

# A Time for Giving

Bishop Hogan's Lenten Message four weeks ago made an impressive point that the Church today has abandoned the imposition of minute regulations for Lent and is teaching "voluntary discipline". He explained that Christ's words, "Unless a man denies himself, takes up his cross and follows me," can call for making "a personal effort each day to extend ourselves to the needs of others."

The teachings of the Vatican Council laid great stress on the Church as "the Family of God" and "the servant of the Father's will". As Christ did, the Church, through its members as well as through its administrators, must show that the Father does care for all the needs of all His children in the human race. Just as Christ's life was continuously marked by "going about doing good", His brothers and sisters in the family must meet the never-slacking needs of the sick and poor and lonely.

The U.S. Bishops are helping us all improve the Lent we should be trying to make when we call this Sunday to give to the American Catholic Overseas Relief Fund. Whether we give out of sympathy for those who are so deprived, or gratitude that we are living so well, or because it's a way of loving God to love His poor, there is no better Lenten discipline than giving away what we prize the most.

# A Moral Issue

As the controversy continues over school reorganization and integration in the city of Rochester it has become evident that Catholics can no longer sit in the grandstand during such explosive social interaction.

This fact was illustrated most strongly by Bishop Hogan when he and Father Daniel Brent, diocesan superintendent of schools, supported the Goldberg Plan before the Board of Education reached its split decision.

At the time of the Bishop's pronouncement, it was evident that some sort of compromise was in the making. He might have taken a pragmatic, wait-see attitude — perhaps an easy "out" would present itself when the smoke cleared. Perhaps he wouldn't have to do anything.

But he perceived the issue as a moral one. This left him no other course of action than to exert the leadership required of a spiritual leader of men in times of upheaval.

The bishop is aware that there are more Catholic children in public schools than in parochial ones in this city. He believes that integration is necessary for them so that they will not perpetuate the same kind of racial ignorance the older generation is struggling through.

To show that Father Brent's support of the Goldberg plan was not just vocal, Bishop Hogan put teeth in the words by closing the doors of parochial schools to those who might seek refuge from the winds of social change.

Catholic high schools in the city (which are not directly under the jurisdiction of the diocesan school office) quickly lent their support to the diocese by similarly limiting registration of transfers.

To show continued involvement, the diocese, through Father Brent, gave at least implicit support for the Rochester Teachers Association one-day boycott of schools by correspondingly closing down Catholic schools for a day. In taking such action, Father Brent said, "We are sympathetic with the frustration of the groups who are seeking quality integrated education."

Now there is talk of Church meddling in affairs not her own. This attitude can be refuted from either of two vantage points—1. a moral issue is at stake and morality is the Church's business; 2. there are thousands of Catholic children in Rochester's public schools.

And, after all, the welfare of all God's children is what's at stake here. Let's hope that through calm reason the best points of any plans for the betterment of the lives of today's youngsters may be accepted.

It is not the diocese's business to lay down the specific hows and wheres to the Board of Education. It is its duty to make clear the moral whys such a plan as QIE must be implemented as soon as possible.

The Church has long been proud of the moral and spiritual values imparted through its schools. There is no more appropriate field than this one to send those ideals into action.

—Carmen Viglucci

# On Absolution

A new phrase disturbing many laymen is "communal penance service."

They have heard of the occasional church gatherings where a lengthy community ceremony for the forgiveness of sins included prayers, Scripture readings, a homily, group examination of conscience and then private confession with a corps of priests available to give individual absolution. They have been amazed to learn that this penance service puts less emphasis on the individual whispering the private, detailed list of his past sins and more on the public reconciliation with God and his neighbor.

The principle behind this liturgical innovation is a good one: to help penitents move away from the individualized, routine reciting of violations of the commandments and into a realization that sin is a breaking of the bond of love which is owed to neighbors and community.

Until about the 8th century the Sacrament of Penance was celebrated publicly but people did not go as often as they have been encouraged to in recent generations. A sin then was as much a failure to the community as an offense against God. As the Christian communities became larger and worship and the sacraments more impersonal, serious sin came to be considered more of an individual matter concerning only the sinner and God. Private admission of faults in the secrecy and anonymity of the dark confessional became the pattern for centuries.

The question is asked: "Will this communal penance service gradually mean the end of the confessional? Are we coming to the day when group absolution not preceded by individual confession will be the Saturday-night feature?"

The commission delegated by the Vatican Council to reform the sacraments is working on a ritual for communal celebration of the Sacrament of Penance. This work is not finished, but unofficial experimental forms of the sacrament are being permitted. There is no evidence that the awaited official liturgy will eliminate the necessity of personal confession of serious sins. Just as unlikely is the guess that some community stimulation of sorrow followed by one general absolution will be accepted to cover the forgiveness of all and every moral offense in the group of people present.

Present confessional practice still requires the penitent to admit the kind and number of his serious sins to a confessor before he may receive the Eucharist. It still recommends that private, auricular confession be used frequently for reception of sacramental grace.

—Fr. Richard Torney

# Dutch Image Said 'Misleading'

By ROBERT R. HOLTON

Courier-Journal  
Special Correspondent

Rotterdam — The general picture of Dutch Catholicism that has been given to the world in the last decade has often been superficial, misleading and sensationalized.

This is particularly true concerning the role of the Dutch Church in the controversy over mandatory priestly celibacy.

The average Dutch man claims to be embarrassed about finding himself and his tiny country in the world spotlight. But the more conservative and liberals alike who feel the Hollander is glorying in his new-found international importance.

The Rev. Louis Ter Steeg, secretary of the Dutch Bishops' Conference, is compassionate in his criticism of some of the news reports that have gone out of Holland on the celibacy issue.

"There is little question about it — a great deal of what has been said and written about what is going on here has been — if not false — at least misleading and certainly sensationalized," he said.

"But given the situation as it is, I must admit that we could expect little else," he added. "Just look at the ingredients you have here in the celibacy issue: Religion, sex and conflict."

Like others he feels the same sensationalism many times, crept into news reports out of Holland on the New Dutch Catechism, the Dutch attitude toward Pope Paul's birth control encyclical and some of the liturgical and other experiments underway in the Netherlands.

By nature the Dutchman does not seek publicity, much less notoriety.

But, by the same token, a Dutchman can't curb his in-bred outspokenness enough to avoid it.

Like it or not, the Dutch Catholic today finds himself in a dilemma.

He can either back down on his demands and compromise his principles, or he can intensify his demands in the hope of recruiting outside aid.

## LETTERS

### Can We Integrate Diocesan Schools?

Editor:

I was pleased that our superintendent of Catholic schools approved the city schools' attempting to reorganize and desegregate its schools. Can we go further in broadening integration in all diocesan schools? Registration is open, but it isn't encouraged because of transportation, financial problems and already bursting parish enrollments, but shouldn't we be reaching out to all?

A way must be found to centralize Catholic schools so that percentages of black students, tuition, class size and salaries are equal throughout the diocese.

I teach in the public schools and have worked in many integrated classes and realize the benefits of integrated grade-level schools. I'm looking forward to the day when my children attending St. Ambrose School will share their good teachers and facilities even if it means traveling to another school.

If no workable plan is found shouldn't we sell our schools to the public system? Then the dedicated Christians who staff our parochial schools could work in the public institutions and be a leaven in the entire community.

—Mrs. Ronald G. Mack, 32 Queensboro Road, Rochester.

### Write Sen. Brydges On Abortion Views

Editor:

If Sen. Brydges has received only a small amount of mail opposed to relaxing the abortion law, then it's up to the people to let him know their views.

People all across the state should write directly to the senator and express their opposition to an easy abortion law that would permit the taking of unborn children from their mother's womb, he said.

It is criminal that in these days with so much emphasis being given to everyone's rights the right to life of the most helpless member of our society is being threatened — the child whose mother doesn't want him to live.

Where are the proposals for taking care of these children; where are the studies to produce bills to aid those unfortunate women who find themselves unable to take care of their children, whether the children are healthy or sick; where are the voices of the compassionate, concerned legislators who surely, in their heart-of-hearts, do not wish to destroy anyone?

It is more and more difficult to comprehend how a society which can legislate against capital punishment, which considers the life of the most cold-blooded killer sacred, how that society can at the same time determine to destroy the children it doesn't want under the guise of easy abortion.

I urge everyone to write to Sen. Earl W. Brydges, State Capitol, Albany, N.Y. 12224 and tell him you're opposed to killing the unborn. People should call him too on the telephone and express their views. His phone number is 518-462-7046. Those who favor abortion have gone on record; those who oppose it should also do so.

—Edward Golden, Chairman, State Right-to-Life Committee

lies to his cause.

He appears to have chosen the latter course of action, and he is getting an all too willing assist from the international news media.

Unfortunately, however, many representatives of the media appear to be leading the battle rather than reporting it.

At first the leadership in the Dutch Church solicited the aid of the press, realizing that the Dutch Church alone would never be able to gain permission to experiment with optional celibacy.

Progressive, middle-of-the-road and conservative leaders sought out news media representatives to give their sides of the debate.

The media listened intently but too often took from their interviews and statements only those words and ideas that could nurture the growing image of "the wild Dutchman of the Catholic Church."

Many times the press failed to report adequately the feelings of the conservatives. This was not entirely the fault of the reporters, however.

The conservatives are splintered into ineffective groups, one of which threatens a schism if celibacy is made optional and another with almost the same sentiments.

The moderate conservatives — of which there are not too many if recent polls are to be accepted as truly reflective — lacked the organization to get their views out into the world arena.

Those who did speak with newsmen claim that their words were lost in the torrents of copy that flow out of Holland.

As the battle of words continued between Holland and Rome, many leaders in the fight for optional celibacy in Holland began to wonder if the price of notoriety was too high a one to pay.

"I wish all this could have been done without the press," said one Dutch prelate. "The issue is one that by its very nature attracts notice and breeds sensationalism."

"I have tried many times to ex-

plain openly exactly what we are seeking, not to topple papal authority as the Vatican claims, but to get an honest, worldwide hearing on an issue that is of crisis proportions in the worldwide Church," he said.

Most persons in the forefront of the battle agree that there has been considerable "responsible reporting out of Holland" by many representatives of secular news media.

But even these, they complain, at times let themselves be carried away with sensationalism and superficial reporting of meetings, interviews and speeches.

Now the hierarchy and leadership of the progressive Dutch Church is fearful of the press. Many doors that had been always open to all newsmen are now closed.

In one sense, this could tend to harm the over-all Dutch image more than it will help it.

"If you don't speak with them," said one priest, "they often times will create stories based on the superficial report of earlier days."

Even inside Holland the controversy is being given one-sided coverage by the Dutch news media. The media here is strictly divided between Protestant and Catholic partisanship.

The Catholic news media also is pro-progressive, more often than not giving choice attention to the progressive views or playing up some of the demands and threats of the radical groups in an effort to make them appear ridiculous.

If there is a silent majority in Holland, it is only silent because it fears to step into the world spotlight that burns constantly these days in this tiny country.

Response to the several independent, professional scientific polls taken on celibacy in Holland have drawn tremendous response — one amounting to 83 percent of those solicited for an opinion.

The same polls also have shown that between 70 and 75 percent of Dutch Catholics back the progressive approach to the celibacy issue.

One Dutch priest sees great hope for moderate conservatives in the

way Holland has been handled by the press in many cases.

In times, he feels, the "silent majority" in Holland will begin to realize that the liberal leaders have been using Holland as a podium on which to challenge papal authority.

When this realization comes, he predicts, "the average Dutchman will begin to look deeper into the whole question of celibacy from a less humanistic and secularized standpoint."

"He will then begin to realize that he has been used as a tool and the tide will change in favor of a moderate, spiritual outlook," he added.

This may be true, but judging from interviews on the scene by this reporter, the Church in Holland will never be the same.

Because of intensive news media coverage of the Catholic Church in Holland in recent years — never different from experiments in church leaders themselves — Catholicism in the Netherlands will be in the news for a long time to come.

Perhaps when the smoke clears and the battle is over the news media will tell the world how little different the Dutch outlook was on birth control from that of the rest of the world.

They might also explain that the Dutch catechism that shocked the outside world was, in fact, the forerunner of many such texts to be widely accepted throughout the Catholic world.

So, too, might they give detailed comparisons between many of the highly publicized liturgical changes and other experiments in Holland and those that went unreported in many other areas at the same time.

They might bother to report that Dutch Catholics — from the pew to the Cardinal's residence — never disputed the religious and other merits of celibacy but only objected to it being listed as a definite condition for the priesthood.

Then, finally, they might also report that the Dutch Catholic was no more radical in his demand for change in the exercise of papal authority than were priests, religious and the laity in a great many other areas of the world.

### Keep Singing, Prayers Apart

Editor:

When singing in Mass is being done, I would make the suggestion that the priest should stop saying the Mass. Then as soon as the singing is over, the priest should resume.

In this way the congregation could give their wholehearted praise to God without missing any of the important prayers.

Before I became a Catholic I was a Methodist and in that church there is a time for singing and a time for praying. The two are never done at the same time. We too should sing as a body while the Mass stops for several minutes and then continue the Mass without loss to the congregation of any of the beautiful prayers.

—Alan Rhodes, Apalachia.

### Encyclical Due?

Vatican City — (RNS) — On the occasion of his Golden Jubilee as a priest, Pope Paul VI will issue an encyclical on the Catholic priesthood, observers say. The pontiff was ordained May 29, 1920.

Some Vatican sources say the encyclical will reaffirm the law of obligatory celibacy for priests in the Latin Rite, but leave open the possibility of dialogue on the controversial question "within the framework of the Synod of Bishops."

## Word for Sunday

### Without Him We Can Do Nothing

By Father Albert Shamon

In Sunday's Gospel two apostles are mentioned: Andrew and Philip. Since Andrew always seems to be coming to Philip's rescue, as in this Gospel, or Philip seems always to be running to Andrew for help (Jn. 12:22), let us consider Philip for he seems so much like the rest of us.

After his call by Christ (Jn. 1:43), Philip's first action was to find his friend Nathanael and share the good news with him.

This one incident tells us two things about Philip. First, that he had a missionary instinct. Once he had found Jesus, he wanted to share Him with others. Discovery and sharing go hand in hand.

Secondly, it shows Philip knew how to handle a skeptic. Nathanael, like many a college professor, scoffed and said, "Can anything good come out of Nazareth?" Philip didn't argue; rather he said, "Come and see." Argument adds only heat, no light; and when it involves a college professor and his student, the student has no chance. But confrontation, meeting Jesus through study and prayer, these will reduce a man's defenses to shambles — he be professor or scientist.

This incident reveals another thing about Philip that may explain why Christ asked him about bread to feed the multitudes. Philip depended too much on man's initiative. St. John wrote, "Jesus found Philip" (1:43) — not the other way round. Yet when Philip found Nathanael, he did not say, "Jesus found me" but "We have found Him of whom Moses . . . wrote." Philip puts the initiative on man, instead of on God. Perhaps that was why he was such a timid soul. He needed much instruction.



# All Pa Questions

Mailings of a 60-item questionnaire began today from the School Office to pastors ofishes as the first stage in complete attitudinal survey tempted in the Rochester Diocese.

Nearly 120,000 families individuals will be quizzed through their "attitudes" about current issues as the Catholic education, the reprogram, financial problems and schools, reorganizing the diocesan school system, education and many others.

Parochial school children diocese will get the survey-March 16 with instructions home for family discussion.

# Two Bishops 50 Years

Two retired Basilians, Father Aquinas Institute faculty, their 50th anniversaries celebration at a consecrated Mass a.m. Saturday, March 7, at Heart Cathedral.

They are Father John CSB, 79, and Father Charles van, CSB, 78.

Concelebrating the Mass will be Bishop Hogan; the Joseph C. Wey, CSB, of superior general of the Order, and Father Donald superior of the Basilian re-402 Augustine St.

George Cardinal Flahiff Archbishop of Winnipeg, Canada, has been invited Bishop James E. Kearney be present.

The two jubilarians were together on Feb. 29, 1920 Peter's Cathedral, London.

The Basilian Fathers held a public reception for priests from 2:30 to 4:30 day, March 8, in Aquinas.

Father Spatt was born 1890, in Lindsay, Ont. He has 13 brothers and sisters. 8 is one brother, Wilfrid, a the Gethsemani Trappist.



Bishop Hogan addresses Name Society Comm Frank Fantaza, toast Finn, officer-in-

### Bishop Tells Ma

### Del

Christian postal employ feel a special mission to good news of salvation to low men," Bishop Hogan last Sunday in Rochester.

The Bishop was principally at the 20th annual break



Pastors of churches service Feb. 22 in Ministry representa Leardrew Johnson, Church; Father Pat St. Stephen's Episc

### St

Prayers and meditation tions of the Cross feasti mental service Feb. 22 lo's Church under the of Rochester's South We cal Mission.

The church was dark

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