

# Most Clerics Lose But Fr. Drinan Wins

Boston — (RNS) — Father Robert F. Drinan, SJ, professing a "politics of peace and reconciliation," became the first Roman Catholic priest ever elected to the U.S. House of Representatives. He squeaked by in the Nov. 3 general elections with a margin of 3,000 votes in Massachusetts' 3rd Congressional district race.

Father Drinan compiled 63,863 votes to edge his Republican opponent, State Rep. John McGlennon of Concord who recorded 60,785 votes.

The incumbent, Rep. Philip J. Philbin, whom Father Drinan defeated in the Democratic primary by more than 6,000 votes, ran a surprisingly strong third, picking up over 46,000 write-in votes.

Father Drinan won although voters rejected the U.S. congressional bids of most clergymen.

Only Father Drinan and Rep. James H. Buchanan, an Alabama Republican, were successful.

Rep. Buchanan, who represents Birmingham, was a two-term incumbent. He is a Southern Baptist clergyman.

Defeated were Rep. Henry C. Schedeberg (R.), a former Congregationalist pastor; the Rev. Joseph Duffey, another Congregationalist, in Connecticut; Rev. Andrew Young in Georgia; Father John J. McLaughlin, a Jesuit who ran against Sen. John Pastore, Democrat, in Rhode Island; Father Robert Cornell, who lost to incumbent James Byrnes, a Republican in Wisconsin, and the Rev. George D. McClain, a United Methodist clergyman and Liberal candidate, Staten Island.

Father Drinan, who resigned his post as dean of the Boston College Law School on the day of his congressional victory, told Religious News Service that the election of a priest to

Congress "may mean that people are looking for moral leadership. The voters knew who I was and what I was . . . and maybe they see me as a good influence in the Congress."

The 47-year-old Jesuit also said following his victory that the "result of the election means that voters in Massachusetts have repudiated three things — the war policy of President Nixon, the economic policies of the Republican party, and the campaign tactics of 'smear and fear' that we have seen so much of this year."

He said he expects to remain an active member of the Jesuit order and to reside with the Jesuit community at Georgetown University when he is in Washington, D.C.

"It will be much the same as when I was dean of the (Boston College) law school," the priest noted. He said he lived with the local community, but carried on his regular law school duties on a full-time basis.

## Cloistered Nuns Vote First Time

Bordentown, N.J.—(RNS) — Thirty-two Poor Clare Nuns left their cloisters in St. Clare's Monastery for the first time to cast their ballots here on election day. Mother Patricia Henry, the Abbess, announced that norms published by the Vatican encouraged the Sisters to fulfill their civic duties.

As to which candidates benefited from the 32 new votes, that remains the nuns' secret.

# Parochial Out In Michigan

Detroit — (RNS) — With the reported passage of Proposition C — a Michigan constitutional amendment prohibiting a ny state aid except busing to non-public schools — the Catholic archdiocese here pledged to "keep open" as many schools as possible.

Auxiliary Bishop Thomas J. Gumbleton, vicar for parishes, said no school would close without efforts to find other sources of financing.

The amendment apparently passed by a "wide margin" Nov. 3. A computer breakdown delayed the total vote count.

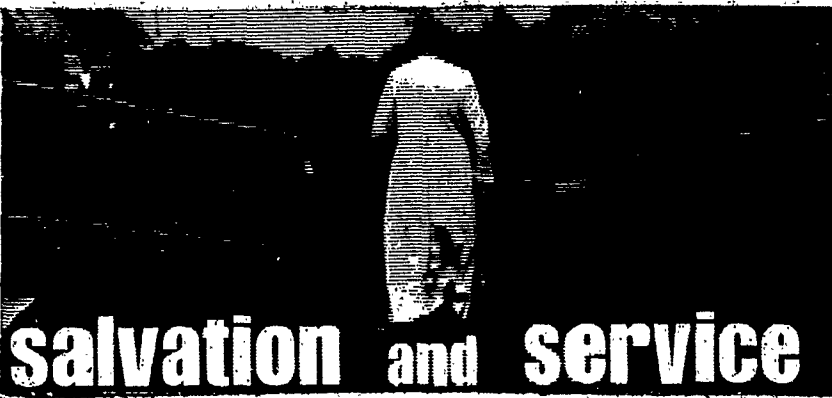
The amendment, in effect, will nullify the "parochial" package of \$22 million provided to non-public schools in July by the state legislature and upheld as constitutional in September by the state's high court. The package was part of a \$969.3 million school aid bill for 1970-71.

In his statement, Bishop Gumbleton noted that 105 of the Detroit archdiocese's schools now operating would not have begun the present school year if they had not anticipated state assistance in teaching secular subjects. He added that he feared "Michigan voters may shortly realize that they made a grave mistake in adopting Proposition C. It will be costly in terms of taxes and in terms of quality education in public schools."

Another archdiocesan spokesman told Religious News Service that the Catholic school system will do everything it can to avoid dumping hundreds of children into already overcrowded public schools.

In September, the state supreme court said it found no conflict between the law authorizing aid for 280,000 non-public school students and "existing provisions of the state and federal constitutions." However, in a separate decision, it opened the way for a statewide vote on Proposition C by refusing to accept an appeal from a lower court ruling authorizing the referendum.

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## 'God Forgive My Cowardice'

After numerous requests we are again printing this thought-provoking letter from a missionary to someone who criticized his appeal for help. Read it—meditate on it—show it to a friend—then act on it!

"A friend wrote telling me that you didn't think much of the Mission appeal I gave recently. Your comment was: 'All Father was interested in was money!' With this you damn me as a false prophet. But, even supposing your words were true (and I'd like to think they aren't), I am quite willing to face God's judgment with this on my record.

"Mahatma Gandhi once said: 'If Christ ever visits India, He had better visit in the form of bread!' I agree with Gandhi. Today under-privileged countries are caught in a pitiful struggle for survival. Millions upon millions of human beings—made each to God's image and redeemed by Christ's blood—face starvation, live in hovels not fit for dogs. To you these are only words; but to me they are men and women of flesh and blood, with haunted eyes, emaciated limbs, with children clinging to them, frail and frightened, facing a future where the only certainties are hunger and want. My own eyes have seen them. Not by one's or two's, mind you; not by dozens; but by thousands and hundreds of thousands. Calcutta alone has over a half million homeless on its streets. Have you ever seen a starving mother lie down with her baby on the pavement at night; sinking into the merciful solace that sleep brings, that brief blotting out of her misery and hopelessness?

"If you were a missionary, what would you want to give that starving mother? The love of Christ. Yes. But what form would Christ's love take. In the Gospel, did Christ tell the hungry and the sick that He would remember them in His night prayers? Today the world is weak and feverish with atheistic-materialism; but the cure of materialism is not spiritualism. The Communists say that man is only body—and soul doesn't matter. The answer to that lie is not that man is only soul—and body doesn't matter.

"Remember the Incarnation. God became man; the Word was made flesh. We adore Christ, His soul and divinity; but also His body and blood. Mankind is incorporated now in Christ as it is, flesh and spirit. This oneness with Christ promises mankind the only solution to its sin and its sufferings; to its hunger and its hates. For Christ in love embraces and elevates all; He excludes nothing; He redeems in His totality; He preserves carefully the hierarchy of value between matter and spirit, but He repudiates as nonsense any drivel that would advocate loving a man's soul while despising and neglecting his body.

"You imply that I should be ashamed because I begged too much; whereas actually I'm ashamed because I begged too little. I didn't have the courage to say what I really think. It is this. As long as our youth are spending more on cokes, potato chips, dances, comic books, bowling alleys, than they are giving to the Missions (and God knows they are!); as long as Catholics give more for cigarettes, golf, magazines, liquor, cosmetics, hair-do's than they are giving to help the world's poor (and God knows they are!) then Christianity can never half Communism because it is a Christianity that has rejected a bleeding, crucified Christ! I didn't have the courage to preach this (As Paul would have!) and that makes me ashamed and afraid. Christ's description of the Last Judgment haunts me. He is not going to quiz me on subtle theological doctrines; He is not going to ask me about my mystical experiences. He is going to put to me (and to you and to all of us) one blunt question: 'I was hungry, did you feed Me? I was naked, did you clothe Me?'

"What shall I say then? I, who was so faint-hearted when asking for money to help the poor? I had a priceless product to sell; and yet I sold it with less skill, with less enthusiasm than men show when selling Kraft's cheese, or Buicks or the latest wrinkle-remover. And now, returned to a country where millions have been left wounded and stripped naked by the thieves of colonialism and world-economics, I am like a useless Good Samaritan; for I have so few danarii to give to the inn-keeper to care for them, I have so little wine or oil to pour into their wounds. Why? Because like you I felt it was shameful to beg, shameful to ask Christians to share with their own brothers and sisters the gifts God has given them in 'such full measure, pressed down and flowing over!' On the day of Judgment, may God forgive me for my cowardice; and may He have mercy on us both."

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