therefore, rested upon Him: He did not come upon Him and leave Him again as with the prophets of old. He abode in Him — took up permanent residence. This was all His manhood needed for the work ahead, which was that of sacrifice. Thus the Spirit came, not as fire, for He needed no purifying, but as a dove — the bird of sacrifice.

When the Jews had asked John who he was, their questions betrayed the kind of a Messiah they were expecting. They were looking for a "prophet"; they desired "a king" who would deliver them from the Roman yoke. A suffering Messiah, One who would save them by becoming a victim, by shedding His blood—of this they did not even conceive. So after John had learned what the Messiah was, he pointed out what kind of a Messiah He was going to be—a Victim-Savior. "Look," he cried, "there is the Lamb of God who takes away the world's sin."

"Look!" It was a look in Eden that betrayed the whole world into sin and death. It is a look that must again unite man to God. Not any kind of a look, but a look of faith, a look like that of the snake-bitten Israelites on the bronze serpent, a look that puts all trust and love in Him whom it beholds.



"TRY CASTING YOUR BREAD ON THE WATER MORE, INSTEAD OF YOU-KNOW-WHERE."



He could do all alone, because He is the Lamb of God.

He takes away the world's sin. He struck at sin itself, not at sins. Like leukemia, sin was the dreadful disease affecting the bloodstream of the human race. By blood we are the sons of Adam. But Adam's blood was defiled by sin. The human race needed new blood. To teach man this need, the Temple was drenched with the blood of animal sacrifices, and to teach their inadequacy, the number of animals sacrificed defied computation. But new blood that was innocent was needed. So John introduced Jesus to Israel not as their "prophet" or "king" but as the Lamb of God—as Innocence to be sacrificed.

Jerusalem would have welcomed a Christ on a throne, but they had first to accept Him on an altar. And is it any different today? Christ as an Elia—a social reformer—would be tolerated. Christ as a prophet—a teacher of ethics—would receive respect. But what the world needs is the Christ of the cross, other victims willing to absorb the evils of the world until it be cleansed of sin.

He takes away the world's sin. He could, because He was who He is. A one thousand dollar bill is worth more than five hundred one dollar bills. The difference is in the worth of the bills. The shed-blood of Christ is worth more than the combined sufferings of all the world. The difference is in the persons. What the world of men could not do altogether,

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COURIER-JOURNAL

'Challenge' By 90

Ninety diocesan priests public formal "challenge to peace" this asking U.S. political leaders to "immediate and concrete steps three phases of peace-policy (the new year.

Their specific demands were: create action for reductions of armaments, for political rather military resolution of the Vietnam conflict and for an increase economic and social assistance for developed nations.

The statement, in the form advertisement in the Rochester *Evening and Chronicle*, was the public position-paper reflecting mind of some of the Catholic of the area on the controversial issues which have polarized nations of the American people past year.

Written by two professors Bernard's Seminary, it was made all 375 priests of the diocese Christmas season asking for signatures. The 90 signers:

Fr. Thomas Pastor of

Moravia — Mass for repose soul of Father Thomas C. Kane pastor of St. Patrick's Church was celebrated Wednesday the church. Bishop Hogan was pal celebrant.

Concelebrants of the Mass ed Monsignors John E. Man Charles V. Boyle and Father A. Morgan, Alfred Horr, Vinc lins, Edward Tolster, John S. Joseph D. Donovan, George S. William Schifferli, Bernard man, John A. Murphy and B new O'Brien.

Father Kane, a native of died Jan. 4, 1970, in St. Mar pital, Rochester, after a long Burial was in St. Mary's C Geneva.

He is survived by a broth er Kane of Sodas, and an au Elizabeth Kane of Geneva.

Monsignor Maney, who d the eulogy, noted the phys ings which Father Kane l ended, and said that "for o and brother priest death ca merciful messenger of light d the heavy clouds of earthl tion."

Father Kane, he said, "w by God with extraordinary particularly in language . . . a a soul was brought closer to truth and the light of faith, Father Tom's masterful orat termed Father Kane's pread writings as "the outstanding sions of his ministry."

Urging Father Kane's fr "remember him constantly prayers, especially during Sacrifice," Monsignor Mar "this would be his plea to t his final eucharistic celebr earth."

Born Nov. 15, 1913, the s late Thomas and Catherine Father Kane attended St. School in Geneva and St. and St. Bernard's Seminarie ester. He was ordained May by Bishop James E. Kearne red Heart Cathedral.

He subsequently served ant pastor of St. Patrick's Corn ing; Immaculate C Church, Ithaca; St. Philip N ester; St. Michael, Penn Ya rick, Seneca Falls; St. Cecil and St. Monica, Rochester.

Christm

By MARGARET CONN

They asked, and they Money given to help the Christmas far surpassed th tions of Catholic agencies w for it.

"As of this week, \$8,566 received from appeals publ 19 in the Courier-Journal, a total approaching \$2,000 ported as a "bumper crop."

"Heartwarming" and "i are words overworked i from Catholic Charities an missions.

"And some of those who really needy themselves Sebastian Falcone observe

"The best year we ever, said Father William G. Ch of Catholic Charities. O givers who contributed ne for the agency's work, 5 their money toward spe described in the Courier.

The traditional dinne number 624, of which 299 plied by people who ask dresses and did the buyir and delivering themselv tion, gifts were taken to 2 in foster homes in the cit;

Father Robert D. Buckl Secular Mission centered Yan reported contributi: \$1,470, with \$440 earnari specific cases he had cal attention of readers.

Pointing out that the generally lack the organiz