

# COURIER-JOURNAL

NEWSPAPER OF THE DIOCESE OF ROCHESTER

Vol. 81 No. 19

16 Pages

Rochester, New York

Price: 15¢

Friday, Feb. 6, 1970



Catholics Honor Protestant Martyrs

Father Clement Tigar leads a "silent march" of 300 Roman Catholics in an "act of reparation" for Protestants executed for their beliefs during the reign of Mary Tudor in 16th century. Purpose of the pilgrimage, which was joined by 150 Protestants, was to express the "horror and detestation of the intolerance, injustice and cruelty" with which 273 men and women were executed between 1555 and 1558 for resistance to Catholic teachings. (Religious News Service)

## Fr. Gaelens Takes Aquinas Reins

## Fr. Hart Joins Schools Office

Father Leon G. Hart, CSB, principal of Aquinas Institute and a high school and college teacher for more than 20 years, has been appointed assistant superintendent of diocesan schools, effective July 1 for one year.

He will be succeeded as Aquinas principal by Father Albert R. Gaelens, CSB, rector of the Basilian House of Studies on the St. John Fisher College campus.

Announcement of the appointments were made today in a joint statement by Bishop Hogan and the Very Rev. Joseph C. Wey, CSB, Toronto, Canada, superior general of the Basilian Fathers.

Father Hart, 44, will leave Aquinas, where he has spent 17 years as teacher, vice principal and principal, to work with Father Daniel Brent, diocesan superintendent, in the education office at 50 Chestnut St.

His responsibilities, the Pastoral Office announcement noted, will be in three major areas of administration—finance, planning and community relations.

Both Father Hart and Father Gaelens are graduates of Aquinas. Father Hart is a native of Greece, N.Y., and Father Gaelens was born in Rochester.

Besides assisting Father Brent in administration of the diocesan school system, Father Hart's responsibilities will include:

Finance—assisting in such areas as increasing support for Catholic education, the introduction of uniform accounting procedures, and legislative action in the interest of students in non-public schools; planning—following up on the findings and con-



FATHER HART

clusions of the diocesan school study now under way; community relations—representing the Catholic school



FATHER GAELENS

system in relations with various community organizations.

(Continued on Page 2)

## Pope Paul Flatly Rejects Change in Priestly Celibacy

By PATRICK RILEY  
(NC News Service)

Vatican City — Pope Paul VI has said no, publicly and unmistakably, to the Dutch bishops' equally public request for a new look at priestly celibacy.

At the same time he turned down their request to put the problem before the whole Church for discussion.

Celibacy "cannot be abandoned or subjected to argument," the Pope declared.

"That would be retrogressing. That would be to fall short of a fidelity of love and of sacrifice that our Latin Church, after consummate experience, with immense courage and with evangelic serenity, has imposed upon itself."

Pope Paul did not mention the Dutch bishops by name, but his statement came less than two weeks after the Dutch bishops called for a re-examination of celibacy.

(In the Netherlands, the Dutch bishops' secretariat stated that the bishops "do not have the impression" that the Pope's speech was a reply to their statement urging optional celibacy. The secretariat said the Dutch bishops are still in communication with the Holy See.)

Pope Paul's public assertion that the discipline of celibacy was beyond change and even beyond argument could explain the failure of Bernard Cardinal Alfrink of Utrecht, president of the Dutch Bishops' Conference, to come to Rome to discuss the statement issued by himself and his fellow bishops.

At the time of the statement (Jan. 19) Cardinal Alfrink indicated privately that he would write a letter of explanation to the Pope, and come to discuss the matter personally after receiving the Pope's reply.

Later, however, the press department of the Dutch National Pastoral Council — which had voted overwhelmingly in favor of optional celibacy — issued a statement saying that Cardinal Alfrink had sent the Dutch bishops' statement to the Vatican, but that he is not planning any immediate consultation with Pope Paul on the subject.

Pope Paul's loud "no" to a relaxation of the celibacy rule was reinforced by a speech he gave the next day, Candelmas (Feb. 2), to priests and Religious who brought him the customary offerings of candles.

Moving from this token material oblation to the total human oblation of one's self to God — a clear reference to celibacy — he said that "some ranks of the pilgrim Church"

had been dazzled and blinded by a man-centered view of life.

The love of God and of His will above all else is "the axis of our Christian existential metaphysics," and must be "re-thought and re-lived."

Another significant statement of the Pope just a few days earlier (Jan. 29) reaffirmed the Church's "coercive power," that is, its power to issue "warnings, condemnations and excommunications."

Pope Paul described celibacy as one of "the great causes that need God's help," a cause "we hold very much at heart."

Celibacy, he said, is "a capital law of our Latin Church."

After declaring that celibacy cannot be abandoned or put up for discussion, he said that to do so would be a step backward and downward.

The last phrase was apparently an (Continued on Page 2)

## Agitation on Celibacy Called New Veiled Attack on Papacy

Vatican City — (NC) — Vatican City's daily newspaper, "L'Osservatore Romano," has front-paged an accusation by Jean Cardinal Danielou, S.J., that some of the current agitation against priestly celibacy is a sign of wavering faith and weakening spiritual vitality.

Zeroing in on the Dutch bishops' public appeal for a new look at the celibacy law, Cardinal Danielou loosed a broadside against Dutch Catholic progressivism.

"It is no mere coincidence that in these same circles people are contesting not only the celibacy of the priest but even the specific character of the ministerial priesthood. There are intercommunications and intercelebrations that imply a total misunderstanding of the reality of the Eucharist," the cardinal said.

Cardinal Danielou said: "Rome will not let herself be shaken. But it is necessary that in the face of this contestation, an immense wave of the Christian people proclaim their fidelity and declare their confidence to the sovereign pontiff, to defend him against those who would drag the Church into decadence."

Cardinal Danielou said that many

of the reasons advanced against priestly celibacy are "deceitful."

He cited some:

"We are told that at the origins of Christianity, the priests were married. That is to slice swiftly through highly controversial questions. It is certain, first of all, that was never a general law, and that from the outset the consecrated celibacy of priests held a great place.

"Not only in the West is celibacy the general law from the fourth century on, but the Council of Carthage in 390 considered that it was a matter of apostolic tradition.

"What emerges, then, is that while priestly celibacy has never been an absolute rule, it has always appeared as expressing an original tradition, and in the West as the ordinary norm."

Cardinal Danielou then turned to the argument that priestly celibacy is challenged by the Christian people.

"But these surveys are for the most part of the expression of determinate groups," he said. "They do not correspond to the thoughts of the ensemble of the Christian People."

## Parent-Aid School Plan Unveiled in Legislature

Albany — A new parent-aid plan was unveiled in the legislature this week. With major bipartisan backing from all around the state, the bill aims at aiding the hard-pressed parents of New York's 850,000 non-public school children.

The program is modeled after the scholar incentive plan and was introduced by eight senators and eight assemblymen.

It provides for tuition grants on a sliding scale to parents of children attending non-public elementary or secondary schools.

The proposed law is based on:

- cost of the secular education in the school;
- the income of the parent;
- a formula that pays a portion of the parents' secular tuition cost.

The bill was carefully drawn to meet requirements of the state law as interpreted by state and federal courts. It is based on the child benefit principle which has been approved by the courts most recently in connection with the textbook loan law which makes available books to children in the non-public schools in certain grades.

Grants from \$50 to \$250 depending on income and secular expense will be paid directly to parents under the plan. The Board of Regents would be required to evaluate the program every three years, reporting to the legislature and the governor.

The bill limits the grants to 80 per cent of the secular cost of tuition and requires the school (under supervision of the state education department) to make a determination of which percentage of its time and costs are spent on religious subjects and which on secular subjects.

The cost of the secular education is then determined. Then a grant of 80 per cent of the tuition cost is made according to the schedule which looks like this:

| Parent's Net Taxable Income | Top Annual Grant to Elementary Students |
|-----------------------------|---|
| Under \$4,000               | \$150                                   |
| \$4,000-\$9,000             | \$100                                   |
| \$9,000-\$15,000            | \$50                                    |
| Over \$15,000               | \$0                                     |

| Top Annual Grant to Secondary Students |
|--|
| \$250                                  |
| \$200                                  |
| \$150                                  |
| \$0                                    |

A family with two or more children would reduce its net taxable income by \$2,000 for each additional child in grammar or high school.

For example: If tuition at a school were \$100, and it was determined that secular subjects represented 97 per cent of the time. Then \$90 would be the cost of secular education. Un-

(Continued on Page 2)

## Write Your Lawmaker

Do you have an opinion on the parent-aid school plan?

SENATORS

Thomas Laverne, 50th District, 4199 St. Paul Blvd., Rochester, N.Y. 14617.

James E. Powers, 51st District, 17 Evergreen Drive, Chili, N.Y. 14624.

William T. Smith, 48th District, Smithome Farms, RD 1, Elmira, N.Y. 14908.

Theodore D. Day, 49th District, RD 2, Interlaken, N.Y. 14847.

Thomas E. McGowan, 54th District, 704 Briabone Bldg., Buffalo, N.Y.

ASSEMBLYMEN

Donald C. Skermaker, 130th District, 888 Lake Road, Webster, N.Y. 14580.

Raymond J. Lill, 131st District, 81 Wolfert Tr., Rochester, N.Y. 14621.

S. William Rosenberg, 132nd District, 1866 Clover Road, Rochester, N.Y. 14618.

Frank Carroll, 133rd District, 613 Elm Grove Road, Rochester, N.Y. 14606.

William M. Steinfeldt, 134th District, 217 Weston Road, Rochester, N.Y. 14612.

Don W. Cook, 135th District, P.O. Box 181, Henrietta, N.Y. 14467.

George Michaels, 122nd District, 10 Norman Ave., Auburn, N.Y.

Constance E. Cook, 125th District, Coy Glen Road, Ithaca, N.Y. 14850.

L. Richard Marshall, 126th District, 7 Strathurst Park, Elmira, N.Y. 14905.

Charles D. Henderson, 127th District, 89 Church St., Hornell, N.Y. 14843.

Frederick L. Warder, 128th District, 100 Lewis St., Geneva, N.Y. 14456.

Joseph Finley, 129th District, RD 1, Walworth, N.Y. 14668.

James L. Emery, 136th District, 5477 Lakeville Road, Geneseo, N.Y. 14454.

All may be addressed at the State Capitol, Albany, N.Y. 12201.

## Bishop's Lenten Message

My dear People,

A good teacher is creative and experiments with new methods of presenting old truths, and in the process is willing to risk failure.

The Church, our Mother and Teacher par excellence, has followed such a procedure for the past few years in her Lenten instructions to her people.

She has abandoned, perhaps forever, the older technique of teaching the important lesson on the necessity of penance, self-denial and personal discipline by a method of minute and detailed regulations which relied heavily on rote memory for our learning of the lesson and upon detailed sanctions for observance of it.

The new technique is based upon very sound psychology, and it is this. All discipline is worthless unless it results in self-discipline.

With this in mind, the Church has reduced the detailed legislation to this bare minimum: Days of Fast and Abstinence are but two — Ash Wednesday and Good Friday. Days of Abstinence are the Fridays of Lent.

The stress now is on voluntary discipline — the discipline involved in prayer, in daily Mass attendance, in keeping ourselves worthy to receive the Eucharistic Lord each day, in budgeting our day to save time for meditation and personal devotions, especially the Way of the Cross, and above all, in making the personal effort each day to adjust ourselves to the needs of others.

The lesson remains the same, for Christ's words present an unchanging truth: "Unless a man denies himself, takes up his cross and follows me, he is not worthy of me." There is no other road to the joy of Easter than the suffering of Lent. Recall how Peter, James and John wanted to camp on Mt. Thabor in the glory of the Lord, and they received the stern reminder that there was still a long, hard road that led first to Jerusalem and then to the Crucifixion.


With the greater emphasis in the liturgy today on the Resurrection of Christ, there is always the risk that some can easily forget that the Paschal Mystery include the Passion and Death which were necessary prelude to the Resurrection.

Still others will want to remain in infancy under the regime of external discipline and external conformity with the whole pattern of living spelled out for them.

May this Lent respond with maturity to the confidence the Church has placed in us. How desperately we all need the thrust of this Holy Season to lift us from the ever increasing gravitational pull of earth.

With a blessing I am

Your devoted Shepherd in Christ,

  
Bishop of Rochester

## ON THE INSIDE

|                     |    |
|---------------------|----|
| Diocesan .....      | 7  |
| Editorial .....     | 6  |
| Entertainment ..... | 10 |
| Sports .....        | 12 |
| Cookery .....       | 12 |
| Commentary .....    | 15 |
| News Review .....   | 5  |

IF YOU MOVE . . . let us know about it so we can keep your Courier coming to you on time. Phone or mail us notice of your change of address. Include your old address and new address and the name of your parish.  
Courier-Journal, 35 Scio St., Rochester, N.Y. 14604. Phone 716-454-7050.