

Dutch Bishops: Celibacy End 'Useful' for Church

The international secular press have used scare-headlines to report the Dutch Celibacy issue. They enjoyed the scene of all eight Dutch Bishops, standing firm with their national Pastoral Council, telling Pope Paul that they believed the Church should have married priests and that the Holy Father should open church-wide deliberations on the subject.

Added fuel was heaped on the tension by reminding all readers that the action of the Dutch council and their Bishops was in direct opposition to the Pope's letter to their Cardinal Alfrink prior to the voting. The pontiff had warned all concerned to beware of deviations from sacred tradition and from the express teachings of himself and other Popes on priestly celibacy.

The Dutch action is extraordinary and disturbing because in modern papal history there is no precedent for a national body of bishops seeking direct conflict with the known views and express request of the Pope. The issue is sensational because an appeal for the end of celibacy is somewhat tied to the problem of the departing clergy whom everyone talks about over here, too.

But in all fairness to the Dutch Bishops several points should be made: The language of their statement was mild and clear; it was not defiant and implied no ultimatum. In view of the previous pressures from their people and the Holy Father we should credit them with acting honorably, bravely and from wrenching concern, even though they have intensified a problem. They admitted there was a strong minority opinion among the Dutch opposing their action.

Finally, and happily, they stated a respectful awareness of their status before the Pope and the whole Church: "No ecclesiastical province can decide this on its own without deliberation with the Holy Father and the universal Church."

Significant, too, was a meek and placid word the Bishops chose twice in their letter to the Pope: they said they think it would be "useful" for the Church to have married priests and make celibacy optional for those considering holy orders, and that it would be "useful" for the whole Church to deliberate on this issue.

It seems to me that this is the weakest point in the thinking of those who say "Abolish the requirement of celibacy". They do not spell out objectively what good it will do for the Church: they speak of "useful" but never tell us what use the Church will derive from a priesthood half-celibate and half-married.

No one questions that the security of married love, the helpfulness of a wife, the joy of a family would add immeasurable satisfaction to the life of many a priest if the discipline of no-marriage was removed either before or after his ordination. The abolition of celibacy might be a great consolation also to many individual priests who have left the ranks but might return because they honestly want to be priests as well as husbands and fathers.

But because priesthood belongs to the whole Church and not to the individual it seems that proof should be given that the whole Church will be made holier, wiser, stronger, more Christlike and more apostolic if the tradition and legislation of celibacy is made optional. Who has offered us any facts that 900 years of canon law celibacy has been "useless" for the whole Church?

There are critics of celibacy who argue in this vein by protesting that the validity of a law depends on whether it is for the common good. They cite the statistic that 400 Dutch priests (out of 12,000) have left the ministry in the past two years and that the rigors of celibacy have thereby affected the common good of these 400 and all the people they have left behind. (That ratio is no worse than the departure-rate of many American dioceses.) But establishing the common good is a matter of actual investigation, not sentimental declaration.

The Dutch Bishops suggested that the Pope lead the Bishops of the Church in examining the celibacy issue. They took this step, they said, because they accept a responsibility not only for their own part of the Church — where there are "wishes and doubts" about celibacy, they told the Pope, without documenting any — and other nations too where they believe the same unrest exists. At this writing there are no grounds for predicting how many other national councils of Bishops will request that abolition of celibacy be put on the agenda of the next Bishops' Synod in the autumn of 1971. Who could tell us how the U.S. Bishops presently evaluate "wishes and doubts" about an imposed celibacy?

—Father Richard Torrey

Cold Warriors?

As we look back on the early and frequent snow of this winter; As we remember the prolonged and frigid cold of December; As we sit in still-cold February watching the snow fly; And as we anticipate an ice-laced March a thought emerges: Who ever coined the phrase "soft Americans"?

Strange Bedfellows

Maybe this is just the time of the year for zany thought waves but has anyone ever considered the Mafia in terms of the "generation gap"?

Operating from what are generally idealistic motives the younger generation has attacked everything from police departments through college presidents right up to the President of the United States.

Nothing is sacred — not even Kate Smith.

Yet in the midst of all this iconoclastic bombardment there oddly is one plateau of society, and an archly conservative one at that, that goes unscathed. The Mafia not only has escaped the brunt of youthful attack but in a way has prospered with it.

For because our younger, and possibly wiser, generation espouses the liberality of the use of marijuana and even of stronger drugs it is playing directly into the black hands of the Mafia, obviously the one element to benefit greatly by the use of drugs.

Wouldn't it be a balm to see the whole army of Young Turks turn their zeal and verve into a concerted drive against the Mafia?

There may be basis for blaming Mafia success on the apathy of the older generation who have stood by while it grew from leprous parasitism on the depravity of society into the giant which today preys even on respected businesses.

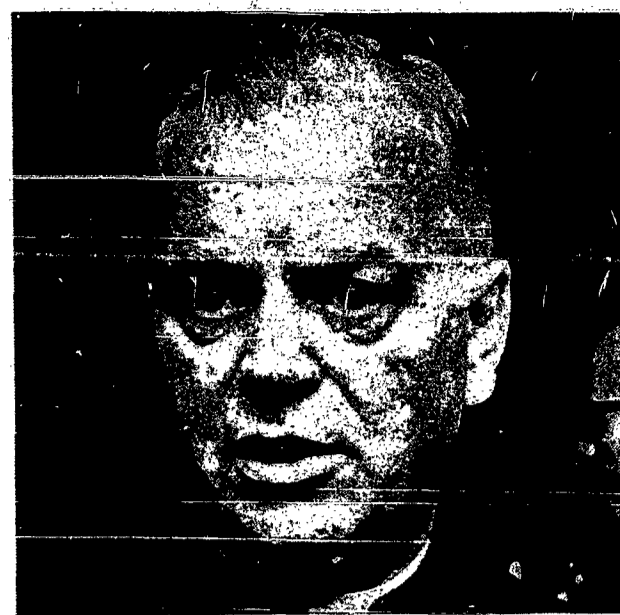
The point is that today's youngsters may not only be repeating the weak attitude of their forbears here but by its liberalized view of the law may be abetting the Mafia more than past generations.

How about it, kids? Forget Lawrence Welk and get the Mafia.

—Carmen Viglucchi

Cardinal Urges Non-Violent Path to Peace

"astronomical sums for military purposes must be limited"



violent protests "not way to achieve the greater good"

Detroit — (NC) — John Cardinal Dearden, cautioning against the complacency which may result by termination of the Nigeria-Biafra conflict, emphasized that the continued Vietnam war, the Middle East crisis, violence and mounting tensions are problems which still must be solved.

The archbishop of Detroit, who is president of the National Conference of Catholic Bishops, asserted "the expenditure of astronomical sums for military purposes" must be limited.

The cardinal called for an understanding of those who demonstrate against war and tools of war; of those who have "selective conscientious objection" against war.

Cardinal Dearden's statement, published by the Michigan Catholic, archdiocesan newspaper, was viewed as supporting principles against violence and poverty asserted by Archbishop Helder Pessoa Camara of Olinda and Recife, Brazil, during his visit here Jan. 21.

The cardinal recalled the anti-war views expressed by Pope Paul VI before the United Nations in 1965 and in the collective pastoral of the U.S. bishops in 1968.

"Certainly, the expenditure of astronomical sums for military purposes must be limited. It cannot be justified morally, politically or socially. Somehow, we must move away from a climate of excessive nationalism into one that makes us open to a higher degree of international collaboration for the benefit of all," the cardinal said.

"Our general concern for peace has found an anguished expression in our present involvement in Vietnam. Without exception, we are all concerned to have peace restored as speedily as possible. And our steps to disengage ourselves from that war must be constantly accelerated. The moral fiber of our nation has been weakened by this conflict," he declared.

Concern over Vietnam war rests heavily on all Americans, principally the young, he said.

The cardinal expressed "intense sadness" over the fact that one of his priests, Father Dennis J. Moloney, currently is facing trial in U.S. District Court, Washington, D.C. The priest was a member of a group who took part last year in an anti-war demonstration at the Dow Chemical Co., building in the nation's capital, protesting against use of napalm manufactured by the company for use in the Vietnam war.

"There can be no question about the sincerity of his motives. On the other hand, I cannot join in his action for it does not seem to me to be the way to achieve the greater good that we are striving for. In my opinion, the use of violence in any form only invites violence in return. I personally have faith in American institutions designed to realize the common will," the cardinal said.

The cardinal said the U.S. bishops in the 1968 pastoral said, "a number of significant things on the subject of conscription and selective conscientious objection. Certainly, in our present era, questions of this sort grow out of the moral principles by which we live."

"Our hearts, and our minds and our wills, must be fixed in the quest for peace. Notice how often in the liturgical prayers of the Church we ask God to grant us peace in all its forms. It is an expression of the restlessness of the human heart for that concord that we seek," he said.

"One sign, however, is clear. As servants of the Prince of Peace, we must do everything we can to banish this evil from the earth. No follower of Christ can do less. We must actively try to press for peace through prayer and work. We must do all that we can in positive and constructive ways to become the blessed whom Christ so loved, the Peacemakers," he said.

"There are risks in living the full dimensions of our Christian life in the world. We must take risks also to achieve that peace in our world which our Christian faith calls upon us to work for," he declared.

THE HOLY FATHER

Church a 'Liberating Influence'

Vatican City — (NC) — Pope Paul VI has described the Church as "a liberating obedience."

He called this "a paradoxical formula, not very attractive at first sight." But he said it deserves examination.

The Pope, speaking at a general audience (Jan. 28), continued: "That the Church is an obedience in the general sense of the term is clear. We know that the Church is a society, a communion, a pastorally organized and governed people. All this implies a defined adherence, an obedience."

"This on a horizontal plane, to use the current term. All the more on the vertical plane. The Church is the sign, the sacrament, the bridge between God and mankind. . . . God's will — His new will for mankind, which is charity — becomes a very demanding relationship."

How is such obedience liberating? "Just as belonging to one order constitutes a liberation from another order . . . so belonging to the order of the Church demands an adherence of conscious and manly uniformity, yet at the same time confers a liberation from the heaviest chains," he said.

He cited "the chains of ignorance of God and our destiny, the chains of sin, of solitude, of fleetingness and of death."

Pope Paul said that with the teaching of the Second Vatican Council "man emerges a giant" by comparison with the ideal type put forward by humanism.

He said the great temptation of our generation is to "weariness of the truth which we have the gift of possessing."

Many, seeing the worthy achievements of technology and social action, lose their trust in speculative thought, in tradition, in the Church's magisterium (teaching authority), the Pope said.

"They mistrust Catholic doctrine," he declared. "They think they can set themselves free from its dogmatic character. They would no longer have definitions that are binding for everyone and forever. They delude themselves into believing that they might find another liberty, as they no longer appreciate the liberty they have, altering the terms of doctrine sanctioned by the Church or giving it an arbitrary and new interpretation, with a display of erudition and even more of psychological intolerance."

"They may perhaps dream of shaping a new type of church, in keeping with their sometimes noble and lofty intentions but no longer authentic, such as willed by Christ and developed and ripened in historic experience."

Brazil's Dom Helder: Communism Wrong Foe

By JAIME FONSECA (NC News Service)

Recife, the busiest port in the northeastern bridge of Brazil, is an intriguing place. The murder there last May of Father Henrique Pereira Neto is still unsolved. This is also the city of Dom Helder, the fiery defender of Brazil's poor.

"Dom Helder" is Archbishop Helder Camara of Olinda and Recife.

The name of his See is a combination of the old and the new. Olinda was the first Portuguese settlement of the area and has been a diocese since 1676. Recife is the bustling seaport nearest Europe and convenient to world shipping heading south.

About 700,000 people live in the city proper, and another 700,000 in its four main suburbs and the surrounding desert-like prairies. Most of these people earn about \$75 each year.

It is this human element of Recife that has brought out Dom Helder's radical views on social conditions. These conditions set the stage for the bizarre murder of the young priest who tried to mend society's ways.

His body, stabbed and shot, was found in May under a tree on the Recife State University campus. This was the climax of a campaign of threats and terror against Dom Helder and his close associates.

Dom Helder has said:

"There is a sort of internal colonialism, in which illiterate masses have no vote; therefore the governments, the members of congress, depend on a strong liaison with the rich, or, as some say, the oligarchy. In order to calm the clamor of the people, they dictate laws and create institutions, yet they never apply these laws nor do the institutions become operative."

"Today, a Latin American country that has not established a war college is a rarity. There, the military become enlightened technocrats instead of mere soldiers, because they acquire a political philosophy of sorts, which in many points is clearly bound to the thinking of the Pentagon. But the main concepts of their mission remain simplistic enough: that the capitalist world has many values to offer, among them freedom and progress, but that such anti-values as reform and subversion can creep in. Communism becomes their main concern."

"How can we overcome such a simplistic view? My belief is that this is not so much an East-West conflict, but a conflict of human progress between North and South."

Word for Sunday

By Father Albert Shamon

Leave Judgment to God

Sunday's Gospel is a parable. A parable is a comparison using a story — often a true-to-life one — to teach a lesson. The parable of the wheat and the weeds was one taken from real life. In the East even today there are stories of this kind of revenge. When a man is terribly wrong with another, he may vent his wrath to a friend by saying, "I will plant panna (pig-paddy) in his grounds." Transferred to the old American West, this kind of revenge between feuding ranchmen and cowmen would take the form of poisoning wells or damaging a stream.

In the Gospel story, the weed sown in the wheat field was sometimes called "bewitched wheat" or darnel. It is almost impossible to discover darnel in a wheat field until it is too late. Because its roots become inextricably intertwined with those of the wheat, there is nothing to do but wait till harvest time to separate them.

Our Lord told this parable in answer to His critics. The Jews expected not only a political Messiah, but also one who would effect a moral reformation as well. The Baptist's gospel was distinctively an ethical one. He spoke of a judgment to come — a separation of good and evil, wheat and chaff. Against this background, the disciples were perplexed by Jesus' associations, by the motley crowd that swarmed round Him. They expected a certain weeding out and were disappointed that Jesus had not done this. The Pharisees, however, were offended and positively scandalized!

In the face of such attitudes, Christ told this parable. The point of it was, be patient and leave judgment to God. For man can no more tell good from bad than a farmer can distinguish in time enough wheat from weeds.

Mark Hellinger tells the story of a Mrs. Lenny. She was in a semi-private

CHURCH HUMOR



"Under B . . . IV"



Liturgi Descri

The most thorough liturgical program ever here to prepare the diocesan latest revisions in the Sunday celebration begins this with special homilies at a and instructional leaflets d to the laity.

Three sections of the touched in previous revisions, have been changed can directive. The new form used in all parish Masses of case beginning on Pa March 22.

(Read the first of a series on the reasons for th in the ceremonies of the of Baptism on page 15.)

Bishop Hogan will speak station radio network this evening at 7 p.m. to encourage diocese to participate in the tion for the liturgy change

WSAY, Rochester; WRLL, WMB-FM, Auburn; WCLL-FM (106.1 mg.), Auburn. Carry the Bishop's address from the Pastoral Office.

Father Benedict Ehmman of St. Michael's Church will conduct a "Question B" on liturgical matters every evening at 7 o'clock, beginning on the same 3-station following the Family Rosary. Father Ehmman will answer on the liturgy or church in by any listener to h Orange St., Rochester, 146

For the next six Sunday: chial homily, at the request Diocesan Liturgical Comm be on different phases o ceremonies.

Following the sermon all ers will be given a leaf home for family discussi homily and fuller under the changeovers to come of Lent.

The homily subjects an lets are as follows: Feb. 8: The Meaning of Celebration. Feb. 15: The Introducto the Mass.

Feb. 15: The Introducto the Mass.



FATHER TORREY

Fr. Torrey To Return Broadcast

A new diocesan-wide gram "God in the Hea" conducted by Father Rich will begin Sunday eveni at 6:45 on WJAM, Roch

Remembered by many day noon radio program, Morals Behind the Head he conducted on WJAM successive years of Sunday to 1960, Father Torrey the air as director of Office of Communication.

"WJAM was our first requesting air-time for radio and TV apostolate ginning to structure, be the strongest power of a central New York," Fa said. "It is the only st of being heard well in in the diocese."

His 15-minute weekly he promised, will vary f commentaries on cur which have religious in straight educational Church subjects, from ir panel discussions to boo reviews. Each program least 2 different topics.

Other locally produ programming available i includes: Mass for Shutz, WJAM-TV, Chan. 10, ea 8:30 a.m. Produced by Fathers of Aquinas Ins

Father William O commentary, on Chan. 1 day at 11:30 p.m.

Family Rosary Fr radio through WSAY WMB-FM, Auburn, ar Corning every evening

Msgr. Joseph Sullih Holy Family Church, WSWF, Seneca Falls, at Sunday with a religio mentary and interviews

Father Louis Hohn Becket Hall, on WOKR-Rochester, with brief every 3rd morning at sit every 3rd night at stati

Notre Dame High S shares "Information '70 Elmira, every other We p.m. on the subject of cation.

Holy Mass, on radio Oswego, every Sunday, O St. Patrick's Church, O

Catholic News and Father William Cosgro over WFLL, Penn Yan, from 10-10:15 a.m.

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