



Photo by Laurence E. Keefe

'Gas' Shortage Stops Chimes

The Chimes has run out of "gas."

The Chimes is not a petroleum powered carillon but a tiny white stucco gasoline station described by its owner as a "dead duck." And it died from the squeeze of the gasoline shortage.

Named for its proximity to the bells of St. Mary's Church, the

Chimes Station has been out of gas for nearly five weeks. "The company (Mobil Oil Co.) cut us down to 200 gallons a week but that's not enough for my customers," complained Ray Wilcox who has operated the dwarf station at Court and South streets for 33 years.

A "no gas" sign stands in front of the pumps telling the plight of

the tanks which can hold 6000 gallons. After appeals to the company for more fuel were denied, Wilcox decided to give up the pumping business all together. He has slowed down his busy pace of life leaving most of the work of running his parking lot located around the station to two assistants.

"The freeze is trying to put the independent gasoline stations out of business," maintained the owner who says his age is "45-plus." Ducking into the station which is about the size of two telephone booths side by side, Wilcox produced the May 21 issue of Time magazine.

Wrinkled from constant reference, the article explained that if any independent station was having trouble getting enough gas, it should contact the Federal Interior Department's new Office of Oil and Gas. His voice rising in excitement, Wilcox said that he had shown the article to his congressman (Frank Horton) who said that "he couldn't do anything."

The Chimes station used to be a busy place; Wilcox recalls when he'd have to have three men on duty for parking and pumping during the Christmas season. Now he can sit in the sun and listen to the chimes which ring on the quarter hour. The station is on the site of the old convent, leased from St. Mary's and parishioners are allowed to park free on Saturday nights and Sunday mornings.



OUR PARISH COUNCIL Bernard Lyons

"The Survey Shows Catholics Favor End of Celibacy," said the Courier-Journal headline (5/16/73).

The Rochester diocesan survey does not show that at all. The headline however, is typical of some of the shallow level of discussion on this important topic that has gone on for the past decade since Vatican Council II.

The question in the survey was, "In your opinion, what should the Church's position be in regard to marriage of priests?" The four possible answers were: "Allow," "Not allow," "Allow, under special circumstances, if his work would be more effective," "Don't know."

The fact that almost one out of two of the respondents marked "Allow" does not equal the statement that "Catholics Favor End of Celibacy."

The survey does seem to show, however, that there is a gradual shift in the Catholics' attitudes about mandatory celibacy. The laity's favorable attitude toward optional celibacy will soon match the attitude of the clergy toward this question. For many years, a majority of Catholic priests have favored optional celibacy — even when they themselves admitted they would not marry if the option were open to them.

The question of celibacy has concerned the Church since the first Pentecost. It is likely to concern the people of God until the end of time.

What is really under question now in the Roman Catholic Church is whether an additional option is needed for a married

clergy, as well as continuing with a celibate clergy.

A celibate clergy says something to us about personal dedication to the will of the Father and the striving for a Christ-like perfection.

I'm convinced that a married clergy would also say something to us about these same ideals.

It's not necessary to recount divorce statistics and family troubles here to prove that a married clergy could add another dimension to our vision of Christian dedication.

All of us — clergy, laity and religious — are called to perfection. The way may be different, but all of it leads to unity with God through Christ.

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Church and State Clash in Brazil

Sao Felix, Brazil [RNS] — Bishop Pedro Casaldaliga of Sao Felix in the western Brazilian state of Mato Grosso has charged that state security forces have subjected him and 12 of his assistants, including four priests, to serious harassment.

He said that eight of his lay assistants have been jailed and that the four priests were "beaten up brutally."

The charges were contained in a letter Bishop Casaldaliga sent to Cardinal Paulo Evaristo Arns of Sao Paulo, Brazil. Despite an attempt by government censors to ban publication of the letter, its contents were made public.

According to Auxiliary Bishop Ivo Lorscheiter of Porto Alegre, secretary of the Brazilian Catholic Bishops' Conference, the church-state conflict in Sao Felix stems from a clash of viewpoints.

"The Church feels that its mission includes social aspects as long as they involve the defense

of human rights," Bishop Lorscheiter said. "The regime persists in looking at this activity as political and even subversive."

The crisis in Sao Felix grew out of the conviction last May of a French priest, Father Francois Jentel, a champion of the rights of Indians and squatters, on a charge of sedition. The priest was accused of handing out arms and ammunition to settlers to fight representatives of a government land-development company in northern Mato Grosso.

Bishop Casaldaliga, who has also defended the poor settlers against the encroachment of large development companies, has led the defense of Father Jentel and has denounced his trial as a farce.

Cardinal Arns of Sao Paulo, who has described Father Jentel as "a good and really heroic man who fought for the squatters and their rights," has also denounced the priest's trial and 10-year sentence.

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