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Main Office: 110 South 3rd St., Rochester, N.Y. 14602

'Civil Disobedience' Can Try Patience

Five men, including a famous pediatrician and a university chaplain, are facing trial in Boston for conspiring to oppose the Selective Service laws illegally.

These and other forms of civil disobedience — ranging from parading, picketing and sit-ins to placard-insulting of authorities — have awakened the sympathy and actual association of many Catholics on the grounds that these are just resorts to attract public attention to unjust laws.

Last week the Solicitor General of the United States attacked "indiscriminate civil disobedience." He held the "New Orleans" defiance that non-violent law-breaking should be attempted only after the most painful and introspective reflection and only when the firm conclusion is reached that obedience offends the most fundamental personal values.

Acknowledging the dignity of the late Dr. Martin Luther King, Mr. Erwin N. Griswold conceded that men may claim a moral right to violate "unjust laws" — but he said there is no legal right to do so. He warned that those who choose this form of dissent should "not be surprised if criminal convictions ensue."

The government lawyer was perhaps alluding to a 3-page advertisement in the New York Times on Easter Sunday in which 9,300 college teachers had demanded that all charges against Dr. Benjamin Spock, the Rev. Dr. Coffin and the three others be dropped and the Boston trial cancelled. The professors claimed that the indicted men were "patriots" for "opposition to the war."

The lawbreaker, Mr. Griswold stated, "must accept the fact that organized society cannot endure on any other basis. To deny the necessity of facing legal consequences is to challenge not a law but the whole democratic framework of laws which protects dissenters and non-dissenters alike."

It's long overdue for a good-artist to warn our nation that to many citizens of upright conscience are trying to legitimize lawbreaking by calling it civil disobedience. Society's toleration of principled refusal to keep the law — however controlled or non-violent the dissent may be — is wearing thin. No one needs to be a lawyer to deduce that there has been much arson, looting and brawling with police in the past few years because the theory of civil disobedience has progressively undermined respect for law. Perhaps Dr. King is dead today because his murderer followed the same theory he taught: to achieve a good you want, you may have to break the law.

—Father Richard Torrey

Change Our Priorities

Priorities in diocesan administration of personnel, finances and programs have never before had to be so keenly analyzed nor tensely decided. Where to best use the thin ranks of priests and Sisters, what to close down and what to put to new use, how best to spend money for the dozen apostolates begging for support? These questions that plague the Bishop and his advisors are just as disturbing to pastors, Mother Generals and parish boards.

The director of the U.S. Bishops' education department — probably the most influential man now shaping national Catholic school policies — recently suggested a reshuffle of diocesan priorities on education. Monsignor James C. Donohue predicted that the expensive and hard-to-staff elementary and high schools must soon be demoted from prime importance to third place, after urban-ghetto-schooling and religious instruction for public schoolers.

He argues that when the U.S. Church properly determines what it "most wants to do and needs to do in order to meet the moral needs of 20th century man," it will close many parish schools and turn to the needy slum youngsters.

Is it really factually certain that we cannot afford to staff and administer top-flight parish schools, superb parochial CCD programs and an all-encompassing inner-city teaching thrust, — all at the same time? Dare we continue to try to do all three imperfectly?

Then the diocese and the parish must decide: Do we more intensely wish to care for that portion of our entire Catholic youth population seated in our parochial schools than we want to share the Christian life with the underprivileged in the urban ghetto and all the public schoolers?

Such an overhaul of present priorities would mean shuttering many parish schools. And parishioners would fight that. But honest men know that diminishing attendance, high budgets and staff problems make many parochial schools more of a liability than an asset to the majority of the parishioners.

To put the church's people, curriculum and zeal to work improving already existing schools in inner-city, opening new facilities specially shaped for children of all faiths, would be a historic gamble. Christian love and religious values might be the most unique answer America has for the culture-poor and underprivileged child to bring the minorities into full, self-respecting citizenship. But the disruption of traditional views and "the established way" will not come easily, or soon.

—R. T.

Pope Paul Speaks To Youth of World

On Palm Sunday Pope Paul addressed a special appeal to youth at solemn services in St. Peter's.

It is primarily to the young people present here today that we address our words. Your presence is particularly significant because it appears that it was the younger generation who were foremost in expressing their enthusiasm for the entry of Jesus as Messiah into Jerusalem.

Let us concentrate on the event itself. Jesus recognized by his people as the Messiah, the Christ, and acclaimed as such, especially by the young people shouting Hosannah. This event is reproduced in today's liturgy.

Christ's Challenge

You young people in this moment become (along with the whole congregation of the faithful) the heralds of Christ. You perpetuate the moment when Our Lord manifested the glory of his messianic kingship in our own time and place; you renew the act of faith in his mission, indeed in his person. You recognize him as Master of all mankind; you proclaim him as prophet of the world's destiny. You hail him as the King of kings and Lord of lords who stands at the center of every man's personal fate and of the overall design of history.

We are inviting you to acclaim Jesus the Christ—the Lord of mankind, the Saviour of the world. Are you afraid as you listen to this invitation that you may lose what today you prize most highly, your freedom? Are you afraid lest, if you put yourselves at Christ's disposal or the service of his message, you may suddenly find an incomprehensible, unbearable, cross laid on your shoulders?

Are you afraid that, if you let Jesus put his charm on you in the depths of your conscience, this may snuff out the flame of natural love and leave you all alone and bewildered, looking for some conversation, friendship, or fellowship which you have lost?

What we ask of you — to acclaim Christ — is not merely a verbal proclamation of his glory but in the same time your own happiness and good fortune. Why do you sing hymns to Jesus Christ? Because he is our

Saviour, who liberates us and coaches us to win and enjoy the fullness of our human nature in all its greatness and nobility; he is the master who teaches us the truest, the purest, the noblest type of human sympathy, namely, charity. If you let yourselves really exalt Christ, you may experience a sort of smorgasbord, a turning upside down.

A Great Experience

Can't you see, you youngsters of today, how infatuated you are by a deadweight of conformity, which may well become a fixed habit and which unconsciously subjects you to freedom to the machine-like tyranny of other people's thinking, opinions, feelings, acts, and fashions? Or how, although this crowd-spirit may make you feel strong, once it has you in its grip, it drives you at times to group-revolt, often without your knowing why.

But if you once become aware of Christ, if you really get to know him and stick to him (as you well know how) with all your energy and strength, what will happen to you? You will become free within yourselves. Jesus himself said: "The truth will make you free. You will become real persons. You will know the way of life, and for whom you are living."

You will have the ultimate reasons of human existence in yourselves. You will be rescued from the pressures of mass suggestion, which so easily distracts the mind, dulls the conscience, and binds the yoke of machine-like collectivism on individuals. At the same time you will feel a marvellous thing happening, an intelligent power of friendship, sociability, and love coming to birth in you. You will not feel lonely.

Adherence to Christ will teach you adherence to your fellow-men; it will make you aware of their virtues and of their needs, for which we have to love them and sacrifice for them, and all this without for the moment interfering your own personalities which remain inviolable.

A higher type of social living will emerge in you, the society of charity and this, not merely as a means or as an amateurish attempt to get alongside other people by dialogue, but as an interior impulse of goodness, of dedication to others, of union with them, of true love which cannot be gained.

Official Statement From NCEA Meeting

Following are excerpts from "A Statement on Catholic Education," prepared by the Superintendents' Department of the National Catholic Educational Association, and submitted to the Catholic Bishops of the U.S. on April 19, 1968.

(Monsignor William M. Roche, of the Diocese of Rochester, is president of the superintendents department.)

We, Diocesan superintendents wish to emphasize our commitment to the cause of Catholic education, so badly needed in America today in order to broaden its scope in the years ahead, in harmony with the Vatican II document on Christian education, and your statement of November 16, 1967.

We take these statements to be a charge to us, your delegates in education, to initiate discussions, to plan research, and to enlist the support of the entire community in helping to chart a positive evolutionary role for Catholic education in the years ahead.

We are committed to see to it that the mission and function of the Catholic school changes as all American education is changing responsive to current needs. We hope that close attention to the results of new and unique experiments in the broad field of Christian education will point out additional profitable ways of expanding the Church's mission to preach the gospel to all men.

But positive change can occur best as the product of research, supported by sufficient funds to give it real depth and meaning.

We hope that the Catholic laity, as well as dedicated religious, in their eagerness to develop new forms to meet changing times, will not succumb to the temptation to work radical changes upon the teaching institutions within the Church until new forms have been sufficiently tested and their merit proven.

We appreciate the need for religious education for all Catholics, but we do not accept the proposition that as opportunities for religious education are increased, the Catholic schools must decrease.

We should like to call to the attention of our teachers, especially those who have doubts about the relevancy of the teaching apostolate that the vocation of the teacher contains the ingredients of a spiritual and professional life sufficient to challenge all of the talents of those possessing the deepest Christian love of God and neighbor. The service to society

rendered by the teacher is unique, and the service to man rendered by the teacher in a Catholic school is as complete as the philosophy of Catholic education which embraces the total human personality.

We respect the right of every religious community to have the greatest freedom in the selection of varied apostolates. The desire to broaden the scope of the Christian apostolate should not result, however, in creating the impression that the teacher is no longer considered as necessary to society as other social apostolates.

Among our major concerns are these:

1. Especially in urban areas, the independent parish structure is rapidly becoming unable to support a school that can provide quality integrated education.

Diocesan financing, not only of these urban parishes, but of all educational programs in the diocese, would enable us to become better guardians of the educational needs and opportunities of all.

2. We feel that it would be against the good of the country to countenance the elimination of Catholic schools. Under present laws and customs of support, Catholic schools are dwindling in numbers and enrollments each year. We urge a systematic campaign to educate all citizens to the benefits of non-public schools, and the reasons why Catholic schools are important today.

3. American industry, so responsive to consumer demand, and so efficient in increasing the wealth of our nation, must be enlisted in the cause of elementary and secondary education.

An intimate knowledge of educational problems will, we hope, encourage industry to see the broad-based support of education in its own best interests. The material resources of our country are developed by industry, but its human resources are developed only by education.

Quotes from the News

Television Dominated By Racist Attitudes

There is a bitter but inescapable truth about television: the medium is dominated by white-supremacy concepts and racist attitudes. TV excludes the reality of Negro life with all its grievances, passions and aspirations, because to depict that life would be to indict much of what is now white America and its institutions. Television more than any other industry, molds and reinforces the ideas and values of the American people. But the values it perpetuates are based on the myths and hegemonies of our society. TV brings us not the light and imagery which might open our eyes and fire our imagination, but the darkness and

denial of truth which chain men's minds.—Harry Belafonte in the Sunday New York Times, 4-21-68.

Love for Fellow Man Only Peace Guarantee

An age which is too often beset with cynicism must learn that love for one's fellow man is the only security against distrust and hatred and the only guarantee of peace and human happiness. Unless these lessons are learned, the prophecy of the pessimist will surely be fulfilled when he warns that the 20th century may well be the end of civilization.—Father Robert J. Roth, S.J., Fordham University at American Catholic Philosophical Association meeting.



"AFTER ALL OUR WORK, I'M FRANKLY A LITTLE DISAPPOINTED IN THEIR CONCEPT OF A PARISH PICNIC."

Supreme Court Bars Obscenity for Young

Washington — For more than two years the Supreme Court has made it clear that in the eyes of the law distribution of obscene reading to adults is nearly impossible to regulate without endangering the Constitution's guarantees of free speech and opinion.

But over the same two years, the Court has indicated that it might be possible to control the availability of obscene books and films to the young. In 1967 it issued an open invitation to the nation's lawyers to find the right cases and the right arguments to test this view.

This year, the cases were found and the Supreme Court did what most observers thought it would do: it permitted states and cities to control distribution of obscene material to youngsters — provided it draws the lines finely and tightly.

It ruled last week that New York State's law barring persons under 17 from buying smut met the test, and that Dallas's film classification law under which minors are prevented from seeing some movies, did not.

The opinions should go a long way toward clearing up a constitutional atmosphere which at times has been no clearer than the air around the Supreme Court's building on a particularly still summer day.

The Majority Opinion

Speaking for a 6-3 court, Justice William J. Brennan said, "The well-being of its children is of course a subject within the state's constitutional power to regulate," and repeated an earlier Court opinion: "Obscenity is not within the area of protected speech or press."

Therefore, he added, "we do not regard New York's regulation in defining obscenity on the basis of its appeal to minors under 17 as involving an invasion of such minors' constitutionally protected freedoms."

The state might have two reasons for placing limitations on the conduct of minors which it cannot place on adults:

— The legislature could properly conclude that parents and others,

teachers, for example, who have this primary responsibility for children's well-being are entitled to the support of laws designed to aid the discharge of that responsibility." The New York law recognizes that responsibility of parents, he noted.

"The state also has an independent interest in the well-being of its youth," in order to protect all citizens should parental control or guidance be lacking. He quoted an earlier Supreme Court opinion which stated that the state has a right to protect children from abuses which might prevent their "growth into free and independent well-developed men and citizens."

"The only question remaining," he added, "is whether the New York Legislature might rationally conclude, as it has, that exposure to the materials proscribed by (the law) constitute such an 'abuse.'"

He said it did just that, despite the assertions of some that no cause-effect relationship between obscenity and conduct has ever been established.

The Constitution does not demand "scientifically certain criteria of legislation," Brennan added, but only that legislation be based on a reasonable view of reality.

Justice William O. Douglas with Justice Hugo Black agreeing, said in a dissent that "As I read the First Amendment, it was designed to keep the state and the hands of all state officials off the printing presses of America and off the distribution systems for all printed literature."

While Douglas Black and another dissenter, Justice Abe Fortas, would not agree, the latest decisions of the court appeared to be a logical and most welcome, culmination of the court's recent jugglings with free speech and obscenity.

For a while publishers and groups such as Citizens for Decent Literature were left at sea by the court's definition of obscenity as that which is based solely on "prurient interest," and which has no "redeeming social significance," and by its application of "contemporary community standards" to determining such things.

The Word for Sunday

The Good Shepherd Calls

By FATHER ALBERT SHAMON In 1269 the great Khan of China, Kubla, asked the Polo Brothers to have their White Father send one hundred missionaries to evangelize China. The Holy Father had only two he could send, but even these two never reached their destination.

Think of what might have been had the Holy Father had missionaries enough to send! Imagine a Catholic China — a China with seven hundred years of Catholic tradition. What a blessing to the world!

Down through the centuries that has always been the story! God gives the Church golden opportunities — shepherds tending with sheep—but because the shepherds are few, the sheep are lost.

In front of our post offices, there is often a government enlistment poster featuring a good-looking Uncle Sam, with his traditional stovepipe hat, cut-away tail coat, and candy-striped trousers. Sternly, he points his finger at all who read the poster and says, "I want you"—and that you applies to every boy and girl in America who can fulfill the minimal qualifications of the military.

More than 1,900 years ago, Jesus pointed His finger at every boy and girl down through the ages, saying, "If you will be perfect... come follow me." That you, too, applies to everyone. As Uncle Sam's call is to every able-bodied youth, so the Good Shepherd's call to priesthood and sisterhood is to every youth who has the basic minimum of the three R's:

good heart, good head, and good health.

Christ said, "Go teach all nations." To do that meant calling an army of religious into existence. If that army is not marching, it is not because God isn't calling youth; it is because youth too often is ignoring the call. Selfishness and worldliness are speaking out to him more loudly than Christ. One of the saddest stories in the Gospel is that of the rich young man: he valued his riches more than he valued Christ. He missed the chance of a lifetime.

Toisot tells the story of a man who could have all the land he could walk around from sunrise to sunset. So desirous was the man to get all the land he could that he arose at the crack of dawn and walked and walked and walked, so fast and so far, that when he returned to his starting point at sunset, he dropped dead in his tracks from sheer exhaustion. So much effort for so little: six feet of ground was all his got!

How much men labor and sweat, grunt and groan for the nothing of this earthly life.

"For a cap and bells our lives we pay."

Bubbles we buy with a whole soul's tasking."

And yet what vistas of glory Christ held out to the generous ones who leave all and follow him—"You shall sit upon twelve thrones judging the world." The Good Shepherd needs shepherds; the sheep need shepherds.

To youth I say, "Read about it, think about it, talk about it, pray about it, and then do something about it. You have only one life to live; why not live it heroically?"

7 Cat Scouts

Seven Catholic laymen St. George A. Ward at the Report Dinner sponsored by the Catholic Committee on Scout-Rochester Diocese in Auburn.

This honor is given to who have contributed to development of Catholic.

When Day is Done kids relax with guide Lance Tower, De



Packing blankets in measure, are Anne Job was part of the

Social Held in

By JOHN DELM Things were perk in last week.

Two squads of lively high school students bled and energy into the hamlet, nestled in the corner of Steuben County. It was a Social held by the diocese, currently administered by the Rev. Father Thomas J. Sheehan, pastor of St. Ignace Church.

Operating in two throngs, the young people the former convent, and in the former school was closed when the year was shut down three y the little four room school a double grade operation, closing enrollment at the

Father Weider had young people down to P sharpen their interest in the field — the rural.

The Easter Week vol chance to see the situa some home visiting, to whole subject of apostolic dialogues — and much needed work done

The old school is in of becoming a mission now, it's a storehouse canned goods and clothing. It's a good job of storing accumulated donations.

"The kids did a lot of packing, painting

— of the Diocese.

A No special permits say any more. Witnesses are not either Cat It is considered "propriety" not have divorces or it is also might be appropriate here that Catholics witness and attend marriages in Protestant

Q: What are "stole" N

A: The term comes from a priest who confesses the sacraments of Eucharist, Marriage, Matrimony; Fees were often associated services for the faithful, are set diocesan fees, but for no other sacra