

The Church 1975



Fr. Andrew Greeley

A new and exciting version of Christianity has been proclaimed in the controversy in Chicago over the closing of inner-city Catholic schools. If it is preached vigorously enough one can confidently expect a dramatic religious revival among the worn and weary Catholics in this country.

Msr. Francis Brackin, the principal hatchet man in the closing down of the schools which provide alternate education for poor blacks who are not Catholics, conceded that there was some obligation to educate non-Catholics but that there was a "limit" to this obligation.

After 2,000 years of trying to do the impossible, we've finally decided to abandon our old foolishness and settle down with a realistic kind of Christianity — a religion with obligation indeed, but with realistic "limits" to these obligations.

I was hungry and you fed me — up to a point. I was thirsty and you gave me to drink — but not unreasonably. I was naked and you clothed me — but only to the extent that it fit into your budget. I sought education and you taught me — within sound financial procedures. Whatever you did to these the least of my brothers — within limits — you did to me.

Or, as we say around Chicago, any religion that cannot pay for itself is not good religion. But, of course, we expect state money for our Catholic schools. And there doesn't seem to be any limit on that.

Let us admit that Chicago is presently a mixture of Franz Kafka and Lewis Carroll — half surrealist nightmare and half wonderland. Still, that such a statement could be made by the head honcho, the top vicar general, and escape unchallenged and even unnoticed is some evidence of how far down the road towards administrative pharisaism the church has come.

We have created the most elaborate system of religious institutions that the world has ever known. We have devoted these institutions to virtually all the spiritual and corporal works of mercy. We teach, we heal, we care, we encourage, we help. And we stand back and say proudly, "Are we not great Christians? Look at all the buildings we have constructed, all the works we do, all the money we have spent."

And then the poorest of the poor come to us seeking an education which they cannot get in the jungle of urban public schools. And we draw our skirts closer around ourselves, look down upon them from the great height of our virtue and say, "We can't help you. You're not Catholics."

The Lord Jesus might have said something about whitened sepulchres — all bright and gleaming on the outside and filled with dead men's bones.

One of the greatest opportunities for generous, unselfish charity in the whole history of the American church and our administrative apparatus begin to talk about the reasonable limits of financial prudence — without bothering, of course, to ask the people whether they are willing to provide the money to keep inner-city schools going. You can't trust the laity to contribute to administrative decisions; you can't trust them even to determine what causes are worth contributing their money to.

The phasing out of inner-city Catholic schools is going on all over the country. The only thing that is different about the Chicago situation is that the process has become so overt and so gross that it is front-page news. The flunkies with their (simplified) account books are dashing around saving the church from insolvency.

And in the process are saving it from Christianity.

Principal Leaving at Notre Dame

By JOAN SMITH

Elmira — Warren Tessier, principal of Notre Dame High School, has accepted a position as administrator of the Chemung Nursing Facility. He will assume his new duties Aug. 1.

"I'm going to miss the school a great deal," said Tessier and added, "I'll certainly miss the contact with the kids."

He is, however, looking forward to the challenges offered by the appointment. Among his many duties he will formulate programs, maintain and direct staff personnel, and make sure the facility meets State regulations.

Tessier was vice principal of Notre Dame for several years before being appointed its principal in January 1970.

The high school is under the auspices of the Sisters of Mercy whose executive council will be responsible for the selection of the new principal.

According to Sister Judith Heberle, superior general, the administrative opening was published to the Sisters of Mercy on Friday, July 18. All applications will go through a consultative process, with an appointment expected in mid-August.

Chemung-Schuyler Region Elects

Elmira — George Connors of St. Mary Our Mother parish in Horseheads has been elected president of the Chemung-Schuyler Region General Assembly. Raymond Costello of St. Mary, Southside, is vice president, Mary Lemak of St. Mary of the Lake, Watkins Glen, is secretary, and Virginia Kalec of St. Casimir is treasurer.

Harry Seeback of Our Lady of Lourdes is the assembly's liaison delegate to the Diocesan Pastoral Council. The other elected delegates are Thomas Costello of Lourdes parish and Hilda Stebbins of St. Mary Our Mother. Irene Navatta of Lourdes is the episcopal delegate.

THE OPEN WINDOW



Fr. Louis Hohman

Dear Reader,

Perhaps you noticed a few weeks ago a letter to the editor which asked what ever happened to parish missions. I will attempt to address myself to the question here. It may sound as though it is a question of little significance, but as the writer of the letter pointed out, in the course of oldtime parish missions many a person was brought back to the faith. I might add that many a conscience was put to rest and in the overall picture a large amount of good was done.

And that makes the question a pertinent one. Why did parish missions seem to disappear from the scene? Why do we seldom hear of them today?

I do not think that any one factor is responsible for the disappearance of parish missions. They certainly have not been forbidden — we are still asked about them in our annual parish report to the diocese. Personally, I think that like so many other things in the Church it just happened that at the time of Vatican II they were ripe for renewal.

Many of the old time missionaries had the reputation of being not only fire and brimstone guys, but tough confessors, and out of date in many ways. Besides, too many of them had become so firmly rooted in the form and content they had used for years, that when the changed attitudes of Vatican II came along they seemed like a throwback to the Dark Ages.

Now I as a Pastor would like some help. What do the majority of our people think about reviving something like the old parish mission — updated in form and content but having the goal of parish and individual renewal? Where can I find individuals or teams who can put on such a mission? Perhaps this should be a special project of our Worship Committee (and others too). Do you have any ideas about this subject? I would be delighted to hear from you.

ON THE RIGHT SIDE



Fr. Paul J. Cuddy

Once I wrote an article on "the importance of having a Will." The reasons given were these: 1) To minimize confusion at the time of death; 2) to spell out clearly what one really wants done with his goods; 3) to make provisions for spouses and their children immediately at the time of death; 4) to use the legal provisions most advantageous regarding taxes on the estates, especially in contributions to charity. My confreres like to tease me about my concern about Wills; but to me the making of a Will is a part of sincere concern for one's neighbor. A business man said to me: "If one dies without a Will, the State appoints an administrator. He may not even know the wishes of the deceased, or he may know them and disregard them. If one dies without a Will, the estate goes to the nearest kin who frequently are not nearest to the heart of the deceased. If one dies without a Will, the law orders that property, stocks and bonds, automobile, jewelry, precious family pictures, furniture, all be sold for cash and the cash divided among the nearest of kin. If one dies without a Will some special charities and individuals who have been close to him will be omitted — which is not the real wish of the deceased. But that's the thing that happens. That's the law."

Why would anyone neglect to make a Will? With some it is a superstition; with others it's an unwillingness to face the fact that we all will leave this world some day, and leave our goods behind us. With most people, it's just a matter of neglect, which does not help the survivors whom the deceased really loves.

Here is a form to help put one's estate in order. Civic life, with laws, taxes, changes et al is too complicated not to have the help of an expert. That is why banks and lawyers are usually our guides in making up a will, and keeping properties clear.

Are your records in order? [Check off: Yes or No.]

- 1) Your Will.
- 2) Insurance Policies — Property Deeds — Stocks.
- 3) Notes receivable.
- 4) Bank Books — Safety Deposit key.
- 5) Income tax returns for last year.
- 6) Marriage certificate.
- 7) List of relatives, with addresses.
- 8) Social Security card or number.
- 9) List of your assets.
- 10) Burial instructions and instructions to wife/husband/friend.

What is the value of your estate? [Assets and liabilities. Mark clearly.]

- ASSETS:
1. Savings
 2. Securities
 3. Real Estate
 4. Life Insurance value
 5. Other Assets

- LIABILITIES:
1. Debts
 2. Burial Expenses
 3. Estate and Inheritance Taxes
 4. Income Tax due
 5. Administration expenses

Wife's income and expenses: [Monthly.]

- SOURCE:
1. Insurance
 2. Social Security
 3. Veteran's Pension
 4. Income from securities
 5. Personal income of wife.

- Expenses:
1. Food
 2. Shelter
 3. Clothing
 4. Medical
 5. Education of children
 6. Miscellaneous

Advisors: Lawyer, bank officers, business or insurance man; who can be objective.

Planning: 1. Have you made an over-all plan for your estate? 2. Have you made a Will? Has your wife made a Will? 3. Have you made provisions for your children's guardians? 4. Have you minimized taxes and administration costs? 5. Have you gone over these matters recently? Wills should be reviewed and revised if necessary every few years.

Some months ago I visited an old friend who said: "A long time ago you wrote an article and I keep it pasted on my refrigerator as a reminder. It certainly helps. It's that one that says: 'Do it now. There is danger in delay.' If you have been neglecting to make a Will, or to update the one you have, please: 'Do it now!'"

SOUTHWEST SENIORS

The next meeting of the Southwest Golden Age Group will be a luncheon Tuesday, July 29, at Locust Hill Country Club.

AMERICAN REVOLUTION BICENTENNIAL 1776-1976

Your Heritage

July 26, 1840. Father Pierre-Jean De Smet, Belgian Jesuit, celebrates the first Mass in Montana. Catholic Iroquois from near Montreal who had gone to live among the Flathead Indians of Montana persuaded the Flatheads to ask for a missionary to teach them the Christian faith. In 1831, 1835, and 1837 they sent delegations to St. Louis to ask Bishop Joseph Rosati to give them "black robes." Unfortunately, he had none to spare. But on their fourth trip, in 1839, the Montana Indians encountered missionary and Indian-conciliator, Pierre De Smet, who was free to go. He set out in 1840 and offered the first Mass among them that July. The next year he officially launched the Jesuit apostolate of the Oregon Territory Indians (Montana and Idaho). — Rochester Diocesan Bicentennial Commission.



Seminary Graduates First Women

Nuns receive diplomas in ceremonies at St. Martin's Chapel of St. Charles Borromeo Seminary in Philadelphia as the 143-year-old institution conferred degrees on women for the first time. A total of 83 persons, 78 of them women, received Master of Arts degrees in Religious Studies from the archdiocesan seminary. (RNS)

Table of Contents

Atwell	17	Greeley	2
Bishop Hogan	3	Hohman	2
Child	17	Letters	4
Classified	19	Murphy	7
Costa	14	RapAround	13
Cuddy	2	Shamon	15
Editorials	4	Vatican	3
		World, National	6