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A professor at Columbia finds his way blocked by a student sit-in during a week of protests at the college. This typifies the current wave of demonstrations which have prompted the following editorial.

The Siege of Reason

No society is better than its public morals nor worse than its principles. And currently America is in a torturous struggle between practice and theory. Violence kills a leader of non-violence; the peace movement turns warlike, slum-ransom renders thousands homeless who have been unable to find anything better to live in; the have-nots loot from the haves because they yearn for human dignity; collegians who want to run their schools close them down so that no one may learn.

A spiritual malaise is abroad in our land. Some columnists and editorial commentators have called it "metastatic rot" and "painful catharsis" and "social discomfort." These diagnoses cover everything we suffer, from disgust with the war to adultery in best-sellers, from racism to campus violence. Increasingly our nation shows the symptoms of an individual going through a nervous breakdown.

Writing recently in a national magazine, Daniel P. Moynihan, Harvard professor and urban-affairs analyst, said very convincingly that America's past greatness has been based on our ability to live with one another, to pick wise rulers and to rule wisely. He wrote: "The great power of the American nation is not the natural wealth of the continent, nor its physical isolation, nor the invigorating mix of peoples that make up our population, nor the genius of scientific research and business enterprise that have made so much of these assets. Our strength lies in our capacities to govern ourselves."

The unwillingness of some Americans to be governed and reluctance to live with their elders was violently displayed last week as student rebellions erupted on college campuses. The rebels' causes ranged from dormitory hours to student authority, from black power to sheer urges to tear university rule apart. The worst eruption was at Columbia where one of the nation's most liberal and cosmopolitan schools lay under a 7-day siege. Columbia was forced to close its classrooms when 300 student activists sat down in five buildings, vandalized the office of the president and held a college dean prisoner overnight.

The mood and force of the rebellion touched only a portion of Columbia's 27,000 students. Hundreds signed petition against "the tasteless, inconsiderate and illegal" actions of their fellow students. Faculty intervened heroically but helplessly. Finally it took a bloody 2 a.m. assault by 1,000 club swinging policemen to clear out the entrenched activists. They had closed down the school by challenging its moral position on building an expensive gymnasium on neighborhood playground land.

The epidemic of student demonstrations on 100 campuses this year has moved, as one newsmagazine reported, "from seizure of property to seizure of people." It has demonstrated that a few hundred-vocal, zealous and organized students, pursuing a cause they deem righteously reasonable, can blockade the classrooms where others wish to study. Reason is being smothered and the search for truth delayed.

Far more frightening than the destruction of property is the steady growth of arrogant, impatient behavior which derides conventional wisdom and violently tramples on the general welfare. We often have reason to be proud of collegians' espousal of such liberal doctrines as thinking for oneself, racial equality and political freedom. But the "everwidening gap between liberal avowal and actual behavior" on the campus is a national menace.

There is an urgent obligation on liberals and conservatives alike to state that violence cannot be legitimized in our democracy. It is as heinous on a campus as in the streets. Alleged failure of a school or community to redress a wrong or to enforce a right cannot, for reasonable men, be a reason to call violence inevitable and acceptable. Our capacity to govern ourselves will be outstanding again when all groups will fight for rights with disciplined reason and objective facts and will undertake to change men's minds with love and moral righteousness.

—Father Richard Tormey

Fire Padres Fired

Holy smoke! Things are apparently so bad in New York City that Mayor Lindsay, in trying to meet a \$350 million budget gap, has proposed taking the city fire department's six chaplains off the payroll. At a total amount of \$27,000 yearly.

Union officials got burned up, denouncing the plan as "false economy of the worst kind."

Battalion Chief Joseph Lovett, head of the Uniformed Fire Officers Association, spoke of the chaplains in glowing terms as "our six pillars of strength... our six guiding lights."

"We resent it," said another inflamed union official. "I don't know any fireman who doesn't feel the same way."

While union officials boiled over, the six chaplains, who are on call 24 hours a day, are keeping their cool in the issue and saying nothing.

The Loyal Opposition

The Courier-Journal recognizes that many diocesan and parochial policies are not happily approved by all the laity and the clergy. We acknowledge the existence of "the loyal opposition" and respect their desire to be heard. When space permits we will gladly give critical spokesmen a platform to present minority opinions or state issues which they regard as misunderstood or undervalued by the average Catholic. To allow free expression is to stimulate pro and con thought and hopefully clarify debated issues.

Editor's Note: Diocesan concern with pastoral problems of inner-city Rochester has prompted rural pastors to fear that the laity and clergy are overlooking the serious poverty of thousands of people in the middle counties of the diocese.

Housing and jobs for the poor in rural parts of the diocese must not be forgotten, Father John Hempel, director of the Diocesan Secular Mission Work teams here, suggests that industry and housing be set up in mid-diocese to draw white and black poor people out of crowded urban areas.

REVERSE THE FLOW OF PEOPLE
 During the past nine months we of the Secular Mission have been concerned with the spiritual needs of people in the rural areas. Our sphere of influence covers but five counties of the Diocese. More and more we find ourselves involved in the physical needs of the poverty stricken, especially those in Steuben County.

In our areas of concern we see large amounts of land available for industry and housing.

We are convinced that the flow of people from the rural to the urban areas must be stopped and the flow directed back into the rural areas. This concept was presented to the Department of Agriculture in October 1967 on the basis of remarks made by Secretary Orville Freeman on this subject. Our proposals ran into a blank wall.

In the 22 April issue of the 'U.S. News and World Report' this plan was considered at length.

Our plan envisions the building of housing in areas of the poverty counties. In the vicinity of these housing developments would also be constructed small industrial developments. In counties such as Seneca there is much land available for housing developments and industrial expansion within close proximity.

Both the housing and industrial complexes would be constructed with the idea of drawing peoples both white and black from the crowded urban areas.

Revolutionary? Of course — but is not this what the Report of the Commission on Civil Disturbances in-approach giving the underprivileged peoples areas in which to breathe, work and live a normal and dignified existence.

During the war years, almost overnight, camps for thousands of troops were built all over the country — these contained roads, quarters, post exchanges, hospitals, theaters, gymnasiums, recreational facilities and all these with the best in utilities.

"But we were at war," you say. Don't we talk about the War on Poverty now?

Where do we draw the battle lines for this war — violence on the streets of the crowded ghetto, or in the co-operatives and decent living in the rural areas? To pour all the monies needed for the struggle against poverty into the urban areas would seem to produce the same atmosphere for future, similar problems.

Obviously this plan would demand cooperation on the part of government, industry, the rural community and the inner-city community. But then, when did we ever produce peace without the cooperation of all parties concerned?

This is not necessarily "the solution" but we would like to think of it as a simple outline for a possible solution to the anguished cries of those who have a right to live in the dignity of the human person. What do you think?

—Father John Hempel
 Director of the Secular Mission
 Penn Yan, N.Y.

Letters to the Editor

Editor:
 I am becoming more and more concerned over the action the Diocese is beginning to take toward the parochial schools.

I do feel that the parochial school system, as we know it, is heading for an eventual "phase out."

Wouldn't it be a more positive beginning to start this "phase out" in the suburbs where the public systems are new and fully staffed, rather than in the city where schools are so desperately needed?

The funds, or any part of them, we spend on our parochial schools here in the suburbs could easily provide the economic backing needed by the city parishes.

The suburban parishes could be assigned "water-shed" in the city and in this manner work together toward a common goal in a truly Christian way.

We have come a long way in sharing thoughts and exchanging ideas with our brothers of other faiths. Can we not go a step further now and also share the concerns and burdens, personally, with our own less fortunate parishes as well?

Think about it.
 Mrs. Patrick Duncan,
 Rochester

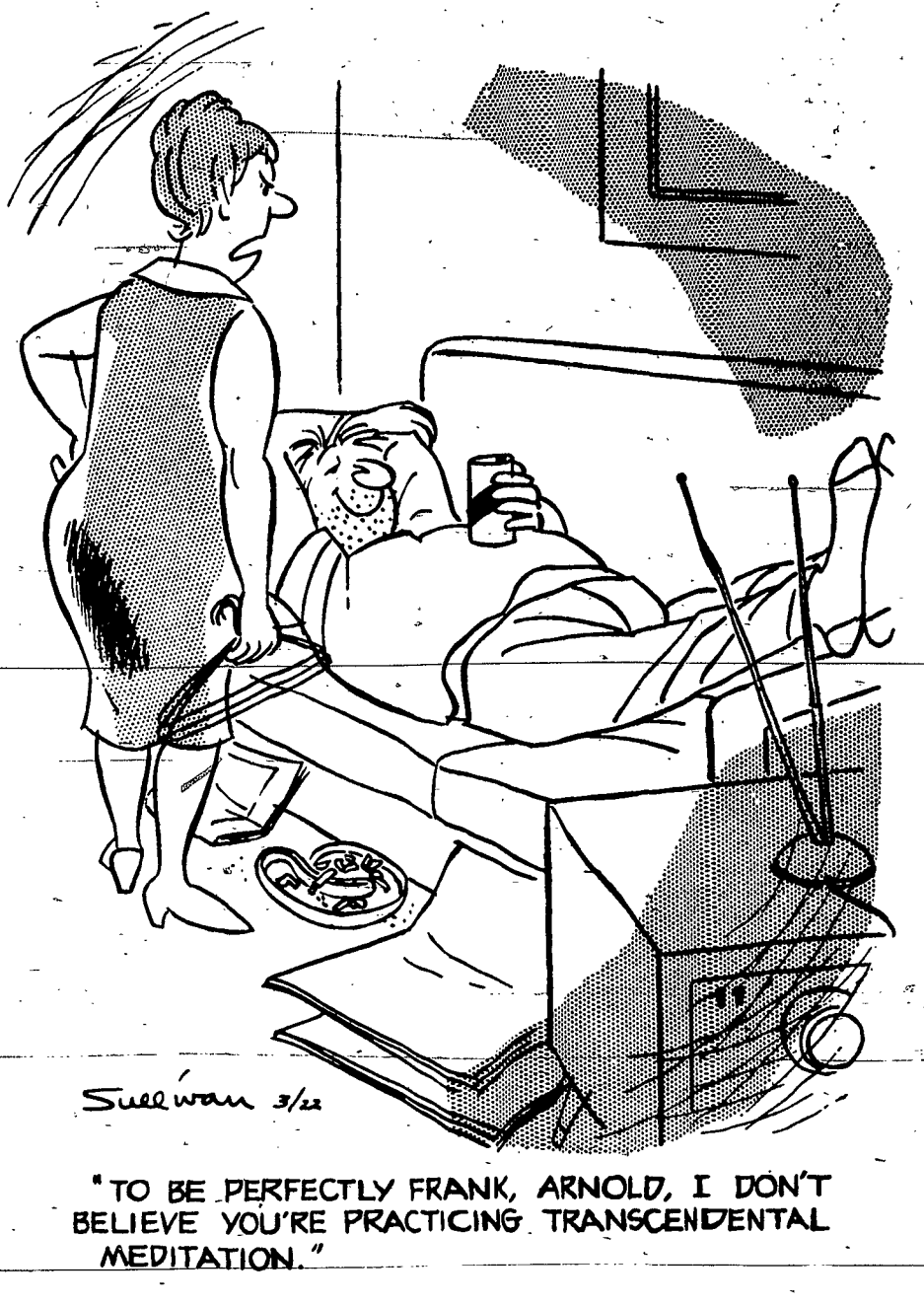
Editor:
 Two articles in the April 12 issue were of interest to me.

The first appeared under the heading "The Loyal Opposition" by Clarence Amann. He made seven points, concluding with "It's time some courageous Bishop began phasing out all his schools..." I agree with each of his seven points, but believe that the conclusion drawn from them should be that "most", and not necessarily "all", of the schools should be closed.

In any case, however, there is an urgent need for planning and experimenting with new forms of education. I think we can do with less of the pessimism of so many who advocate the maintaining of parochial schools on a "keep it going one more year" basis. I think we can do with more of the realism and optimism of those who believe there must be a better way.

In this connection, the Bishop's decision to require his permission before discontinuing grades is significant. The haphazard pattern of closings which is so detrimental to the students in these schools will now be avoided. Rather we can now expect to see the orderly closing of schools in those parishes where the school can no longer be supported or can no longer meet the needs of the parish.

Thus there will be a strengthening of those schools and apostolates, by reassignment of religious and funds, where the need is greater.
 Robert L. Berry, Rochester



Sullivan 3/22
 "TO BE PERFECTLY FRANK, ARNOLD, I DON'T BELIEVE YOU'RE PRACTICING TRANSCENDENTAL MEDITATION."

The Holy Father

We Must Pray for Peace

On Low Sunday, at the noon gathering in the piazza of St. Peter's where the Pope leads crowds in prayer, Pope Paul VI spoke these eloquent and thoughtful words on peace:

Do you hear the voices that cry for peace all over the world, that reach us from beyond the seas? Peace has become the hope, the passion of humanity, and still it is slow in coming. The waiting, the need, the anxiety for peace is growing; still there are always difficulties to delay and hinder it.

As yet peace is not understood as it should be, the guarantee of honor and liberty of all the nations in conflict, founded on loyalty and harmony, the aim and the sincere end of existing disputes, and not a mask of power abused, the cause of future

conflicts. Peace is still impeded by so many questions of prestige and an inadequate sense of brotherhood.

We must support with our prayers all those who desire and work for peace with impartiality and justice, with real love of freedom and respect for the populations who are suffering.

In the present painful experience of great obstacles, and equivocal interests, which prevent peace from revealing her real face of free and honest humanity, we must think all the more of the wish for peace that we hear three times from the lips of the risen Christ in the Gospel for today. We must repeat it, invoking his divine help: peace, peace, the peace of Christ for all mankind.

'Revolution' Necessary, Brazil Archbishop Says

Paris — (NC) — To achieve the "structural revolution" that is necessary "it is clear that one can speak of a liberating and redemptive violence," Archbishop Helder Pessoa Camara of Olinda and Recife, Brazil, said here.

The archbishop, noted for his activities on behalf of social justice in poverty-ridden northeast Brazil, said that in the present world situation violence is exercised by a minority of the powerful and the privileged who exploit the masses. He charged that capitalism, like socialism, has acquiesced in concealing injustices.

"Law itself," he said, "is often a tool of violence in the hands of the powerful against the weak, when it is not embodied in solemn declarations of the rights of man that remain ineffectual."

"Allow me the humble courage of taking a position. I respect those who

in conscience feel themselves obliged to choose violence, not the easy violence of 'parlor guerrillas,' but that of those who have proven their sincerity by the sacrifice of their lives. It seems to me that the memories of Camillo Torres and Che Guevara deserve as much respect as that of Martin Luther King, Jr.

(Father Torres, a laicized Colombian priest-sociologist who joined guerrillas, was killed in an army ambush in February 1966. Ernesto Che Guevara, an Argentina-born revolutionary, who played a major role in the regime of Cuban Premier Fidel Castro, was killed last October while leading guerrillas in Bolivia.)

"We Christians are on the side of nonviolence, which is not a choice of weakness and passivity. Nonviolence is believing more in the strength of truth, justice and love than in the strength of murderous and hateful wars."

"Police brutality" — where did this come from all of a sudden? Why do we fall for it?

"Civil disobedience" — who trumped up this one? Since when are we free to violate any law we don't like? Why do we march against our country and not for her?

"Right to demonstrate" — why do we believe this is an absolute right? Why are all the rights put on the side of the criminal and none on the side of his victim?

St. Peter in Sunday's Epistle wrote: "Submit to every human institution for the Lord's sake... and do not make freedom a veil for wickedness."

Revolutions go through two phases: a bloodless and a bloody one. In the

Pickets Most Pr...

While the rest of Rochester about their usual business this most Precious Blood parishioners grouped their forces and reported their case to the public in ditch efforts to save the St. Street school, still scheduled June closing.

The action this week was continuation of the efforts that the parish and its pastor, Father Set Contegiacomo, have made since leaked out April 9 that the 100 old school was to close due to a bleak situation resulting "substandard" quality of education.

Sunday morning, April 28, their number went picketing at the Sacred Heart Cathedral on Flower Park, from 11:30 until 12:30.

The next day, 48 mothers, with preschoolers in tow, met in front of the Chestnut St. entrance to the Columbus Civic Center, houses both the offices of the independent of schools, Msgr. W. Roche, and those of Bishop Sheen.

According to Mrs. Thomas spokesman for the group, she intends to continue this 10 to 1 vigil until May 8, the date set for meeting with Msgr. Roche.

Precious Blood parishioners started a novena for their cause last night. Mrs. Aleo said, "I doesn't help, nothing will."

"When Bishop Sheen first spoke in Rochester, he said 'Come to speak to me, write to me'."

Diocesan E...

All full time lay employees will be included in a new pension plan starting July 1. The Diocese will enroll probably 2,000 lay employees in the plan.

Q. What does this Employee Pension benefits and...
 A. Yes, this is a basic pension plan.

Q. When is plan effective?
 A. July 1, 1968.

Q. When can I retire?
 A. At age 65 if presently active date of the plan.

Q. Can I retire early?
 A. Yes, with reduced benefits.

Q. Is there a death benefit?
 A. Yes. This is provided payable to your named beneficiary.

Q. How much life insurance?
 A. An amount equal to your Example: An employee insurance. Benefits for

Q. Who pays for my pension?
 A. All of this cost is paid by the Diocese.

Q. Who pays for my insurance?
 A. Your employer shares the cost.

Q. I've been working for 10 years. Is this credit in my favor?
 A. Yes, and this credit is in your favor.

Q. Will my pension be affected?
 A. Yes.

Q. How do I join?
 A. Enrollment information will be sent to you.

Q. Who is eligible for the plan?
 A. All present employees who are present employees will be included.

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 A. All present employees.

Q. Will salary raises influence my pension?
 A. Yes, this is a basic pension plan.

Q. Upon what is my retirement salary based?
 A. Your total years of contribution and your salary from July 1, 1968.

Q. What happens if I become disabled?
 A. There is a disability provision.

Q. Must I be in good health to enroll?
 A. No, provided you enroll before the age of 65.

Q. How can I figure out my pension?
 A. Examples and instructions will be sent to you.

Q. Don't you think it's rather unfair to have a priest in the pulpit to preach to a crying child in the church during his sermon?
 —Hurt Mother, Brighton

A. Many priests are not too at all in their preaching effort crying or talking children. But the rest of the congregation is the preacher wants to keep the attention. If the parent won't use own judgment to take the baby until the sermon is finished, an usher won't move to assist it. The priest probably meant by speaking to her directly as a laic. Maybe his tone or words taken, unfortunately, as "rude," not his purpose.

Q. What is considered a suitable offering for the organist at a wedding?
 —M. E., Rochester

A. Nearly all parishes do not include wedding duty in the wage of the organist. The wedding music fee is paid directly by the ple to the organist. Most common offering is \$10. But when special are requested or the wedding is in (in flowers and size of the

PAT A...

Do you have questions about...
 PAT-ANSWERS! ... But write in your concerns and...
 Address: PAT ANSWERS will not necessarily — or of the Diocese.

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