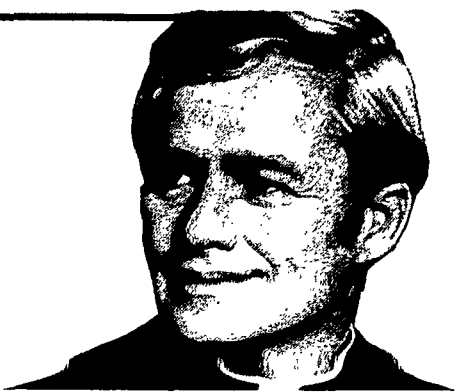


FR. LOUIS HOHMAN

The Open Window



What do I do about Jehovah's Witnesses who call at my home? I don't mind them per se but I find myself at a loss when they begin questioning my Catholic faith. I am really not intellectually capable of debating religions and would like to see some kind of readily handy source to answer these critics. Also why doesn't the Catholic Church criticize Jehovah's Witnesses in the same way they criticize us?

As you are well aware, the Jehovah Witness approach is generally a very "hard sell" approach. On the one hand we have to admire the great zeal of these people to get their message across. They are hard workers and apparently totally convinced of the truth of their beliefs. Would that we had a few more Catholics so devoted to sharing the Word!

The fact that they question your faith and you are unable to cope with it brings up a very sore point. Apparently we have not done a good job educating Catholics as adults. Much needs to be done in that area. But in the meantime a little private study would help. I'm sure your parish priest would recommend

good study material. Personally I would recommend that you have a copy of "A New Catechism," Herder & Herder. Not that it accomplishes anything to fight intellectual (and emotional) battles in your doorway, but this might stimulate you to become more knowledgeable and articulate in your own faith.

The Church doesn't directly criticize Jehovah's Witnesses simply because we feel it better to express our own view positively and, hopefully, effectively, and then there is no need to criticize. We have found from experience that criticism which is negative is simply more destructive than constructive.

Dr. Ford Explains . . .

Why Evangelism?

By BARBARA MOYNEHAN

The chaplain of the Atlanta Hawks basketball team is directing the biggest show in town.

Dr. Leighton Ford, vice president of the Billy Graham Association and honorary chaplain of the Atlanta Hawks in the National Basketball Association, was a long time coming, but is here now and conducting the longest running and one of the best organized events ever to hit the Rochester War Memorial.

Plans for the Leighton Ford Crusade began about three years ago.

"We have come," Dr. Ford, the man Time magazine singled out as being among the most influential preachers of an Active Gospel, explained, "because we were invited 2 1/2 years ago by a group of local clergy, who were concerned about, and wanted to share, the relevance of Christ."

In the beginning about 100 clergy were involved, and then it snowballed until now 250 to 300 churches in a seven-county area helped with the last year's intensive organization, explained the Rev. William P. Showalter, of Parkminster Presbyterian Church, chairman of the Crusade Committee.

Dr. Ford feels that this Crusade in Rochester is taking place in the time of a growing mood of spirituality, that has grown out of the agony of the 1960s.

"The Kent State shootings," he believes, "created a revulsion in kids and their parents that made them begin to look for another answer to problems. Dr. Ford sees that answer as the person of Jesus Christ; and, he added, "an ingredient people need is hope."

He explained that the roots of evangelism stem from Jesus Christ: "For 20 centuries there have been people who have gone out to the people to preach."

When asked why he thinks the Catholic Church is now encouraging its members to take part in such crusades, Dr. Ford gave three reasons he feels contrib-

ute to the Church's acceptance of evangelism.

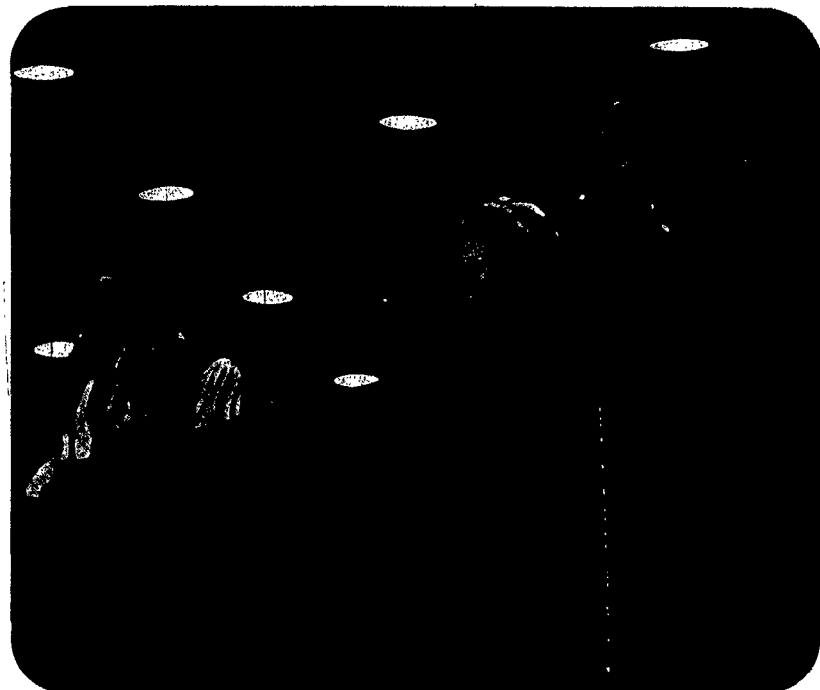
"First the spirit in the Church since Pope John XXIII, and the renewal and ecumenical cooperation that came out of Vatican II. Second, the realization that something needs to be done to reach out to people. People are not attending Mass and coming to the Church so the Church has to go to them." And third, Dr. Ford said that he feels we have a lot in common.

"I have more in common with Catholics than liberal Protestants," he explained. "I believe in the supernatural Jesus Christ, I believe in the virgin birth."

He stressed that the greatest task in America is to get Jesus into people's daily lives.

Dr. Ford denied that evangelists were interested in instant Christianity, but admitted that with some people, crusades are an emotional experience.

But, he jovially continued, "as Billy Sunday, the evangelist of the 1920s put it, 'A bath doesn't



The New World Singers, a folk-rock group that performs nightly at the Crusade, are three college students, (l-r) Bob Henley, Jane Ternigan Henley and Finis Fator.

Deaths

Ethel Bishop

Groton — Mrs. Ethel F. Bishop, a retired school teacher, died April 19, 1972. Mass of the Resurrection was celebrated April 22 in St. Anthony's Church by Father Joseph M. McNamara.

Mrs. Bishop was the mother of Sister Mary Lee Bishop, SSJ, who is a chaplain at Cornell University.

She retired in 1967, after 48 years of public school teaching, 40 of them in Groton. She was a graduate of Cortland State Teachers College.

Survivors include her husband, Raymond Bishop; a sister, Mrs. Ernest Morgan of Groton; a brother, Gerald C. McPeak of Great Barrington, Mass., and two nephews.

Sr. Helen, SSJ.

Mass of the Resurrection for Sister Helen Roberta Hendrick, of the Sisters of St. Joseph, was celebrated in the Motherhouse chapel, April 24, 1972, by Father Austin B. Hanna. Concelebrants were Fathers William Charbonneau and Daniel Hogan, with deacon assistants, Rev. Mr. Michael Mahler and Rev. Mr. Donald Schwab, who gave the homily.

Sister Helen Roberta was a child-care worker at St. Joseph's Villa, being in charge of one of the boys' cottages, where she had served for eight years. Her death followed a very brief illness.

She had taught in St. Bridget's School, Rochester, and St. Patrick's, Seneca Falls, and was principal of Sacred Heart School, Perkinsville, for eight years.

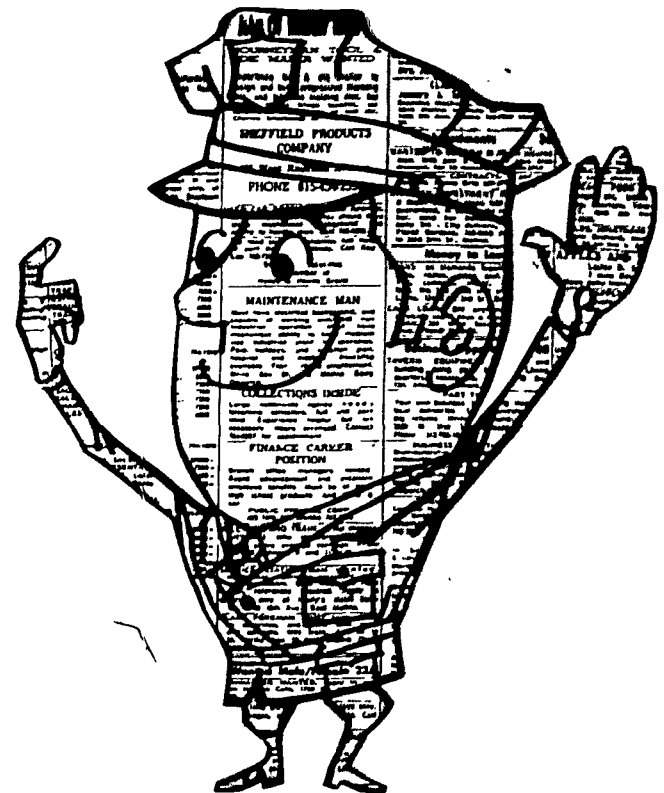
Born in Rochester, she entered the Sisters of St. Joseph in 1935 from St. Michael's Parish. Surviving are a sister, Mrs. Warren Johnson, and four brothers, Thomas, Robert and John; several nieces and nephews.

last, but you need one once in awhile."

In a more serious vein, he explained that when there is serious followup work done, the effects of a Crusade are lasting. "Unless we can change people so they want to change their lives we aren't going to get very far," he admitted.

The intensive follow up comes in three forms, he explained: referring people to go to the church of their choice, through local counsellors who have been trained to hold Bible study meetings and by establishing small fellowship groups to meet periodically."

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