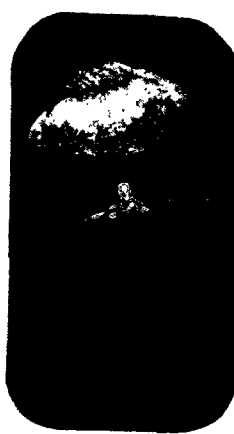


Pastoral Council—My Fondest Hope

PART IV

Secular Involvement

In the minds of many Catholics, the Church is still conceived in almost exclusively sacral terms. It is seen as a society of



faith and worship, intent on preparation for the life to come. This vision of the Church is not false but inadequate. For as **Constitution on Church in Modern World** well says, "The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties

of the followers of Christ." (Constitution on Church in Modern World I) In par. 42 this Constitution goes on to say that the Church must become a light and an energy that can serve to structure and consolidate the human community according to the intentions of God.

Since Vatican II there has been an ever-increasing recognition that the values of the Kingdom of God, to which the Church

stands committed, must be incarnated in the social and political order. The Church preaches a kingdom of justice, peace, freedom and brotherhood. It cannot, then, be content with a social order that institutionalizes exploitation, violence, oppression, and hatred. Thus the Church in every locality must seek to transform the existing social order in accordance with the values of Christ's message.

From many quarters today one hears a justified demand that the Church should make itself as in institution more relevant to the pressing problems and aspirations of the human family. In the present turmoil, men are seeking programs for peace, for civil rights, for housing and education, for environmental control, for the elimination of drug abuse, for legislation safeguarding the rights of the family, for an improved penal system, and other goals too numerous to mention. In order to discern how the limited resources and influence of the Church may best be employed to meet such problems, there is need for regular forums of study and consultation. The bishop must have continual access to representative priests and groups of laity to be adequately informed about developments in the secu-

lar sphere. This is a very legitimate field of concern for a pastoral council.

My third and last contention may therefore be summed up: pastoral councils are desirable as a forum for study and discussion and for the initiation of programs oriented toward social justice and charity in the human community.

The three theological principles which I have set forth in these articles make no claim to be exhaustive, but they are sufficient, I believe, to indicate the possibility and desirability of institutions such as pastoral councils in which bishops, priests, religious, and laity come together on a regular basis to provide for the ongoing needs of the People of God. Those who oppose pastoral councils, I suspect, generally reject or fail to grasp one or more of the theological principles I have outlined. The implementation of the recommendations of Vatican II and of Paul VI regarding pastoral councils must therefore include, as a prerequisite, an intensive theological program in which clergy and laity are brought to a deeper realization of the underlying theological principles. Our period of diocesan renewal aims to accomplish this task.

The Slot Man

We hate to blow our own horn but last week's coverage of the peace trip to Washington was the result of a lot of extra effort by staffers here, particularly Larry Keefe and John Dash.



Keefe, our ubiquitous photojournalist, bore the brunt of the work, flying to Washington at 7 a.m., spending the day shooting pictures and phoning in his story, then returning to Rochester at 9:30 p.m. and printing photos until 2 a.m. Dash also put in two days in one handling "home desk" chores.

We'd like to pass along thanks to Chris-

topher Pressers who helped mightily through our deadline-bending coverage.

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Lee Trevino, Rochester's adopted son, will be back in town July 3 to help with the first \$10,000 Dr. Pepper-Maplecrest hole-in-one contest which will run from May 26 to June 18. Has anyone else noticed the attractive picture display that graces the store-front window of the new East Avenue office of the Society for the Propagation of the Faith? In stressing the humanity of the office the display complements the street-level aspect which emphasizes its accessibility.

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The peace clergymen were in Sen. Javits' office at the time of the shooting of

Gov. Wallace in nearby Laurel, Md. They didn't know it. Larry Keefe reports, though, that an aide walked in and silently handed the senator a memo which he read and put aside without comment.

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They'll be missed department: Our Ithaca correspondent team, Ed and Joan Coffey, who are leaving for Philadelphia where Ed, a Cornell student, has landed a summer position with a law firm. Their fine work let the rest of the diocese know that things indeed were happening in Ithaca. They're nice folks, too.

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We'd like to use this space to remind readers that we do not use political campaign stories . . . nor do we endorse candidates.

Editorial

The Many Faces of Violence

A gun once again has diverted the American people's interest from the issues they must ponder in a presidential election year to an act of violence.

A gun once again has robbed the electorate of the opportunity of objectively appraising the merits of those men seeking to run the country.

A gun once again has distorted the great problems of war, poverty, population control, racism and social concerns by zeroing in on a human being expressing his own ideas.

A gun once again has made a mockery of democracy by raising the threat of violence over the heads of those who must openly explain what they think, what they would do and why they hold their particular beliefs.

But without diminishing one whit the terror of such weapons, it should also be realized that guns are but the mechan-

ical extremities of minds. A people which accepts and engages in invective as a means of settling problems, that employs personal attack in place of reason, that verbally assails individuals rather than the ideas they represent, that has whetted verbal assassination, should not be too surprised when one of its members carries such logic a step further and acts physically.

With yet another public shooting, there are those who will bring up such things as "dark side of the American psyche." And others will espouse the simplistic argument that we are a violent people, as if by explaining such terror we have ended it.

We have been down that road too many times. Now a serious effort must begin to stem the acceptance of the tide of violence in this country. Some will turn to new laws such as gun control.

Others will want to set strictures

on appearances by presidential candidates and presidents themselves. Sharper teeth in present laws also will be espoused.

Such steps may have temporary merit but what is ultimately needed is individual renewal; a nation's soul can be understood best in the light of the souls of its citizens.

We must put an end to senseless name-calling, we must stop seeing enemies in those who simply disagree with us, we must de-escalate our emotions over key issues and use cool reasoning instead, and we must replace our self-righteousness with self-responsibility.

We must do these things in the names of John F. Kennedy, Robert F. Kennedy, Martin Luther King and, now, George Wallace. We must do these things in the names of all men who have been struck down for their ideas. We must do these things in the name of God.