

The Slot Man Beahon Has Good Idea

By Carmen Viglucci



Although things look ominous for Aquinas Stadium, we join in George Beahon's poignant plea made in last week's Courier for some sort of miracle to save the edifice and rename it for Father Cyril Carter.

I am not a native Rochesterian and it never was my good fortune to meet Father Carter but rarely have I heard so much spontaneous praise from so many diverse corners for one man.

The stadium is costing Aquinas a huge sum each day it exists now, the county seems to want nothing to do with it and apparently the only party interested is an out-of-town firm wielding wrecker's tools.

It's unfortunate because there could be no more fitting epitaph than a sports stadium for a man who gave so much of himself for youngsters and athletics.

More than ever, Catholics are paying attention to goings on in Albany, probably spurred on by such key problems as abortion and nonpublic school aid.

The local right-to-life committee has joined state Catholic officials in supporting passage of two bills now being considered by the Legislature—Senate 20 (Sen. Donovan) Assembly 2774 (Crawford) which will restore protection for unborn children in the state.

Write to your state senator or to your assemblyman to urge

action on these bills which will strengthen humanity to our state.

Speaking of Catholics and their more militant stance, diocesan youngsters deserve plenty of praise for their interest and effort in behalf of the Parent Aid School Bill.

A high school coordinating committee has sent members to see legislators in Albany, organized a letter campaign through diocesan high schools, masterminded a teen voter registration drive, and in general, has caused legislators to think twice about who will benefit by nonpublic school aid.

Besides this, countless letters have been sent by parish school pupils.

Though there are so many youngsters deserving praise it would be foolhardy to try to list them all, there is one instance which reflects the general initiative being shown.

The Butkowsky children of Mother of Sorrows school originated their own petition, got more than 300 signatures—all of pupils—and sent it off to Gov. Rockefeller.

These issues have proved something — expediency is a great teacher. More and more Catholics, by pressing for sane abortion laws, and nonpublic school aid, are learning the political ropes and where to apply the pressure.

On the Line Hope Abandoned

By Bob Considine



Bob Hope has a gag about being called by the dinner chairman at some remote place who says, "Mr. Hope? I just want to tell you that we took a vote and agreed unanimously that you are the greatest man of the 20th century — greater than Roosevelt, Churchill, the Beverly Hillbillies and even Lawrence Welk. We're going to give you the biggest banquet you ever did see. The whole town's going to turn out."

"Thanks," Hope says. "What night is it?"

"December 23," the guy on the other end of the line says.

"Gee," Hope says. "I'm very flattered to be named the greatest man of the 20th century, but I'll be in Vietnam that night."

There is a long pause, broken finally by the guy on the other end of the line.

"Mr. Hope," he says, "would you by any chance have Red Skelton's phone number?"

Hope may have thought of the gag when told the other day that he would not get the Family of Man award the Council of Churches of the City of New York had voted him. A group of liberal Young Turks within the council were able to pull the rug from under him and name the late great Whitney Young Jr. to receive the award posthumously.

Hope would second any such nomination. Along with millions of other Americans he considers the late director of the National Urban League to have been a great source for good in the black community.

But would Young have accepted, if he were alive? One is inclined to doubt it, if acceptance meant the rejection of the original recipient.

A Brooklyn Lutheran pastor named Richard Neuhaus appears to have been the leader of the liberal ministers who succeeded in dumping Hope. He was critical of what he called Hope's "uncritical endorsement of the military establishment and the Indochina war." He took the comedian to task also for his "unconscionable mocking of those in society who are deeply committed to social justice." Such as hippies and draft dodgers.

The dissident ministers tossed Hope out into exterior darkness instead of trying to reform or convert him, which, I understand, is their function.

Hope has been around war fronts somewhat longer than most of his ministerial hecklers combined.

No one who has watched the faces of his military audiences overseas can seriously doubt that the man who now won't get the Family of Man award has made some unforgettable contributions to the family of man.

One minister publicly regretted the vetoing of Hope. Dr. Dan Potter, executive director of the Council of Churches, said he was sorry. He was sorry because the dumping means that the council will not be able to sell out its \$125-a-plate annual dinner, at which Hope was to have spoken; and the council depends on the dinner for its budget.

'Cool It, Father Cuddy!'

By FR. GERALD APPELBY

Father Appelby is Catholic chaplain at the Rochester Institute of Technology, and director of Campus Ministry for the Diocese of Rochester.

Dear Father Cuddy,

I have just finished reading, and with interest, your latest article on the approach to religion on the college campus. If my memory serves me correctly, this is the fourth time we have "made the headlines" with you—no mean feat, placing us, if not first, then certainly well among the top ten on your personal Hit Parade.

After your initial references of some months ago, I withheld any judgment, feeling perhaps you were referring to situations outside our diocese. I also was convinced, since you are so obviously—and rightly—concerned about the future of the Church's educational ministry, and equally anxious, I assume, to give your readers a balanced view, that you would perhaps write to ask if you might audit one of the regular monthly meetings of the Diocesan Campus Ministry Board. I have been on that Board since its inception, Father, and you never have.

I felt that genuine concern over what seemed to you to be a problem would point you, in your zeal, toward what would of necessity be the very root of the problem—the board that governs this ministry.

Perhaps you don't see this as a local diocesan problem. Or perhaps you're right in your last article. Perhaps that "well-known airway executive" does have "contacts with collegians and professors beyond the experience of most men"—even beyond us, entrusted with the care of the 13,000 Roman Catholics on the 16 campuses within the Rochester diocese.

I don't write this, Father, from a context either of anger or anxiety.

I write, rather, for this reason: because I do believe you can be doing some harm. Not to us, but, paradoxically, to the Church we both love. I am sure, were we to dialogue, that some of our "theologies" would be in diametrical opposition. But I am equally sure that we both have a love of Jesus and a zeal for His Kingdom. And so in this spirit, may I "admonish my brother" and point out this possible harm?

Of course there are abuses! Can you name an area of the ministry where there are none? And certainly, as you pointed out last week, St. Paul urges us to instruct each other, when we think we see such an abuse, in a spirit of meekness. But I had assumed he was merely reiterating the injunction of Jesus concerning fraternal correction. And, if I remember Jesus' sayings, it seems to me He spoke of two or three brothers correcting quietly—assumedly so that the whole community would not become upset. Two or three is a little less than a paper with a circulation of tens of thousands. And the impact on the Baptismal Community a little different.

Which brings me to the second, and primary, reason for writing. You, see, I know the average college chaplain. I know him here in this diocese, and, on the national level. I know him to be a relatively uncomplicated, hard working man, who loves God and loves his people. He spends incredibly long hours counseling, and teaching, and bringing Word and Sacrament into an environment finding both more and more difficult to accept.

And if he makes mistakes, or does things imprudent to your eyes, could you not perhaps chalk it up, in your charity, to a lack of knowledge of

circumstances on your part, or an excess of zeal on his? How well I remember a book I once read on Father Matteo Ricci (I hope I spelled his name correctly). As you remember, he was a 16th Century missionary priest who spent many years among the Brahmins of Portuguese Goa. And as I'm sure you'll also remember, he was roundly condemned by the priests comfortably ensconced in the courts of Europe, because he adapted the practice of the Faith to the mentality of those he served. He was crushed by it, and his work all but obliterated.

Not that I dare compare the work we do or the lives we live to the work and life of this saintly man. But isn't it true that in the past churchmen all too quickly have forgotten the advice of the saintly old Jew Gamaliel? Perhaps if we would occasionally wait and see, as Gamaliel told the Sanhedrin to do with Christianity, God would tell us what is good and what is bad. Isn't this what we were taught in theory in the seminary—you know, the promise of Jesus that His Spirit would guide and protect His Church? Where really does Charity—and

indeed Faith—begin and end, Father?

To get back to my original point—the parents of these youngsters. What are they to think, when you tell them so much of what you see as wrong, and so little of what you would see as right? Don't you see that this approach really undermines all we try to do for these kinds? And don't you see the uncertainty and fear you put in the hearts of their good parents? Is this really the way to "build up the Body of Christ?"

We love Christ, Father, and we love the Church. Somewhere along the line, priests who love Christ and the Church, and yet have different approaches to both, must begin to trust and love each other. I have not always agreed with your points of view, Father—but I have never questioned your heart. Nor would I ever try to interpret the context out of which you write and work. Because I trust you and your priesthood implicitly. Sometimes I don't understand, but believe me, I do trust.

For the sake of the unity of Christ's Body, Father, might we ask the same?

On The Right Side Bombs Bursting In Air

By Father Paul J. Cuddy



Dispelling Myths (Courier-Journal, 3/10) stirred fires in the diocese. Most fires were happy Roman candles, celebrating accord. A few were sizzlers.

From a Lawyer: "Imagine a priest pointing out to us that people understood Latin better than English. . . I read and reread the column—the mention of Daniel Rops—and finally the mean little Polish joke. . ."

Reply: I have known my correspondent for many years. He is intelligent, devout, generous. I am at a loss to understand his misreading. The article read: "Because a man doesn't know Greek or French does not mean that the Gospels or Daniel Rops are buried in a foreign tongue. We do have them in good translations." This man and his whole family used the English missal with understanding long before the vernacular Mass. Also, to misread "big, handsome Pole" as a mean little Polish joke is the unkindest misjudgment. I have read Polish history for decades. I know the tragic history of a great people, including the Triple Partition of Poland, the years of enslavement, and the Polish fidelity to Church and nation. To read the narrated story as snide, is spinning from a faulty imagination and is opposite the mind of the writer.

From a Prelate: "Dispelling Myths was magnificent. . . Few Catholic publications seem to realize that the Church existed before Vatican II and will continue under the care of the Holy Spirit, despite the ever increasing disdain for the past. We all want change, but change for the better. . . It was an excellent article."

Reply: From such a man—priest, educator, administrator and magnificent preacher—these words are gratefully appreciated, and I believe represent the thinking of The People.

From a Wayne County Mar-tron: ". . . What disturbed me most was your opinion of the sign of peace. I felt it was poor taste to use 'Pole' in your little joke." Since husband and wife are told through the holy state of Matrimony, each is the means of salvation for the

other, why then should it seem "sterile" for a husband to take his wife's hand and express a wish that the peace of the Lord be with her? Many of us find it most effective. . ."

Reply: This three-page letter was written thoughtfully and is theologically sound. My thoughts were clearer in the original article. The conclusion was omitted. "I regard the Sign of Peace as something special. . . It would be fine at a retreat at Notre Dame Retreat House or at the Cenacle—or on special feasts and occasions. The Russian liturgy has a beautiful custom at Easter, giving the glorious salute with the greeting of faith: 'Christ has risen.' That's my idea of ceremony with impact and meaning. . . Regarding the poor taste in humor. Frankly, my reaction is: 'This man had a glorious sense of fun.' Please don't sell the Poles short. They are a great people."

From a Liturgist: "I regret I must agree with the thoughts expressed, but the fault, in my opinion, ought not to be the ambiguous 'they' but quite clearly 'the bishops.' The Vatican Council clearly asked for times of testing proposed new rites, before dumping them on the poor people in the pews. . . The new Lectionary is to my mind a shambles of quotes and half quotes in some undecipherable jumble. Psalm verses are meaningless and there still is no adequate thanksgiving after Communion. . ."

Reply: If the bishops are responsible for the shambles, I suspect that Vatican Council III will be held in Purgatory. Personally I love the psalm verses, but think them misfitted in the form of the Mass.

From an Elmira Father: "Congratulations for hitting the nail on the head. I agree 100%, especially the Sign of Peace. I'm the father of five sons and feel foolish shaking their hands in church. . ."

Reply: A convert of 25 years, from Steuben County wrote: "To your article, Dispelling Myths I say a loud Amen!" And Amen seems to be the general response from The People.