

Study 5029 — Continued From Last Week

Last week I concluded my column with a threat to continue to present to you more of the sociological study, on the American priesthood offered to the bishops at their recent Spring Meeting in Detroit. These samplings from the report are offered to you in the spirit in which they were presented to the hierarchy: "Take them for what you think they are worth".



One section of the report was entitled *The Work of Priests*. The researchers admitted that they could not come to the conclusion that priests work hard "since it is practically impossible to define what hard work is". We did average, however, over 50 hours per week. The job satisfaction of associate pastors proved to be lower than that of the unskilled manual worker. I must admit that this should challenge the boss to some serious

Guest Columnist

The Miraculous Picture of Our Lady of Good Counsel

A famous sanctuary to Mary is the shrine of Our Mother of Good Counsel at Genazzano, Italy. This village, nestling high in the Latium hills, about thirty miles southeast of Rome, was in Roman pagan days a resort with baths and games and luxurious living.



When Constantine became a Christian he made Genazzano a patrimony of Pope Sylvester for the support of poor churches. Pope St. Mark, who converted the people to Christianity, had a church built here on the site of the pagan temple of Venus and dedicated it to the "Mother of Good Counsel."

The church prospered for a time and then was neglected. In 1356 the Pope assigned it to the Augustinian Fathers to rebuild. But they could get little help. About 1455 a widow, Petruca, offered all her property to build a new church. Thinking others would follow her example, the Fathers began to build a new church. With the walls a few feet high, the funds ran out, and thus the church remained for several years.

thought and possible reviews in labor relationships.

The findings on *Structure and Power* in the life of a priest revealed these items:

1. A strong majority of the respondents voted for a strong bishop. (This confirms me in my daily prayer: "O Lord, give me strength".)
2. "Priests view ecclesiastical power as an expandable rather than a fixed pie." The reporters were good enough to explain this statement by adding this clarification: "Giving someone a larger piece does not mean that others must get smaller pieces". (A real challenge to the pastry baker!)
3. There does seem to be a tendency for priests to ignore rules which they don't like—at least on matters liturgical. (I'm sure this discovery has little shock value. The liturgical aberrations of our sanctuary cowboys have for ages provided gems of clerical humor.)

The analysis of our spiritual life revealed that most of us still pray and the young pray less than the older priests. I must admit that this latter item disturbs me greatly. But there is a hopeful sign that we are at least beginning to speak about the 'Primacy of Prayer'. The gimmickry substituted for traditional spiritual exercises with their grace of silent reflection seems to be losing its attraction and priests are manifesting deep concern about their lack of spiritual depth and the shallowness of their life of prayer. (Hyper-activism has always been a disease causing a high mortality rate among the clergy.)

I want to conclude on a happy note offered by the reporters. While we do have our problems, we seem to be happier than comparable groups of men, and our relationships within the fraternity are not intolerable. Had the same questionnaires been administered to the 12 apostles and 72 disciples they would have scored the same.

By Father Paul Wohlrab

Father Wohlrab is pastor of Our Lady of Good Counsel Church, Rochester.

On April 25, 1467, a great crowd had gathered to celebrate the Feast of St. Mark and for the annual fair. About 4 p.m. they were astonished to see a luminous cloud in the clear sky above, accompanied by sounds of angelic music. Gradually it descended and rested on the far end of the unfinished wall of the church. As the cloud gradually disappeared, the people saw resting on the wall a most beautiful image of Mary holding her child. For a moment they were spellbound—then all began shouting, "Avviva Maria!" People began praising and petitioning Mary at this shrine and immediately wonderful and even miraculous events took place; so many in fact that a notary was appointed to register the more important ones.

In July of 1467 word reached Rome about these events. Pope Paul II appointed two bishops to investigate this new shrine and new devotion. Where had the picture come from? The people for a while thought it had come from Paradise, but historians have

traced it to a little church on a hillside just outside of Scutari, Albania, where it had been venerated for two hundred years; beyond that, they know only that it came from the East. It was when the Turks invaded Albania that the picture was miraculously carried to Genazzano. A piece of plaster was missing from the wall of the church in Scutari, the same size as the plaster picture in the church at Genazzano.

The real miracle is the picture itself. It is painted on a thin sheet of plaster, no thicker than a heavy piece of paper. For nearly five hundred years it stood unsupported on the wall of the church, resting upright on a ledge; then it was partially supported. During the Nazi invasion of Italy a bomb fell on the church completely destroying the sanctuary. This miraculous picture of Mary, thirty feet away, was not harmed in the least, and the colors are as fresh today as if recently painted; yet, no brush has ever touched it.

This shrine, still in charge of the Augustinian Fathers, draws people from all over the world.

Our Lady of Good Counsel pray for us and protect us!

Editorial

Refugees Wait For Politics on the Indian Border

Last November a killer cyclone struck East Pakistan leaving hundreds of thousands homeless. Tidal waves which followed the winds flooded vast acres of lowlands, drowning whole communities, destroying farm lands and ruining food supplies. The world was shocked and responded swiftly: foreign governments flew in tens of millions of dollars of relief goods and promised help for long-range rehabilitation.

In March another tragedy, civil war, exploded in East Pakistan. An independence movement fomented by Bengali people demanding just recognition from the home government thousands of miles away, was crushed by the Pakistan Army with more terror and bloodshed and human disruption than the cyclone had caused. But for fear of entanglement in internal political issues the world hesitated to intervene as peacemaker or soother of misery.

But lately neighbor-nation India has been reporting that tens of thousands of Pakistan refugees are pouring across the border daily — dazed, hungry people, homeless and hopeless of ever returning to East Pakistan. Indian hospitals and schools are mobbed with the sick. Feeding the hungry, especially in remote sections of the border, is straining India's already puny supplies. Housing three million wanderers is so impossible that grave health problems have arisen. And still the world's powers hesitate to bring aid to the refugees.

Inter-nation and inter-religion animosities are adding to the tension. Local poor Indians are openly resenting the invasion of the miserable Pakistani. The government last week charged that West Pakistan has deliberately driven the Bengali Hindus and other potential political rebels into the refugee swarm to place strain on India's

social fabric. Ancient Hindu-Moslem animosities are flaring.

The United States and other Western nations fear that they would alienate the Pakistan government if their aid programs for the refugees were interpreted as support for the independence movement which started the whole tragedy. Should we hold back, as we did in the Biafra crisis of three years ago, while millions die because a proud national integrity insists that "this civil war and the refugee crisis are internal matters"?

An international relief effort, for emergency assistance without regard for politics or religion, should have been mounted weeks ago by the United Nations. The shame of Biafra is being repeated on the west border of India because international politics holds a forbidding hand against unselfish aid for refugees.

—Father Richard Tormey