

Dear Father Hohman,

I have followed your column for some years from the Philippines, often admiring the way you handled some truly sticky questions. For the first time, though, I have been brought up rather abruptly by one of your phrases: "Although I could never really understand the theological basis of Benediction of the Blessed Sacrament as a physical act."

I know that one no longer hears much about that devotion here in the States. In the Philippines it is still popular, but held less frequently than in the past. Is there a deeper reason on the part of priest or congregation for this phenomenon than pure lack of interest?

Perhaps you could give me a hint of what you meant in a few lines, or direct me to some author who has treated the subject. This was not meant to be a letter to be answered in your column, although if others have also been bothered by that phrase it would be worthwhile to treat publicly.

Sincerely in Christ, (Signed) R.K.

Dear R.K.,

I had no intention whatsoever of seeming to

question the real presence of Our Lord in the Blessed Sacrament. It was just the relationship of Benediction as the physical act of making the Sign of the Cross with the Host that had me a little puzzled.

Recently the Holy See came out with a document, the exact name of which I do not know, which treats of the Blessed Sacrament outside of the Eucharistic Sacrifice. I'm sure that you could find out from a Catholic book store such as Trant's.

I did also seek help from recognized sources and the way it was explained to me was this: back in the days when the Eucharist first was preserved and taken to homes on behalf of the sick there was a very definite development in the doctrine of the real presence. And it was very logically reasoned that if Christ was really present in the Blessed Sacrament in a way that He could be taken to the homes of the sick, then certainly He was worthy of adoration in the meantime. It followed then that there would be preservation of the sacred species in the tabernacle and consequent adoration of those species as being the real presence of Jesus Christ. From this there evolved the further practice of externally expressing the blessing which Christ obviously intends to bring us by using the sacred species to bless a particular congregation. And so the theological explanation, if you will, is the fact that Christ by His presence in the Blessed Sacrament wishes to bless all of us by His presence and that is expressed externally in a way people can understand by a priest making a physical benediction over them.

However, as I see it, the

they support incest between "consenting adults." Dr. Pomeroy, co-author of the Kinsey Report, is a member of the Advisory Committee of AASECT, as well as serving in advisory capacities for SIECUS and the Sexology Magazine.

NOW, aggressively pro-abortion, has expelled from NOW membership women who are anti-abortion, and has identified abortion as a top priority right for the total woman. Dozens of American Catholic hospitals use almost the identical wording of the court in their justifications of direct sterilization. Charles Curran, dissenting American Catholic priest, sees the Vatican position on morality as "distorted" and has written repeatedly that direct sterilization is justified when "the totality of the person is considered." Medical schools openly discriminate against anti-abortion students. HEW has sterilized (with tax monies) thousands of American Indian women for total health reasons.

Williams Obstetrics 1976 in a 24-page section devoted solely to justifying population control, lists sterilization as an acceptable method of total family and population control. As for abortion, they say on page 842: "For some women, an unwanted pregnancy is a venereal disease." Humanists, denying the existence of God altogether, support all forms of sexual expression and liberal educational policies.

I sometimes wonder in this pluralistic world, why aren't our Catholic schools teaching the total Vatican

external benediction is merely a sign of that which is already a reality and does not do anything new for the persons who are exposed to it, except to renew their faith in the love of Jesus Christ for them and His desire for them to be blessed by His presence.

I think that what has happened to Benediction of the Blessed Sacrament in various places whether it be the retention of the practice or practical elimination of it, is merely an evolutionary process which in the last analysis will take its course just as truly as the original evolution of the practice took its course. Neither way will the Church be deprived or set back but rather faith will find new ways of being renewed and strengthened.

### Parish Benefit Festival

Corpus Christi parish will hold a Fall Festival, Sept. 29-Oct. 2. It will feature a spaghetti dinner on Friday, Sept. 30, a beef barbecue on Saturday, Oct. 1 and a chicken barbecue on Sunday night.

Also on Saturday, from 1-5 p.m., there will be amusement rides. Tickets will be \$2.

Wayne Barton and Judy Fedele are chairpersons for the event and Richard Costello from St. Rita's parish and Fred Lappa from St. Salome's are serving as coordinators.

### Deaths

#### Peter F. Rice

The Mass of Christian Burial for Peter Frank Rice was concelebrated Sept. 8, 1977, in St. Boniface Church by Fathers John Flick, CSSR, Francis Taylor, Robert Kreckel and Richard Szatel.

Mr. Rice, brother of George Rice of Averill Avenue and of Gertrude Rice, died at St. John's Home on Labor Day. He had worked for many years at the old Children's Shelter in downtown Rochester. He had a wide acquaintance among women religious of the area, and his wake was attended by Sisters from St. Francis Home in Williamsville and from the Mercy, St. Joseph and Notre Dame congregations. Miss Rice said Sister Jane, on leave from mission duty in Africa, was among the callers.

Survivors include an aunt, Mrs. Peter Rice, and a cousin, Father Peter Lechner, OP, of Rome, Italy.

#### Philip Cipolla

Mt. Morris— Philip Cipolla died Sept. 3, 1977, at the age of 94, and was buried in St. Patrick's Cemetery after the Mass of Christian Burial at St. Patrick's Church.

He is survived by four sons and nine daughters. Joseph Cipolla and Mrs. Teresa Fraser of Mt. Morris; Mike Cipolla and Mrs. Gertrude Chivaroli of Hornell; Mrs. Rose Coletta and Mrs. Laura Rimore of Rochester; Sam and Charles Cipolla, Mrs. Mary Dibley and Mrs. Lucy Horner of Baltimore, Md.; Mrs. Josephine Rice, Jacksonville, Fla.; Mrs. Angie Hamler, Mayport, Pa.; and Mrs. Martha Scherkler, Meadville, Pa. Also surviving are several grandchildren and great-grandchildren.

## Justice Education Stressed At Teachers Conference

By MARY ANN GINNERTY

Seneca Falls—Emphasizing the positive aspects of justice education, Brother Edward vanMerrienboer, OP, told the Diocesan Teachers Conference here that it (justice education) was "not to be against something. It is to be for something."

"Justice education is an affirmation of values, a vision of the way we could live together as a people," he said.

Brother Edward was keynote speaker during the conference held Sept. 15 at St. Patrick's School.

About 350 teachers from schools outside of the Rochester area took part in workshops and evaluation sessions.

Sister Roberta Tierney, diocesan superintendent of Catholic schools, reported that all participants "showed great spirit" during the conference.

Brother Edward emphasized that faculty members must become actively involved in instructing their charges in human equality.

He indicated that five possible objectives be realized as goals for education. First give the children the facts as to how political and economic decisions are made and affect lives.

Second, look to reliable sources and go back to the theme of Jesus to create an act of solidarity with the poor. Third, try to create a critical sense within the student. Fourth, face the reality we can sin socially and individually.

Fifth there must be commitment built as we cannot assume Catholics are committed to social justice.

Brother Edward concluded saying, "Let us as a church become more in-

involved in the process. Let talking flow into behavior and action. To me the role of Catholic education is a simple one. Today in the church of Jesus Christ we need neighborhood organizers, social workers,

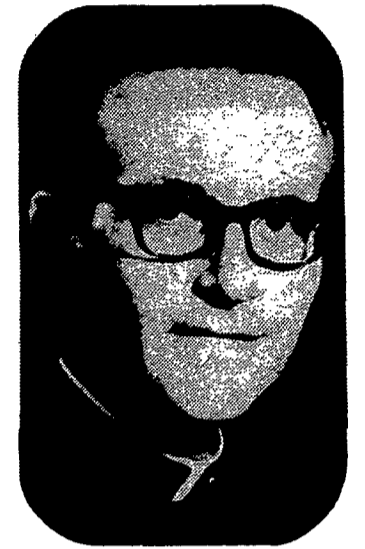
political experts. We need someone to take the time to look at the causes of sin which expresses itself in the injustices in our lives. It is the job of Catholic education to bring the process into action."

## Father Smith To Speak on Sexual Ethics

Father William B. Smith, STD, professor of Moral Theology at St. Joseph's Seminary, Dunwoodie, will speak next Wednesday night, Oct. 5, in Mercy High School School.

His talk on The Magisterium and Sexual Ethics will be the second of the Magisterium Lectures sponsored by the Knights of Columbus. The series begins tonight at 7:45 with Father Kenneth Baker's presentation on The Magisterium and the Theologians.

Father Smith is a member of the New York Archdiocesan Board of Medical-Moral Ethics and of the Archdiocesan Investment Ethics Committee. He serves the archdiocese also as clerk of the Office of Conciliation and Arbitration. He has appeared on a number of national television programs as a



FATHER SMITH

defender of Catholic moral principles.

The lectures are open to the public. Tickets may be procured from Robert Benedict, 473-5695, or from Trant's.

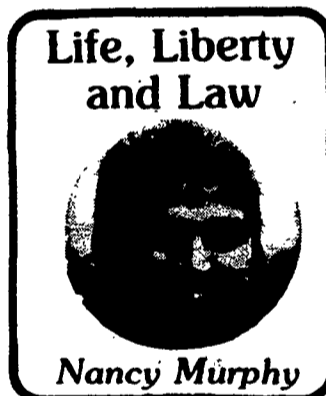
## Stewardship Council Plans Annual Meet

The 14th annual conference of the National Catholic Stewardship Council will take place in New Orleans from Oct. 10 to 13.

The theme will be Stewardship: Dynamic for Accountability. Father Francis K. Sheets, formerly director of fiscal planning in the Fort Wayne-South Bend Diocese, will be chairman of the conference.

Father Sheets also will conduct a workshop with the topic "The Future of Fund Raising and the Role of the NCSC."

Bishop James S. Rausch of Phoenix, former general secretary of the U.S. Catholic Conference, will speak on "Making the American Church More Responsive to the Needs of the People of God."



Anyone seriously researching the abortion/sterilization situation will sooner or later notice the repetition of a philosophy shared by UNICEF/WHO, Planned Parenthood, AASECT-SIECUS, the National Organization for Women, the U.S. Supreme Court, dozens of American Catholic hospitals, some American Catholic priests, medical schools, HEW, medical texts, and atheistic Humanists. The philosophy: "For the 'total health' of the patient, or the 'total good' of a 'community', sterilization and abortion are necessary."

The World Health Organization sterilizes and aborts thousands yearly and performs bizarre medical experiments on thousands more. UNICEF openly supports and funds all of this, spending millions yearly. Planned Parenthood, with the cooperation of American Catholic Daniel Callahan, proposed abortion as the "solution" to teenage pregnancy. AASECT/SIECUS (sex "education" specialists) support not only sterilization and abortion but in a recent article by Dr. Wardell Pomeroy (A New Look At Incest, Penthouse Forum Variations 1977).

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