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**Eighth Quarterly
 Report on College
 Fund Payments**

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The Catholic COURIER

THE NEWSPAPER OF THE ROCHESTER DIOCESE

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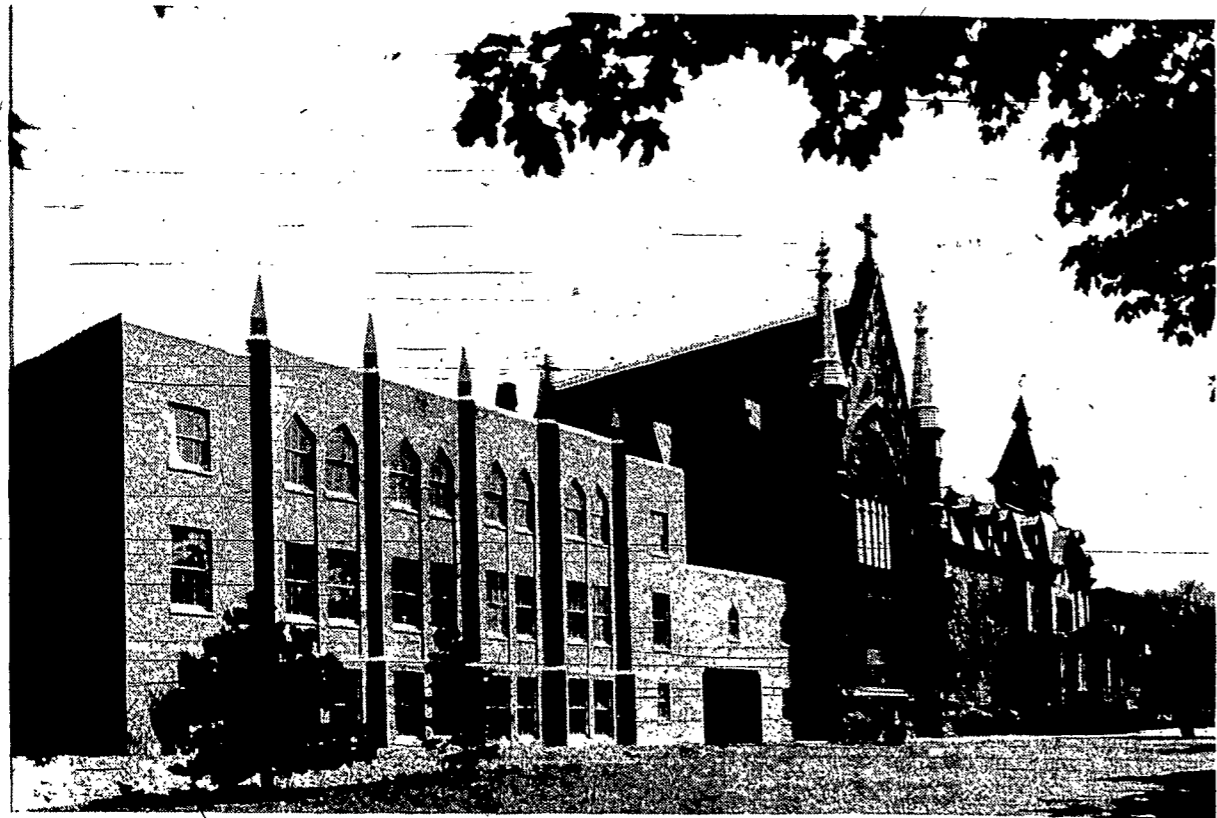
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**Priest-Scientist
 From Rochester in
 Solar Watch Role**

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79th Year

ROCHESTER, N.Y., FRIDAY, FEBRUARY 16, 1968

Price 15 cents



The Sacred Heart school in Rochester was founded in 1855.

For Sacred Heart Girls:

End of Great Tradition: Academy to Close in '69

By MONICA REEVES

(The Academy of the Sacred Heart in Rochester announced this week that it will close its doors and discontinue operation in June 1969. This is due to mounting cost of education, the inadequacy of present buildings, the tremendous outlay needed to build and maintain a school of the future, and the fine Catholic high schools where openings are available. The news came as a blow to students, alumnae and the Rochester community as a whole. In an attempt to discover what makes Sacred Heart education so unique, Monica Reeves talked to faculty and students Tuesday afternoon.)

only learn so much from the newspaper. Now, we know." Another girl added, "Before you left it to someone else. Now you go down and do it."

A Conscious Philosophy

Such attitudes as these are not the result of haphazard education but the product of a conscious philosophy. In an attempt to encapsulate the spirit of this philosophy Mother Whalen, principal of the Prince St. school said:

"Our desire is to develop the whole person—academically, socially and psychologically. We

educate, not instruct, in the terms of the person a student is, not only in the classroom, but at all times. For we hope that each student will evolve a set of values for herself within which she will be able to live out her life."

The students themselves, generally the harshest critics any school ever faces, are convinced that the Sacred Heart way is the right way for them. With some of the girls the conviction is almost hereditary since most represent the second, third or in a

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"What's so special about Sacred Heart Academy anyway?" seemed a fairly innocent and standard question to me but as the 10 upturned faces seated on the rug in a circle peered up at me with a gleam in their collective eye, I realized that I was to soon become the victim of a conspiracy to win me over to their side. I've never been a happier victim.

The 113-year-old Academy of the Sacred Heart has come a long way from the days when plain and ornamental writing, history—sacred, profane and natural, and plain and fancy needlework were among the instructional offerings of the school. But the underlying principle guides Sacred Heart education is the same.

If the 10 fresh and shining 16-year-old faces which greeted this reporter are any indication, such a philosophy is turning out articulate, poised and very much alive young ladies.

The girls had a special reason for their enthusiasm for they had just returned from putting in their weekly hour and a half stint of volunteer work—an integral part of education at the school and a prime example of the philosophy of education which guides it.

Educating Christian women for the world may involve something different today than it did when Saint Madeline Sophie Barakat founded the Society of the Sacred Heart in 1800, but that ideal still governs the education offered by the order's 35 schools and colleges across the United States.

Classroom theory becomes realistic practice when 89 students at Sacred Heart go to such places as the Louis St. Center or the County Home from 11 a.m. to 12:30 p.m. Tuesdays. There is nothing ivory tower about seeing newspaper headlines become real life shivering and hungry bodies or aged limbs that even an active, alert mind can't control.

As one student said, "You can

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'Easy Abortion' Campaign Mounts In U.S., Canada

Courier News Summary

A bill to liberalize New York State's abortion law has been brought out for Assembly action sometime this year.

Like the bill that died in committee last session during widespread public controversy, the 1968 legislation would permit abortion to protect the mother's physical or mental health; to forestall the birth of a probably defective child, and in cases of rape or incest. Medical controls are provided.

Under an 85-year-old law, abortion is allowed in New York State, as in many places, only as a last resort, to save the mother's life.

This common restriction has been the subject of public debate for the last two years in various states of the union.

Wherever and whenever a relaxation of standards is proposed, the Catholic Church stands virtually alone in opposition. Other church bodies, however, qualify their consent.

A report is due in April from a citizens' committee set up by Gov. Nelson Rockefeller to investigate the experience of states or nations that have relaxed their laws or are contemplating changes.

Among the latter are Maryland, Texas and Georgia.

The Maryland Catholic Conference has explained its "unqualified disapproval" of liberalized abortion law as "based upon our belief that any law which imperils the right to life of innocent human persons is a social evil." The Maryland bishops include Lawrence Cardinal Shehan of Baltimore and Patrick Cardinal O'Boyle of Washington.

Canada's federal law is being reworked in Parliament.

Because the Canadian law is national in scope, the bishops of Canada have spoken with one voice, calling upon the government to work harder than ever in "its role as protector of life."

"We can set an example of our respect for the sanctity of human life to a world that is sorely in need of a higher regard for human life and a higher standard of human conduct."

The Catholic bishops, in their pastoral letter, noted that the

government attempted to protect people through control of traffic and firearms. They suggested that respect for human life could be encouraged through further education and legislation. As an alternative to liberalizing the abortion law, they outlined the following program:

— "A serious study of the frequency of illicit abortions and of means to eliminate them . . . Medical research should be encouraged.

— "Real efforts should be made to provide mothers in distress with medical and psychiatric care they need.

— "There should be a more human understanding of unwed mothers and their children . . . we should provide them with real help.

— "Greater effort must go into the care of those afflicted with mental illness.

— "More adequate social and family policies should be planned and developed . . ."

"This," they said, "is the way to real social progress and true freedom . . . That approach calls for creative imagination, not the all-too-easy imitation of other countries."

Other countries, for the Canadian bishops, would include Colorado, where legislation like that now proposed for Canada and for New York State was enacted last year.

In eight months, 120 legal abortions were performed in Colorado in conformity with the liberalized law that took effect last May 1. The state health department cited psychiatric conditions in 50 cases, physical danger to woman or child in 22, and nine cases of rape. Twenty-nine patients came from outside the state. The report did not give reasons for all of the operations.

From Bonn, Germany, a recent news report quoted the Czechoslovak Digest to this effect:

One million legal abortions have been registered in Czechoslovakia since the introduction of legalized abortion 10 years ago. Most of the abortions were sought because of social or economic difficulties. Two per cent were performed for reasons of health.

Front Line is Everywhere

Combat Sweeps Over Viet Mission Posts

By FATHER PATRICK O'CONNOR
 (NC News Service)

Saigon—Flames and gunfire have driven more than 120,000 people from their homes in the Saigon metropolitan area.

They are huddled by tens of thousands in a Salesian school and other Catholic institutions of the Go Vap district.

Meanwhile, two Jesuit priests have made their way here from the north, bringing news of heavy battle damage to Catholic installations in the ancient royal city of Hue.

The Jesuits' St. Francis Xavier University and seminary were seized by North Vietnam troops, who held the two priests, Father Armand Pelsmaker, a Belgian, and Father Julien Elizaide, a Spaniard. They reported that the Jesuit property and the parish church of St. Francis were battered and school buildings owned by the Sisters of St. Paul of Chartres were in ruins.

The priests escaped from Hue in an American tank, they said. They offered unconfirmed reports that several mission priests were in the hands of the enemy.

In Saigon, many families have returned home to find nothing left. Their condition calls urgently for relief measures, first for food and preventive medical service, then for the means to rebuild their homes and lives.

Fleeing from flames and bullets, dreading the sight of communist gunmen dodging from house to house, the people sought refuge in every kind of community center.

They gathered around churches, in schools and pagodas, and even in hospital compounds, greatly hampering overworked medical and surgical staffs. These centers were not designated. People fled to them instinctively. About 25 of them are Catholic churches and institutions. Six are Buddhist pagodas.

Father Robert L. Charlebois of Gary, Ind., director of Catholic Relief Services here, and his staff have been supplying food, medicine and clothing. A shipment of penicillin has arrived from the agency's headquarters in New York.

The problems are many and hard to foresee. During the first day eight babies were born to refugees in a room inside the Salesians' Don Bosco School.

One pressing problem is that of children separated from parents and families split during headlong flights from flames that enveloped whole areas. So far no central agency has been set up to find and reunite these doubly dislocated victims of the battle.

Some will never be reunited in this world. One woman found in a refugee center reportedly lost her children, burned to death while her husband was killed in the fighting.

The push involved assaults on provincial and district capitals, all the way from the northern reaches of South Vietnam to the lower southern delta. The



'He's Not Heavy -- He's My Brother'

Saigon — (RNS) — An American soldier becomes a modern Good Samaritan as he hauls a wounded Vietnamese civilian to safety from a bullet-ridden street. Saigon residents faced terror in the streets as the Vietcong guerrilla warfare escalated in many cities below the DMZ.

Viet Cong high command apparently hoped to be supported by a popular uprising. Certainly in Saigon there is no sign of any popular reaction, except rage and distress.

Many of the targets in the area were symbols rather than military concentrations. The success that the communists sought seems to have been primarily psychological and political and they were prepared to pay a heavy price for it.

I saw a few of those whose lives they expended. One lay dead on a street outside an American motorpool. He was a man perhaps 30 years old wearing civilian clothes. Two of the 19 attackers killed inside the U.S. embassy compound lay, also in bloodstained civilian

garb, near the low, three-foot-wide hole they had blown in the outer wall. They were men probably in their 30's, now unidentified and unidentifiable, two of more than 600 communists reported killed in two days of attacks in this area.

Four American military police and one Marine were killed in the defense of the embassy. The communists never got inside the building.

The Philippine embassy was attacked, apparently with bombs, while two or three young gunmen covered the attackers from street corners.

The Minister of Social Affairs and Refugees, Nguyen Phu Que, appealed to Catholic Relief's Father Charlebois for a

medical team to attend refugees gathered in a Buddhist pagoda outside the city. Fighting was in progress less than three-quarters of a mile away when the priest and his assistant, Father Henry Ameling of Brooklyn, and two Maryknoll nuns, opened their improvised clinic in the crowded pagoda.

"It was a real ecumenical operation," Father Charlebois said. "We had a Buddhist bonze (monk) translating for us and another assisting. Later Melvin Van Peursen of the Protestant organization called World Vision joined us, and so did Jim Clark of the U.S. Agency for International Development.

On Feb. 8, Vietnamese authorities decided for security reasons that Americans and other foreign nationals should not work inside the refugee centers. They might attract snipers or be victims of the Vietcong infiltrating among the refugees.

Caritas Vietnamese, the Catholic relief society of Saigon is giving direct help in food and money to some 49,000 refugees in 26 centers. About a third of those aided by Caritas are non-Christians.

Vive La Difference!

"Nazareth, St. John Fisher and Roberts-Wesleyan are in a different league when compared with the other five Greater Rochester colleges," stated the last of a six article college series in the Rochester Times-Union on Friday, Feb. 9.

One paragraph later, the article specifies one of the differences:

"Use of drugs is almost negligible at the three schools. While as many as 20 per cent of University of Rochester students reportedly turn on with pot, even an exaggerated estimate at the religious schools place the number at well below five per cent."

Christ's Obedience Model For Clergy, Pope Says

Vatican City — (NC) — Christ showed himself as a model of obedience, Pope Paul VI told the clergy of Rome, as he accepted their homage in a traditional ceremony.

A current "erroneous opinion" of obedience, he said, questions "even its rational and theological foundation." But an awareness of the true nature of obedience, he assured the priests, shows in their Christmas Day presentation.

Many large, decorated candles are brought to the Pope, as a symbolic tribute. Some are kept for pontifical ceremonies. Others, he said, will be given to the Catholic schools of Rome and to diplomats presenting their credentials to the Holy See.

"We believe that in the gesture which you have now made," Pope Paul said, "you are aware of expressing those theological and spiritual foundations which

make ecclesiastical obedience a fundamental law of the community founded by Christ, the Church, characterized and constituted as a hierarchical structure. And you well know that Christ Himself presented Himself within the design of a total obedience and, as an obedient person, completed His mission of salvation and as such has left to us His own example."

The Pope said the gifts of candles "acquire, therefore, the significance of an answer to an erroneous opinion which maintains that the maturity of modern man, completed his mission of personal conscience has a primary role, the exaltation of personality and liberty, and that even the voice of the council speaking on these themes of great importance and realism, have brought about a crisis in the virtue of obedience, questioning even its rational and theological foundation."

And There's More On the Inside

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