

Faith Not Opposed to Progress

During the General Audience of Oct. 6 Paul VI delivered the following discourse.

The subject of special interest for religious discussion in the Catholic field in these days is that of evangelization and human advancement. This subject takes on a perspective of a very wide nature when we think of the fundamental question it raises: is there still room for the Catholic religion, for the Church, or to put it in a way that simplifies and sums up for our Faith, in the modern world. Is there room for our Faith in the world that is geared to every form of human development, especially where development is demanded by essential needs of the life of peoples, and is therefore demanded by unsatisfied needs, and imposed by that human evolution which we call progress? Does not the distinction, or rather the separation of temporal activity from religious activity, so marked today by the "secularization", nay more the "secularism" prevalent in the mentality and activity of contemporary society, exclude evangelization, that is religion, that is faith, from the area of modern life, now freed from any religious perspective?

As everyone can see, we are faced here with a basic situation of vital interest. Considered in absolute terms, it can be a question of life and death for religion, for faith, and also for

mankind. Modern atheism, whether practical or theoretical, has already given you a negative answer which so many people accept, and often passively, blindfold. It is for them as if, with faith suffocated in the mentality of the new generations, man enjoys a liberation no longer hindered by religious scruples. But this answer does not reflect sufficiently on what will be the path of man himself, blinded by deprivation of the great guiding truths that faith offered, or worse, by renunciation of his own visual faculty as regards the greatest questions of the existence both of the world and of human life. Has not faith its own eyes?

We have already said that, in depth, there is no radical opposition between faith and progress. An Encyclical of ours "Populorum Progressio" proves this, along with other similar affirmations. Faith and progress, we said, are complementary, not in themselves conflicting. We can advance still further towards that viewpoint which has less support — and this is certainly not according to the true order of things and values — namely, belief in the primacy of the kingdom of God over that of temporal utility, which is now for a great many people, even Christians, the decisive yardstick to measure above everything else the interest of human life.

And we will reread a memorable and marvelous page of the Encyclical Immortale Dei, of Leo XIII which affirms and almost reveals how the seeking of the Kingdom of God produces effects, almost unintentional, but directly proceeding from it, also for the temporal kingdom.

"The Church, the immortal work of God who is merciful, although by her very nature she aims directly at the salvation of souls and the eternal happiness of heaven, also brings, however, such and so many advantages in the temporal order that she could not bring more and greater ones if she were intended directly and above all to procure prosperity in the present life. In fact, wherever she was able to set foot, she at once changes the aspect of things, and informed the morals of peoples with virtues hitherto unknown and with new civilization; as a result of the latter, those who welcomed her, surpassed the others in mildness of character, justice and splendor of enterprises. All this shows how true is the offensive accusation levelled against the Church, that she is the enemy of civil interests, and quite incapable of promoting those conditions of prosperity and glory to which every well-ordered society rightly and naturally aspires.

We said that it was a question of unintentional effects; but that is not accurate. They are effects that are foreseen, wished, pursued with wisdom, constancy and a spirit of sacrifice and love. It is the Gospel that teaches us this when it sums up the code of religious and moral commandments in the double commitment of love God above all things and with our whole heart; and to love our neighbor as ourselves. And the apostle St. James, in that letter of his, which Luther did not like because of the imperative tone it uses when it imposes the carrying out of good works, reminds us, and repeats to us: "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction."

Church Colleges Face Government Pressure

Government regulations are proving as serious a problem for some church-related colleges as the traditional difficulty of getting enough financial support to keep operating.

The two problems are related to the extent that programs of government aid to such schools involve certain requirements that the schools are expected to observe. In many instances, state aid

is contingent upon minimizing the amount of religious influence on the institutions, or eliminating it entirely.

Some church-related colleges have practically severed all their religious ties in order to continue receiving government aid, and others have virtually eliminated all of the distinctively Christian elements that had been part of their programs.

neither to "sponsor nor conduct any religious services" and to "remain totally neutral to the spiritual development in a religious sense of its students."

Charismatic Gatherings

- Bath**
St. Mary's Prayer Group, 32 E. Morris St., 14810.
Mary Giblin 776-6726, Tuesdays.
- Canandaigua**
Notre Dame Prayer Group, Notre Dame Retreat House, Foster Rd., Bob Abraham 394-2955, Tuesdays 7:30 p.m.
- Coming**
St. Mary's House of Prayer, 161 State St., 14836.
Sisters Mary Ann and Cornelia.
- Elmira**
St. Mary's Church Prayer Group, Marion Center, Fulton & Franklin Sts., 14904.
Salvatore Ruriani 732-1248, Sundays.
- Geneva**
St. Stephen's Charismatic Community, DeSales High School, 14456.
Mrs. Sam Venuti 789-8557, Mondays, 8:15 p.m.
- Greece**
Precious Blood Prayer Group, Our Lady of Mercy School, 600 Denise Rd., Lacey and Helen Kavanagh 663-9327, Thursdays 8 p.m.
Sacred Heart of Jesus Prayer Group, St. Lawrence Library, 1000 N. Greece Rd., Klaus and Renate Schulz 392-9646, Fridays 8 p.m.
- Hamlin**
Odash Prayer Group, 830 Clarkson-Hamlin Pl., Rd., Helen and Warren Lynch 964-4490, Wednesdays 8 p.m.
- Horseheads**
Bob and Donna Lamm 739-0234, Mondays 7:30 p.m.

- Marathon**
Marathon Prayer Group, 7369 E. Main St., Bill and Bobbie Buechel 624-4259, Wednesdays 8 p.m.
St. Rose's Church Prayer Group, 1985 Lake Ave., 14456.
Jean Labore.
- Newark**
Fred and Ann Burgess, West Union St. 14513, Saturdays 9 p.m.
- Ontario**
St. Mary of the Lake Prayer Group, 139 Walworth Rd., 14519.
John Brooks 524-8805, Leo Nycz 524-9684, Thursdays 8 p.m.
- Penfield**
Holy Spirit Prayer Group, Pland and Hatch Rds., 14526.
Tom Meagher 671-2944, Fridays 8 p.m.
- Pine City**
Mt. Saviour Monastery Prayer Group, Brother John 734-1688, Tuesdays 8:30 p.m.
- Pittsford**
Armand and Cathy Tanquay, 311 Toboy Rd., 14534.
381-1949, Fridays 8 p.m.
- Rochester**
Blessed Sacrament Convent, 247 Rutgers St., 442-2162, Wilma Higgs, Fridays 7:30 p.m.
9 Ellicott St., 14619.
Rita and John Donnelly 328-1332, Saturdays 8 p.m.
Emmanuel, 132 Illinois St., Judy Costello 654-9597, Wednesday 9:30 a.m.
102 Frederick Dr., Joe and Betty Gray 436-6127, Friday 8 p.m.
Holy Apostle School, 2 Austin St., 14606.
Joe Del Vecchio 328-4990, Monday 7:30 p.m.
Prayer and Praise, Wednesday 7 p.m., Bible Study.
Holy Cross Prayer Group, 4486 Lake Ave., Frank Kirchgessner 665-2650, Wednesday 8 p.m.

- St. Andrews Church**, 973 Portland Ave., Dick Gaudieri 942-9426, Thursday 8 p.m.
St. Anne's Prayer Group, 1600 Mt. Hope, Margaret Whittney 461-1656, Thursday 8 p.m.
St. Augustine's Prayer Community, 410 Chili Ave., John and Betty Bunce 235-0235, Tuesday 8 p.m.
St. Charles Borromeo Church (Nursery), 3003 Dewey Ave., John Taffner 663-4851, Thursday 8 p.m.
St. Mark's and St. John's Prayer Group, 1245 Culver Rd., Rev. W. Mitchell 654-9229, Mr. E. Miller 467-1561, Friday 7:45 p.m.
St. Michael's Prayer Group, 3661 Lake Ave., William and Mary Buechel 663-7645, Tuesday 8 p.m.
St. Michael's (Women's) Prayer Group, 3681 Lake Ave., Mary Buechel 663-7645, Wednesday 10:30 a.m.
St. Monica's Church, 34 Monica St., Rita and John Donnelly 328-1332, Saturday 4 p.m.
St. Pius the Tenth Prayer Community, 3000 Chili Ave., Bob Dunning 247-3740, Wednesday 8 p.m.
Santo Spirito, St. Francis School, 314 Bay St., Jose Malave 342-7759, Thursday 7 p.m.
Mother of Sorrows Church, 5000 Mt. Read Blvd., Tom Kluchko 865-0163, John Gefell 865-2966, Thursday 8 p.m.
St. Cecilia's Prayer Group, 50 Sanford Circle, Joyce and Gene Mieltski 342-5785, Thursday 7:30 p.m.
Women at the Well, 151 Dalia Lane, 14609, Mary Termini 544-3211, Thursday 12:45 p.m.
- Spencerport**
St. John The Evangelist, 60 Martha St., Frank Ferris 352-4218, Sunday 8 p.m.
- Webster**
Bethlehem Prayer Community, St. Rita's Church, Richard Mahany 671-1645, Jim Dammert 671-5839, Tuesday 8 p.m.
St. Paul's Prayer Group, 783 Hard Rd., John Palle 671-6090, Thursday 8 p.m.
- Victor**
St. Patrick's Church Prayer Group, School of Religion High St., Bob Prezgoria 924-3734, Saturday 8 p.m.

Others however have gone on the offensive, asserting that government regulations affecting their religious aspects violate church-state separation.

In a recent "Declaration of Independence," the presidents of four universities in Washington, D.C. — three of them church-related — declared that "more serious than dollar costs is the danger of (government) regulation which diverts creative minds from the tasks of teaching, research and reflection."

Executives of the Catholic University of America, Georgetown University (Jesus-operated), American University (United Methodist-related) and George Washington University (non-sectarian), said that "federal spending is often used as a lever to move colleges and universities toward transitory or unachievable goals. Institutional autonomy in academic programs is reduced, and diversity, creativity and reform on campuses are seriously threatened."

To indicate their strong opposition to government regulations, the university presidents announced that they would refuse federal funds if acceptance brings "unwarranted interference in university affairs."

A similar statement of opposition to government control of church colleges has been issued by the Christian Holiness Association, which is made up of such denominations as the Free Methodist, Nazarene, and Wesleyan Churches.

A dramatic instance in which a church college eliminated all vestiges of religious influence to receive state aid was the removal of crosses from atop two chapels at Western Maryland College in Westminster last year.

They were removed permanently as part of a decision to sever all ties with the United Methodist Church. The college's administrators agreed

Western Maryland College's actions enabled it to remove itself from a lawsuit challenging a state program of grants to private colleges and universities. Three Roman Catholic colleges are still involved in the case which is being reviewed by the U.S. Supreme Court.

Although an attorney for the three Catholic colleges — the College of Notre Dame, Mount St. Mary's and Loyola — has maintained that the concessions made by Western Maryland were not necessary, church educators are becoming increasingly concerned that government regulations that go with state aid may force colleges to become completely secularized.

Msgr. John F. Murphy, executive secretary of the National Catholic Educational Association's College and University Department, told a U.S. Labor Department hearing last Fall that "American church-sponsored or related colleges and universities are under extreme pressure to renounce their heritage and the particular contribution they make to American society because of the power of the public purse."

Father James Burtchael, CSC, provost of the University of Notre Dame, told the hearing that "an entirely new power of government over citizens has come into being with virtually no constitutional limits upon its exercise."

Such problems have led some church college administrators to conclude that their institutions should become more self-reliant and seek to lessen their dependence on government for their continued existence.

One positive aspect of the controversy surrounding "strings" attached to government aid to church-related colleges is that it has prompted some schools to focus more on their roles in serving the general public rather than a particular religious constituency.