

Lesson of Calvary

Fifteen hundred years ago St. Augustine said: "There is no single Christian action more useful for salvation than the practice of thinking every day about the pains which Jesus Christ suffered in His death for love of us."

Throughout the year most Americans are "Sunday Christians", accustomed to their religion as it comes along; they do their duty to God as it is required without much meditation or sustained feeling. But in Holy Week when Christians gather in spirit around the cross of Calvary our nation enters a period of religious thought and outward devotion more intense than the spirit of Christmas.

Perhaps this is because in recalling the abject degradation of Christ in bloody death, and then the mystery of His triumphant resurrection we are looking at our own lives. Without Calvary we would not have an expectation of Heaven; without Christ's brutal destruction we could not possess the strength of His divine graces that fill our daily needs. And perhaps there is another reason: in the story of the Passion we see the painful troubles of humanity in our own time.

All hearts become tender at Christmas time. Everyone loves the helpless innocence of the infant of Bethlehem. Our minds never tire of the human charm of every detail in the Nativity story. But the death of Christ on the shameful gibbet of the Cross hits us annually as a shocking, revolting tragedy, a gross inhumanity, a barbarous destruction of greatness.

Christ was not forced into the tortures that led to His death. True, He was arrested by armed men, dragged to trial, tied to a post for the scourging, prodded through the streets by Roman soldiers and nailed immobile on the cross. But Jesus chose this death freely: it was the appropriate means to achieve God the Father's plans. Man was to be redeemed by this sacrifice, Christ was to be exalted by the demonstration of His love, the prophecies were to be fulfilled, future generations were to be inspired, lasting lessons were to be taught.

Men for centuries have asked the question: "Why the cross?" Their reaction to the frightful silhouette of that bruised Body hung between earth and sky has filled whole libraries. But really there are two simple words that hold the key to the mystery of the Cross. One is SIN and the other is LOVE. The sins of mankind, offenses, against God and neighbor, could be balanced and appeased only by the unlimited love of a fellow Man who was the Son of God.

The drama of Calvary did not end when Christ died; the crimes of man against man continue that travail. In this Holy Week we know our world is bloodied with violence of man's sins against his fellow man. The wars in the Orient and the Middle East are no less shameful than the protests against integration or the injustice of a mail-carrier's salary. Christ suffers endlessly on other Calvaries when His brothers are hurt. The horror of crimes of violence in our streets and the abominable drug-selling which destroys its addicts are clear reflections of the degradation the Son of Man bore on Good Friday.

The paradox of Calvary which men cannot understand is how a God could suffer and die. But Jesus Christ was divine and human. His Godliness remain untarnished when He died as a man. He was representing all mankind which suffers and bleeds and grieves. So, ever since Calvary, the voice of the Crucified has cried across a world too complacent about inhumanity: "Here is the evil you perpetuate everytime you hurt your fellowman."

—Fr. Richard Tormey



2,000 YEARS LATER

'Capitol' Punishment

It is ironically appropriate that those state legislators who played Pontius Pilate in abdicating their responsibility on murder should have done so at this time of the year.

Washing their hands with pious pronouncements to the effect that morality is not the business of the State Legislature they can now "tsk-tsk" over any abuses of the natural law and proclaim their personal innocence.

This is written before Assembly action on the bill but a source close to the legislative scene in Albany informed the Courier-Journal that the Assembly will follow the Senate suit.

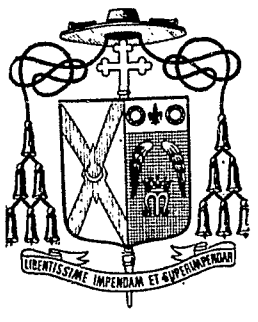
Good Friday would be an appropriate day.

If the Assembly passes the bill there remains one slim hope. Gov. Rockefeller must sign it into law and although he has already stated his desire for a change in the law perhaps an avalanche of letters and phone calls will change his mind. His address is simply the State Capitol, Albany.

Miracles are no more archaic than the law which prescribes "Thou shalt not kill."

—Carmen Viglucchi

Bishop Hogan's Appointments For April



- 1-6—Uberlandia, Paranaiguara and Cachoeri Alta, Brazil—Visit the Sisters of St. Joseph. These missions are in the Diocese of Jatai. The Bishop is: Bishop Benedict Coscia, O.F.M.
- 9—La Paz, Bolivia—Visit Father Peter Deckman and Father Edward Golden at the Rochester diocesan mission.
- 14—Santiago, Chile—Visit the Sisters of Mercy.
- 20-24—Spring meeting of U.S. Bishops—San Francisco.
- 25—CCD Convention—Mercy High School—Address—4:30 p.m.
- 26—Fortieth Anniversary of St. Anne's Parish, Rochester, Mass and Homily—5 p.m.
- 27—Twenty-fifth anniversary Mass of St. Bernard's Class of 1945—St. Mary's Church, Canandaigua—Mass at 11 a.m.
- 28—Twenty-second Annual Scouting Report Dinner—6:30 p.m.—St. Mary's Church, Bath, New York.

'Cardinal of the New Wave'

Nuns Are 'Most Advanced' Group in Church

Detroit — (RNS) — Nuns should push more to make their voices heard in the Catholic Church at all levels.

This advice to 2,000 Sisters came from a believer in women's rights and responsibilities, Leo-Joseph Cardinal Suenens, 65-year-old Catholic primate of Belgium.

"It is normal that a religious should take full responsibility for her own feminine nature on every level of the Church, including the Roman Curia," said the cardinal.

"I'm not preaching opposition but a loyal manifestation of what you are and what you are doing."

Called the "Cardinal of the New Wave" for his progressive views, the leader of Belgium's Catholics was in Detroit to speak to the nuns of the archdiocese at that city's Regina High School, and to the public in downtown Detroit later.

He drew applause from the nuns when he referred to his "good and close friend," John Cardinal Dearden of Detroit, as "number one in Detroit and in the world for implementation of Vatican II in the local Church."

Before his talk, Cardinal Suenens said he and Cardinal Dearden, who both head national conferences of bishops, "think in the same sort of line and have the same faith and confidence."

The Belgian prelate, who had a great impact on renewal of religious life with a book in 1962 called "The Nun in the Modern World," complimented Sisters as being the "most advanced" group in the Church in accepting and implementing the spirit of the Second Vatican Council.

"In the old days, the problem was to know the most perfect state of life," he commented. "But we see that our Lord did not give a constitution for religious life. It's a pity for our canonists that He wasn't very much of a canonist."

"But Christ spoke in terms of existentialism, in terms of I call you, will you follow Me."

"And He didn't give to Peter a definition of the papacy. The question of the papacy was just this: He asked Peter, do you love me more than most people here?"

"We have to see religious life in the same light, a wonderful call of God to you."

Renewal of religious life wasn't easy during the Council, said Cardinal Suenens, because of "very big opposition to any idea of renewal. And it is not an easy affair now be-

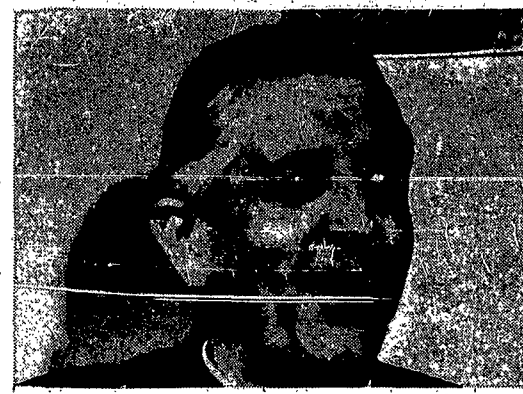
cause renewal must go to such depths and not be just superficial adaptation."

The cardinal said progress has been made in religious life, particularly in the areas of personalism and placing nuns in the world.

"Personalism is introducing more and more a sense of fraternity and brotherhood and making co-responsibility a real factor in daily life," said the Belgian prelate. "And a big forward step was taken when the Sisters put their presence in the world. You're there in the building up of humanity."

"But you have to be very open to the voice of Holy Spirit to find out where the needs are, the most striking needs, the most urgent. You have to see that all the time your role is to find out where the poor and the sick of today are."

A remaining problem, said the cardinal, is that nuns sometimes are just "social presences" in the world.



Where There Are Human Problems

Women Have Something to Say

This he called good but not enough. "Look at your lives and see if bringing Christ to others can be intensified," he said.

About the role of women in the Church, Cardinal Suenens said Catholics still have a long way to go. "It's moving slowly, but men and women should be treated and accepted on the same basis, the same equal level with different and complimentary functions," he asserted.

"Where there are human problems, women have something to say." He urged nuns to make their voices heard through their national organizations and to enter into a permanent dialogue with priests, bishops and laity.

The cardinal also called upon the nuns to animate the laity, make them conscious of apostolic duty and organize them. He said the world expects women of faith and hope. "One way to be women of hope is to be smiling," he said. "We need women of faith, hope and beauty."

LETTERS to the editor



Speno-Lerner Bill Must Be Pushed

Editor:

During the last two months the Courier-Journal has frequently asked for support in repealing the Blaine Amendment and passing the Speno-Lerner bill. This call for political action is in perfect accord with Vatican II's "Declaration on Christian Education," as the following statements show:

"Parents, who have the primary and inalienable right and duty to educate their children, must enjoy true liberty in their choice of schools. Consequently, the public power, which has the obligation to protect and defend the rights of citizens, must see to it, in its concern for distributive justice, that public subsidies are paid out in such a way that parents are truly free to choose, according to their conscience, the schools they want for their children."

"But (the state) must always keep in mind the principle of subsidiarity so that there is no kind of school monopoly, for this is opposed to the native rights of the human person, to the development and spread of culture, to the peaceful association of citizens and to the pluralism that exists today over so many societies."

"Therefore the Church esteems highly those civil authorities and societies which, bearing in mind the pluralism of contemporary society and respecting religious freedom, assist families so that the education of their children can be imparted in all schools according to the individual moral and religious principles of the families."

The attitude of Vatican II toward a Christian in the modern world is that, where civil society does not agree with these statements — as is true of many of our fellow citizens in New York State today — the Christian is supposed to do something to change the situation. This is best accomplished by the sustained effort and selling which are essential to attain any objective in the American political system.

I suggest that you add the following to your list of those to whom we should write, together with their Albany addresses: Gov. Rockefeller; Lt. Gov. Malcolm Wilson; Senate Majority Leader Earl W. Brydges; Assembly Speaker Perry B. Duryea.

—J. K. O'Leane, Chairman Research Committee, Citizens for Educational Freedom

Editor's Note: State Capitol, Albany, N.Y., suffices as address for all these officials.

Need Vast Changes In Parochial Schools

Editor:

It is imperative that parochial schools be saved. Two basic reasons make this necessary. First: This country cannot operate with a monopolistic school system. Second: Catholicity in the United States can only be saved by keeping alive a parochial school system.

The parochial system, however, must undergo vast changes. Since only 50 per cent of all Catholic children are in Catholic schools and this figure is not likely to go any higher, the other 50 per cent must take on added importance. Thus the CCD program must be considered as an equal partner in the Catholic school system.

The "kept under the rug" conflict between heads of the CCD school and regular schools must cease. The classrooms of the regular school must be used day and evening to get the most effective use out of existing buildings. Lay teachers in the CCD program should be adequately salaried and respected.

School budgets must be adjusted

so that more than a "token" is given the CCD program.

Where there are three or more parishes with schools in a close area, it may be necessary for them to consider a merger system whereby one becomes the school for the lower grades, one for the higher grades, one as the science center, etc.

No matter what aid is received from the state or federal governments, great sacrifices will always be required of Catholics in behalf of their schools. Many extend themselves but in most Catholic parishes, if you divide the Sunday collection by the attendance, it doesn't always equal a round of booze at a suburbanite bar or a round of beer at the city bar.

—Bernard H. Florack Rochester, N.Y.

Drive Started To Erase Smut

Editor:

A national effort to "Stamp Out Smut for Ev" has recently been launched by a midwestern radio man. Don Michel, manager of WRAJ in Illinois has sent recorded public service announcements to all U.S. radio and TV stations. The campaign is attempting to drum up support for the late Sen. Dirksen's bill to control pornography. The bill (S. 1077) will be presented in April or May. It will give local juries the final say as to whether something is obscene.

Here is an opportunity to act for those who are concerned about the problem of pornography in mail, movies, plays, magazines and records.

Word for Sunday

Redemption -- a Lifelong Process

By Father Albert Sharron

A theologian once said that the greatest discovery of the 20th century was the resurrection. Strange thing to say, isn't it? What did he mean?

Probably two things; namely, that the redemption and Christ's sacrifice are a bit more than we have been accustomed to think they were. Do not many look at Christ's redemption as something over and done with? Isn't His sacrifice too often restricted to His passion and death?

And yet Redemption cannot be something that happened and is over with. We need redeeming. Redemption has to be going on now! That is why Christ's resurrection is so important. Only because He is risen and now lives can He save us of the 20th century.

Redemption is a process of restoring in man the balance that once prevailed. In Eden, Baptism sets man right with God. It changes his very being, pours into him divine life, as the vine pours life into its branches. Baptism Christianizes man, transforms him, make him be God's son.

But that is only the beginning of man's redemption. Man is a person — and after sin, a very disorganized person. His knowledge too often ends up in error; his love, in self; and his actions — well, read the newspapers! Man needs reorientation in his whole personality. This is where the resurrection and Eucharist come in.

Because Christ is risen, He can be come present on the altar. His presence there is not a static one. He does not come just to be adored. His presence is a dynamic one. He comes for the same reason He came to earth thousands of years ago — to act, to save man. His action is one of transformation. As He once changed water to

Simply write a letter expressing your feelings to:

S.O.S. for Ev, Washington, D.C.

These letters will be forwarded to the appropriate members of Congress.

—Nicholas Hoher, Member of the Executive Board of Citizens for a Decent Community.

King's Preparatory Must Be Kept

Editor:

King's Prep School is being closed in June because of a deficit of about \$150,000 a year to the Diocese of Rochester. The students, understandably, are heartbroken; the parents, also understandably, are not only heartbroken but also feel that they have been betrayed in that a decision of this magnitude was simply announced to them without giving them the benefit of knowing in advance the financial difficulty involved in trying to find an equitable solution.

I realize that certain institutions in this diocese must have help to enable them to continue. What I do not understand, however, is why the great program at King's Prep is not considered necessary to the welfare of this diocese any more. Catholic parents are aware that fewer of their sons and daughters are entering the priesthood and sisterhood. We also know that the future of Catholic quality education and project help must be put in the hands of responsible lay people to carry on the necessary work that the religious will no longer be capable of handling in the near future.

King's Prep was founded with this in mind. Bishop Sheen envisioned this dream and made it a reality 2 1/2 years ago. The faculty, the students and the parents are caught up in this dream. The boundless enthusiasm to "go forth in Catholic Action" is a very real presence among us all. What price tag can be put on this spirit?

A point brought out at the meeting was the fact that the diocese just cannot afford to pay this deficit of \$150,000 a year to subsidize King's Prep. Will the Diocesan Needs Collection be reduced by this amount? If tradition is to be followed (and I have no doubt it will be) the Diocesan Needs Collection will increase again in the coming year. The money will be there. If the school has been taken out of the Seminary Program, then it seems that the needed finances should also be taken out of Seminary Program and transferred, as has been the school, into the Diocesan Program. Rochester is now subsidizing five schools in the area. All Catholic parents feel this burden. It is not going to increase or decrease by stopping the aid to King's Prep.

In recent years we parents gave to the building of Cardinal Mooney High School, Bishop Kearney High School, Becket Hall, John Fisher College, McQuaid High School, etc. and we gave without knowing or even considering if our children would one day attend these schools. Are not parents who give so much entitled to some consideration when the cause is so worthy?

Surely in the Rochester Diocese a way can be found—at any cost—to keep the program, the Catholic spirit, the magnificent attitude of our children, alive and enthusiastic as they struggle to obtain the ideal Catholic education to serve man and spread Christian ideas throughout the world.

—Mrs. Robert Daggar



fire symbolized God. Then, too, God was somebody spiritual. He did not need to eat, but the ancients felt He could appreciate a sweet odor. So they burned the fatty parts of the victim and transformed it into a state acceptable to God.

So when Christ came to offer sacrifice to the Father, He set Himself aside for transformation. He did this publicly at the Last Supper and definitely on Calvary. Passing through the fire of death in loving trust of His Father, He was raised from the death — transformed!

So at Mass, when we offer gifts to the Father we symbolically set ourselves aside for sacrifice — for transformation. The gifts are transformed at the consecration so that Christ present to the bread and wine might transform us. Christianize us, until the day we can say, "I live, not I but Christ lives in me." Our victimhood, our sacrifice, is to let this be done to us.

Bishop Hogan On Latin

Bishop Hogan leaves Monday afternoon for an 18-day visit in three Latin American missions where Rochester diocesan Sisters and priests are stationed. He will be absent from the diocese until April 24th.

The Bishop's trip will be the first official visitation by the Rochester Bishop to the 10 dioceses in South America since the establishment of the initial mission posts in 1961.

"My purpose primarily is to encourage our diocesan missions who are working so far away from home," the Bishop said. "I hope to express the appreciation of the whole diocese for the sacrifices they have been making for the poor people of Latin America."

The Bishop's stay at three mission posts in Brazil, one in Bolivia and two in Chile also intended to evaluate the projects.

"I hope to find out by personal observation how happy and successful our Sisters and priests are, assess the commitment of personnel and financial involved and find values for future planning about our Latin American apostolate," he said.

The Bishop, accompanied by his secretary, Father Michael Conboy, flies from Kennedy Airport, New York City, on Monday directly to Rio de Janeiro. He will fly inland to Uberlandia Tuesday and spend the next five days visiting Sisters of St. Joseph working in poor parishes in the cities of Uberlandia.



Michael J. Fleche, co-oratorical contest last of 97 Pontiac Drive, will now compete in Klamasha Lake. School winners. Here Fleche



HOW HIGH IS U Model Rocket Club sixth grade teacher left are sixth grade

The Sk

One or more youngsters Blessed Sacrament School 1 be among the next generation astronauts. Forty-six seventh grade boys are members of a newly-formed Model Rocket Club at the school.

Started last fall by Michael P. Nolan, sixth grade teacher the club is said to be the first of its kind in the community among elementary school children. There are about 10 model rocket clubs in the area, Nolan, who has been involved in rocketry for several years.

Nolan and parents of some of the youngsters constructed "launching pad," a simple piece of wood with wooden legs which are attached a series

COURIER-JOURNAL

NEWSPAPER OF THE DIOCESE OF ROCHESTER

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