



New Diocesan Map Published

Bishop Matthew H. Clark points out a feature of the new full-color diocesan map produced by Anthony J. Costello, publisher of the Courier-Journal (left) and Father Peter Bayer, director of the Office of Pastoral Planning. The map is available for \$5 from Office of Pastoral Planning, 1150 Buffalo Road, Rochester, N.Y. 14624.

Moynihan Decries Liberal Rejection Of Catholic Schools

Washington (NC) -- The paradox of modern liberal society is that it cannot accept Catholic schools, the vehicle of progressive Catholic teaching, Sen. Daniel Patrick Moynihan, D-N.Y., said May 7 at the second Seton-Neumann lecture in Washington.

The lecture was sponsored by the U.S. Catholic Conference Department of Education and the bishops' Committee on Education.

Moynihan said U.S. politics has reached the point where although the existence of church-related schools "contributes to freedom and pluralism" and Catholic education helps poor and minority students, it is considered the mark of a liberal to be opposed to aid to Catholic schools.

"Catholic tradition has proved a lively, and generally speaking, rewarding source of argument and conviction

in the effort to promote progressive social change -- which is the great legacy of classical liberalism and the object of contemporary liberalism," he said.

Moynihan has urged aid to Catholic schools since the early 1960s. In 1977 he was co-sponsor of a bill to give tax credits to parents for part of the tuition they pay to non-public schools. Tuition tax credit legislation has been introduced many times since but it has never passed.

With liberals repeatedly rejecting aid to non-public schools, the issue has attracted support from conservative politicians.

Moynihan said he fears that a conservative embracing aid to non-public schools "would not find himself in line with Catholic social thought" and the result may be to dilute the impact of Catholic social teaching.

Moynihan also said he saw "a gap opening between clergy and laity, in which the laity asks whose side are the clergy on." He later said during a question-and-answer session that laity may

accuse the hierarchy of closing schools while "running around" supporting liberal issues such as nuclear disarmament.

In the history of the United States, Catholic schools have been seen first as inferior and then as elitist, Moynihan said in his speech. But the 1981 study on "Public and Private Schools" by sociologist James Coleman found that "the Catholic schools are closer to the American ideal of the common school of educating all alike" than the public schools.

"It has emerged that the despised Catholic school has come closest to the great liberal American ideal," Moynihan said. But "the dog didn't bark...nothing changed in the litany of charges" against Catholic schools.

At a time when there has been an outcry about the condition of public schools in America, "here we had schools that did what anyone wished to happen at one third the cost" and nothing happened to aid them, he said.

Greater Role For Trappist Women Ahead

Holyoke, Mass. (NC) -- Spokesmen for 114 representatives of the world's Trappists said that the order may allow women a greater role in helping govern the order.

Just how large that role will be, however, will not be known until the meeting of the order's general chapter ends on May 24. The key issue in the discussion is whether male members of the Trappists will grant voting rights to their female counterparts.

The spokesmen made their comments May 7, four days after the monks and nuns of the 986-year-old order opened their meeting in

Holyoke. It is the first Trappist general chapter ever held outside Europe.

Eighty-nine monks and 25 nuns were meeting at the Mont Marie Conference Center to review the order's constitution, which was last revised completely in 1923.

"The evolution is going on here, just as it is on the outside," said Father Flavian Burns, referring to a possible new role for women in the order.

Trappist nuns, called Trappistines, run their own monasteries and take part in chapter meetings. But they are not allowed to vote at these meetings.

Pope's Journey

Continued from Page 1. throughout the world. How can one calculate what such a trip does for a U.S. Catholic's understanding of the universality of the Church to see the pope giving communion to a black Papuan whose face is painted red and yellow and who wears a feathered headdress?

The pope understands also that he is more than the chief shepherd of the world's 700 million Catholics. He is a world moral leader and he uses that prominence to call attention to pressing moral problems.

In South Korea, gross violations of human rights go on, with the government saying they are a necessary vigilance against Communist infiltration from North Korea.

Those who back the need for workers to organize independently or of students to speak out live with the constant awareness that the government is monitoring their activities and even their telephone conversations.

The pope commented on the situation, although avoiding direct accusations. In the presence of South Korean president Chun Doo-Hwan, the pope voiced hope for "A more human society of true justice and peace, where all life is upheld as sacrosanct, where to live is to serve, where no one is used as a tool, no one left out and no one downtrodden."

He also voiced hope for the reunification of North and South Korea.

In South Korea, industrial workers put in long hours for low salaries, because the government says this is needed to compete in the world market. To maintain the status quo, the government controls what few labor unions exist.

The pontiff told 200,000 Korean workers that they should work together to achieve just wages.

In a dramatic event in Thailand, the pope paid an early morning visit to an Indochinese refugee camp, taking international attention with him as he focused on the plight of several hundred thousand refugees displaced from their homelands by the

Communist takeovers in Laos, Cambodia and Vietnam.

The pope also urged diplomats to settle differences among nations so that these refugees can return to their homeland. He told the diplomats that "There is something repugnant and abnormal for hundreds of thousands of human beings to have to leave their own countries because of their race, ethnic origin, political convictions or religion."

Though the pope is a powerful moral leader, he does not claim to have specific solutions for every situation.

In South Korea, in what was billed as a colloquy between young people and the pope, students proposed specific questions.

"Whenever we assert what we think to be true, some of us are taken to prison, some are forced to enlist in the military and some are driven more to leftism," said a university student.

A young worker said, "The news media does not accurately inform people of our real situation and, without labor unions free to present our desires, the lives of workers remain deeply hidden in the shadows of prosperity... In these circumstances, how could we announce the Gospel to our fellow workers?"

The pope did not give specific answers. Instead, he told them to bear witness to the truth as Jesus had done and to carry out the ideals of the Gospel, aided by the strength of Christ.

On the plane flight returning to Rome, the pope was asked to discuss why he had not given specific answers to the Korean students and if the pope meant that to

read the Gospels, to pray and to try always to act as Christ would act was the answer to every problem.

The pope responded: "That is the basis for the answer to everything. I am aware that there was a distance between their questions and my answers. But it is a necessary distance. They should reflect. I should give them from the Gospel some principles from which they should find the complete answers to their questions."

Throughout the 11-day trip, the pope was conscious of an ever-present danger: that he, and not his message, would become the focus of his visit.

The pontiff wants to be the one who points the way to Jesus, as did John the Baptist. In Papua New Guinea, at the end of a papal Mass, a crowd of 40,000 began to chant, "Pope John Paul, we love you."

Stepping back to the microphone, the pope answered, "No, no, it is not true. You love Jesus."

After 21 foreign trips, the pope still seems convinced that they are worthwhile and that he is transparent enough so that the huge crowds he draws will see Christ. The pope told journalists that he was "very happy" with the trip.

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11TH ANNUAL

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Thurs.: Music Night — Fri.: Fish Fry, music
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11 a.m. - 4:30 p.m.

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Interfaith Concert Scheduled

Nine area choirs, including one from St. Mary's Church, downtown, will join to present an interfaith concert for world peace at 4 p.m. on Sunday, May 20, at the Third Presbyterian Church on East Avenue and Meigs Street.

Other choir groups represented are from Mt. Olivet Baptist Church, Mt. Vernon Baptist Church, St. Thomas Episcopal Church, Temple B'rith Kodesh, Atonement Lutheran Church, Lutheran Church of the Transfiguration, and the United Church of Christ, as well as the host church.

Admission is free and a reception will follow.

For the Record

The total amount raised by St. Stephen's Parish, Geneva, for the Bishop's Annual Thanks Giving Appeal as reported in last week's paper should have read \$37,761.