

Editorials

Encyclical

In Pope John Paul II's first encyclical, there are many things implicit as well as explicit.

Among these are: the realization that this a very vigorous Pope, able to produce an encyclical while adjusting the papacy, with a trip to Latin America thrown in; that he understands the value of communicating his feelings and can do so with clarity; that this first Pope from behind the Iron Curtain has a deep commitment to the cause of human rights, not only where they are endangered obviously but also where they are threatened subtly; and that "Man's Redeemer" will probably not be his last encyclical.

As for the explicit messages included in the encyclical, their straightforward and lucid expression is welcome. "I would like to unite the mission of the Church with service to man," he told his Sunday audience just before the promulgation of the document. "I see in this the central work of my new ecclesial service." No clearer statement of goal would seem possible.

And we see new hope for the world in the pursuit of this objective.

And while the encyclical offers new vigor, fresh perspective and untried approaches, it is nonetheless an affirmation in extension of the great themes of the immediately preceding pontiffs, particularly Pope Paul VI.

When John Paul warned against the exploitation of natural resources for industrial or military purposes, how like the worlds of Paul VI; when he pointed out the folly of the arms race, it could easily have been Paul speaking and how like Paul was his expression of concern over the inequity of rich and highly developed countries contrasted against "societies suffering from hunger." One can imagine Pope Paul VI nodding assent.

And those very same sentiments have been expressed by others interested in solving the problems of the world before they become unmanageable. Kurt Waldheim of the United Nations has warned that the industrialized nations have based their economies on the manufacture of things which most of the world increasingly cannot afford or does not need. When the saturation point is reached, signs of which we may be experiencing even now, what recourse will be sought?

Our new Holy Father voiced the very same apprehension in remarkably clear and direct language - "The drama of the plight of man in today's world is made still worse by the presence close at hand of the privileged social classes and of the rich countries, which accumulate goods to an excessive degree . . . add to this the fever of inflation and the plague of

unemployment . . . further symptoms of the moral disorder."

So John Paul lays the blame for many of the world's ills uncomfortably close to our Western society and he all but added that if the shoe fits, wear it.

We have the definite feeling that we will be facing a series of such challenges from this man tempered by adversity unknown in our own comfortable society.

Conciliation

By the time this editorial appears, the peace treaty between Egypt and Israel is expected to have been signed.

Given the ancient rivalry between these two peoples, complicated by so many conflicting modern-day problems, the treaty undoubtedly will not end all the contention in the Mideast, or even between the two signatories.

But these difficulties are minute along side the realization that such longtime and deep enemies can arm in arm work toward peace. There is lesson in this for all of us at all levels of life. Conciliation is always possible.

We pray for Israel. We pray for Egypt. And we are thankful that such prayers are one.

and Opinions

St. Monica's Not Going Independent

Editor:

Saint Monica's School is not "going independent."

Last month, the parish council of Saint Monica's affirmed the results of five years of intensive efforts to increase the school's revenue base.

For four of the past five years, the "deficit" caused by the operation of Saint Monica's School decreased. Next year, for the first time, we believe that the revenue and expenses associated with Saint Monica's School are expected to be equal.

That is the only change here at Saint Monica's. We believe that the operation of a Catholic school here is an important and vital part of the parish's total ministry. An independent school has never been envisioned, nor is it envisioned now.

Richard Ensmann
Business Manager
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Editor:

Contrary to the headline on your March 14 article, "Going Independent," Saint Monica's School is NOT.

The parish council expressed the opposite view last month when it voted to wholeheartedly affirm the commitment of Saint Monica's Parish to Catholic education. The only change here is that for the first time in parish history (and perhaps the first time in the diocese), a Catholic elementary school will operate without a parish or a diocesan subsidy.

Needless to say, we are very proud of this decision. We hope that our efforts over the past five years to make this possible will serve as an inspiration to other parishes and schools in financial difficulty.

Sharon Conheady
President
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Editor:

The article in the Courier-Journal, March 14, "Going Independent," did not express the true state of affairs here at Saint Monica's.

After a lengthy feasibility study and review of the fiscal status of Saint Monica's School, the Parish Council voted to put an end to questions involving the continued existence of Saint Monica's School.

The council has made a permanent, definitive commitment to Catholic education at St. Monica's.

We believe that Saint Monica's will be open this fall, next fall, and every fall for the next generation.

The Holy Spirit has led us through many difficult years, years when the future of our school was in great doubt.

Our parents, parishioners, members of our community, alumni, and friends from around the diocese have continuously provided us with the inspiration, encouragement, and financial support to make the continued existence of our school possible.

But the school has - and will continue - to operate as a parish school in the diocesan school system, with no changes in structure or organization.

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Editor's Note: The Courier-Journal regrets the headline error.

DiNieri Tribute

Editor:

The Daily Mass League is preparing to elect new officers so we thought it fitting to pay tribute to our late beloved president, Angelo DiNieri.

Reading Bishop Hogan's Pastoral Perspective on Simple Christian Living

seems to epitomize the life style that Angelo led as he truly embraced Our Lord Jesus Christ. The article also spoke of love and trust. Angelo loved Our Lord, his family, his Church and his fellowmen. The center of his devotion was the Daily Mass and the Rosary. His beautiful life was based on trust in the Lord and spreading the Good News. Under Angelo's direction the Mass League has distributed over 100,000 prayer cards all over the world. Most of the requests are for the Prayer to the Holy Spirit.

Finally, the bishop spoke of truth. Here again, Angelo was most direct and truth loving. The truth of Christ seemed to permeate his whole character. We have a model of goodness that is a real example of how the Christian life should be lived as a Catholic gentleman, a father, a businessman and a friend.

In Harold Colman, the founding president of the Daily Mass League, and Angelo, his successor, we have had men of virtue and goodness who inspired others to work for the Lord. We have a great tradition and modern heroes whom we can emulate in our daily living. "For those who love God, all things work together for good."

Frank M. Griffin
Administrative Vice President
Daily Mass League

'Misquotes On Salt II'

Editor:

In reference to the letter of G. F. Newberry (CJ, 3-14) I would like to address some "misquotes" and also clarify some concepts.

Newberry says, "and then he endorses SALT II which he termed the mutual threat" (Courier-Journal 2-21). The correct quote from this article reads, "Each side (the U.S. and the U.S.S.R.) possesses the ability to destroy the other and holds each other's population hostage by the threat to use that power," said. This "mutual threat" system is not the real answer. What Father Hehir is describing is the concept of deterrence, not the SALT II treaty. It is also important to note that in this concept of

deterrence there is not a "good" side and a "bad" side, but both sides hold each other's population hostage.

Newberry quotes the Pastoral Constitution of the Church in the Modern World of Vatican II and again leaves part out of direct quotations. In Section 80, the complete quote reads: "As long as the danger of war remains and there is no competent and sufficiently powerful authority at the international level, governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted. (My emphasis)" Therefore, government authorities and others who share public responsibility have the duty to protect the welfare of the people entrusted to their care and to conduct such matters soberly."

In the fourth paragraph, Newberry quotes from Pope Paul VI's address to the U.N. on Oct. 4, 1965 and again leaves out important parts of the quote. Paragraph 23 reads, "If you want to be brothers, let the weapons fall from your hands. You cannot love with weapons in your hands . . . those terrible arms supplied by modern science . . . lead astray the mentality of peoples. As long as man remains that weak, changeable and even wicked being he often shows himself to be, despite armaments will, alas, be necessary. But you, gentlemen, men of courage and outstanding merit, are seeking means to guarantee the stability of international relations without the need of recourse to arms. This is a goal worthy of your efforts and efforts, this is what the peoples of the world expect from you. This is what must be achieved." (Emphasis mine).

Newberry says about Father Hehir, "Before I follow an uncertain trumpet, I will look to the massive evidence assembled by the Washington-based Coalition for Peace and Strength . . ."

Father Hehir comes to us with credentials difficult to match. He has worked with this issue for more than five years and his expertise and academic background is so recognized that the Vatican

asked that he participate as part of its delegation in the Special General Assembly of the U.N., May, 1978, which dealt exclusively with disarmament. Furthermore, Father Hehir vocalized not only his support of the U.S.C.C. executive board which has endorsed testimony in Congress in favor of the treaty." This decision of the U.S.C.C. executive board was taken after careful consideration of the issues and possible alternatives. Pax Christi's position was one of the alternatives discussed and considered.

I have been unable to locate the coalition mentioned in the letter.

The SALT II treaty has not yet been agreed upon by the U.S. and the U.S.S.R. but it is important that as Christians we take a careful look at the facts both from a moral viewpoint and from a technical one. Only after examining both aspects should we then make up our minds and let our senators know how we feel about it.

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Irony Seen In Statement

Editor:

Having been a seminarian at St. Bernard's Seminary, I read with interest the statement issued by 15 of its faculty members (C-J, 2-21). Since to their mind "the good name of the seminary seems seriously 'threatened' by 'recent allegations and innuendoes,'" the signers make explicit 1. their pride in the seminary program; 2. their confidence in the present administration, and 3. their commitment to the official "Program of Priestly Formation."

However, the statement fails to mention that eight of the signers are themselves either full or part-time administrators of the seminary. The statement fails to mention that several signers have publicly opposed the clerical celibacy which the official PPF

endorses. The statement fails to mention that all the signers see no moral and legal impropriety on the part of the administration which dismisses a priest-teacher 1. at a public meeting he was forbidden to attend; 2. without a single formal charge being made against him, and 3. then deprives him of any opportunity to exercise his right of appeal. The publicly read letter dismissing Fr. Turvasi is replete with "unanswered allegations and innuendoes." Yet in the face of this, not one signer of the statement protests that Fr. Turvasi's "good name seems seriously threatened."

The irony is that each signer of the statement now supports an administration which can act toward him or her as it did toward Fr. Turvasi, Van Torre and Healy. And furthermore, each signer can not count on his colleagues to offer no protest.

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More Opinions

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