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# Peace Talks Raise Korean Specter

By FATHER P. J. O'CONNOR

Society of St. Columban Saigon-(NC)-Panmunjom in the

early 1950s, Paris in the late 1960s, peace, when? Nobody who remembers the two years of parleys in Korea (1951-1953) expects instant or even early fruits from the meeting in Paris between

the United States and North Vietnam delegations. (Father O'Connor reported the Korean Peace talks in 1951-53 for the National Catholic News Ser-

All the evidence available - and there is much of it-indicates that the Communist leaders are not entering discussions with a simple desire for peace and an end to the sufferings of the Vietnamese people.

They are only beginning another phase in their struggle to take over

South Vietnam without relinquishing their military and terrorist phase.

According to their own documents captured last year, they will accompany the discussions with fighting. An hour or so before word reached Washington that Hanoi would agree to a meeting in Paris, a terrorist tried to blow up the Vietnamese government television station here.

Kaesong, the first site accepted for the Korea talks 17 years ago, was behind the Communist lines. When United Nations command liaison officers, two Americans and one South Korean, went there on July 8, 1951, to make preliminary arrangements, the Communists put them in jeeps carrying white flags. Communist cameramen were there to take pictures showing the American and South Korean representatives arriving, apparently with a flag of surrender.

It was agreed that no troops except military police were to be in Kaesong during the talks. On Aug. 4, 1951, the U.N. delegation arriving for the afternoon session spotted a company of well-armed Communist soldiers marching around the hill on which the conference house stood. The Communists explained this violation of the agreement by saying that the troops had lost their way.

This and other incidents led to a "temporary breaking off of the talks, which were later resumed in Panmunjom village, closer to U.N. positions.

One foremoon the two delegations, after a fruitless argument, reached such an impasse that they sat facing each other in silence for about an hour. Neither wanted to take the responsibility of walking out and thus risking being blamed for breaking up the talks.

The issue on which the Communists found it hardest to yield was that of the prisoners, thousands of former

soldiers of the Chinese and North Korean Communist armies who refused to be repatriated. This blow to their prestige was most distasteful to Peking and Pyongyang. They struggled bitterly, and in the end unsuccessfully, to have the prisoners forcibly returned to them.

Paris, with its boulevards and former palaces, will make a setting very different from the bare fields and deserted thatched houses of Panmunjom village. But the Communist delegates are likely to be much the same in 1968 as they were in 1951-53.

Vietnamese Communist leaders, for all their anti-colonialism, have had a largely French formation. It was the only one available to their generation. Ho Chi Minh, who once made his living as a photo-retoucher in Paris, was one of the founders of the French Communist party in 1920. The French Communist party, which will espouse the cause of Hanoi, is relatively large.

The U.S. named Cyrus Vance, a special Presidential troubleshooter, and Ambassador at Large Averell Harriman to take part in the talks in Paris. North Vietnam is represented by Mai Van Bo, Hanoi's top diplomat in the West, and Xuan Thuy, minister without portfolio. (Religious News Service).

# Diocese Plans for Schools: No Significant Cutback

By JOHN DELMONTE

There will be no significant cutback in the Catholic schools of the Rochester Diocese in the immediate future.

This was the consensus of a pastoral hearing on the school situation held under the auspices of the Priests' Council at Notre Dame retreat house on Canandaigua Lake last

Bishop Sheen summed up the results of the day long meeting attended by 85 pastors in this manner:

"For the time being, let this be our position":

-To keep our schools operating. -Not to phase out grades seven and eight.

-To plan a total approach to "Christian formation," including parochial schools, Confraternity of Christian Doctrine (CCD) program, Newman Apostolate and adult theology,

implemented in a unified manner. The meeting, chaired by Auxiliary Bishop John E. McCafferty, president of the diocesan Priests' Council, was a pastoral hearing aimed at gathering a consensus on the acuteness of the financial crisis facing diocesan Catholic schools on the elementary and secondary level.

A survey gathered from 70 pastors who have schools in the parishes indicated these trends:

50 per cent of the parishes responding felt that they could continue their schools "indefinitely." Another 22% replied that as things stood now, they could continue to operate from between one to ten years. The remaining parishes could offer no definite estimate to this

Asked if their parish would consider dropping the seventh and eighth grades to concentrate on "quality and financially feasible education of grades 1-6," 52 per cent said No. 21 per cent said Yes, the rest gave no answer or weren't sure.

On this proposal, Basilian Father Leon Hart, Aquinas principal who represented the diocesan secondary schools at the meeting said bluntly:

"If seventh and eighth grades are closed on any large scale, the high schools could not continue."

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A compromise proposal on the upper grades is being considered for the Elmira area, Monsignor Leo G. Schwab reported. The Chemung School board would like to consolidate their upper grades in a separate junior high school, possibly using St. Anthony's School, beginning in September of 1969.

(A similar proposal is being considered for the Auburn area. There, the seventh and eighth grades would be incorporated into Mt. Carmel High

centers" in religious education was made by Father William Donnelly, assistant pastor of Rochester's St. John the Evangelist Church. He pointed out that a large portion of parish ilnances were being channelled into parish schools, possibly "crippling the wider mission of the parish."

He suggested that two or three parishes might experiment, using their present parochial school staff, with schools of religion to teach all the children of the parish.

Father Daniel Brent, associate superintendent of Catholic schools in

Los Angeles — "Hot Line," an ex-

periznental service designed to aid

ttroubled teen-agers, has caught on in

Los Angeles and may spread to other

The phone-conversation service

started off with a printed message

on 2,500 small, blue cards passed out

among students at four L.A. high

"Are you a teen with a hang-up?

Call 666-1015. We're here to listen. 6 p.m. to 12 p.m. daily, 6 p.m. to 4

It was devised by the adolescent unit of Children's Hospital to let

callers tell their troubles to a sym-

If professional emergency help it

needed it can be provided immediate-

ly — doctors, ministers, lawyers, psy-

chologists, public defenders and other

The project is now in the middle of

a 12-week trial. The paid listeners are mostly graduate students from

area colleges, selected for an under-

standing nature. Mostly, they just

specialists stand by for referral.

a.m. Friday and Saturday"

schools. It read:

'Hot Line' Has Ears

For Teens' Hangups

the diocese, discussed several approaches to school centralization. He pointed out that centralized financing would permit "getting more for our dollars.

Father John Whalen, pastor of Our Lady of Mercy Church in Greece, reported on preliminary studies made on centralized purchasing and debt reduction plans. His report, he noted, was only terntative, could not be spelled out until all parishes had made their annual financial report by July

Monsignor Arthur Ratigan of Roch ester's St. Ambrose parish, commented that both parochial schools and good CCD programs were necessary. pleaded for more realistic budget for CCD programs. He also stressed that the CCD program should be represented on the parish school board, so that both religious formations could be directed in a related and unified

Summed up Bishop McCafferty at the day's eand:

"We decided that every reasonable sacrifice should be made to keep the

listen, offering opinions only when

The object is to help the callers

gain perspective on their problems.

Most of the calls concern difficulty

with parents and boy-girl relation-

ships. Sometimes parents call to dis-

cuss a yourngster's problem.

### New Light Shed on Kidnapping

Chicago — (NC) — Archbishop Mario Casariego of Guatemala City was not forced out of Guatemala by extreme right-wingers shortly after his return from political kidnapping, his closest aide said here. He flew to a New Orleans hospital for urgent medical treatments,

Auxiliary Bishop Richard Ham, M.M., visiting here, said that the Archbishop left Guatemala City because he was suffering from high blood pressure and an ulcer. This was not connected with threats on his life nor the political unrest of the country, he said.

A note threatening the archbishop's life if he did not leave the country in 48 hours was printed in Prensa Libre, a Guatemala City daily, on April 22. The threatening note came from the Movimiento de Accion Nacionalista Organizada (MANO) the same right-wing group accused of kindapping the Spanish-born prelate for four days in March, Archbish-

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### Confirmation Rites Twice This Sunday

Bishop Sheen will administer the sacrament of Confirmation to more than 300 adults this Sunday, May 19, at two Roches-ter churches. Most of the adults are converts who have entered the Church during the past

The Bishop will confirm a group of 212 people at Sacred Heart Cathedral at 4 p.m. and a group of approximately 100 people at St. Ambrose Church in a 7:45 p.m. ceremony.

# Outdoor Masses Set To Mark Centenary

Outdoor Masses of thanksgiving for 100 years of blessings on diocesan life will be the next features of the Rochester Diocese Centenary.

Public liturgy, concelebrated by the diocese's four Bishops and diocesan clergy in Auburn, Geneva, Elmira and Rochester on a Sunday in June, will be the principal religious events of the extensive jubilee program announced this week by the Steering Committee for the 100th anniver-

Bishop Fulton J. Sheen will concelebrate with 12 Rochester-area priests at Aquinas Stadium at this

That same afternoon Bishop James E. Kearney will pontificate outdoors in Geneva, Bishop John E. McCaf-ferty in Elmira and Bishop Dennis W. Hickey in Auburn.

The centennial year began formally in March for it was March 3, 1868, when Pope Pius IX established the Rochester Diocese and named Bernard J. McQuaid of Newark, N.J., its bishop. Bishop McQuaid was consecrated in New York City In July and reached Rochester on July 16, 1868,

to take possession of his see of eight

Earlier this year the centennial was marked by the consecration of two Rochester priests Bishop Hickey and Bishop McCafferty as auxiliary bishops for Bishop Sheen, by the dedication of Becket Hall, the house of studies for college-seminarians associated with St. John Fisher College, and the publication of a massive official history of the diocese by Father Robert McNamara of St. Bernard's

Future events in the year-long celebration will be:

Mid-June: Outdoor Masses of thanksgiving in Rochester, Auburn, Geneva

Oct. 10-11: Lectures by Rev. Dr. John Tracy Ellis, eminent U.S. Church historian, in Rochester and

Mid-October: St. Bernard's Seminary Alumni Reunion, a gathering of graduates of the major seminary to mark the St. Bernard's 75th anniver-

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Hope Mingled with Doubt

## Church Awaits Its Destiny in Czechoslovakia

By F.ATHER ROBERT A. GRAHAM, S.J.

Special Correspondent

Vatican City - Before the recent change in Leadership the Czechoslovak Communists were inflexibly thorough in their amti-Catholic measures, the worst in Eastern Europe.

Attempted negotiations by Vatican representatives a year ago met with such uncompromising conditions that The same rigidity in other matters is probably the cause for the failures and eventual fall of the Novotny regime. Hopes are now high that some religious settlement is in the offing.

On May 3, two leading bishops, one Czech and the other Slovak, were received together in audience by the Pope. This was not just a courtesy visit but rather an occasion for the Pope to express the Vatican's views

Frantisek Tomasek, Apostolic Administrator of Prague, and Ambroz Lasik, Apostolic Administrator of

As their titles indicate, they only provisionally admiraister their sees. Twelve bishoprics are vacant in the country, and the Greek-Catholic diocese has even been legally suppressed. The dioceses are mostly directed by vicars capitular, of whom only two are of episcopal rank.

The Holy See's first concern is to re-establish normal leadership in the country, if this can be done by the appointment of worthy priests. The difficulty in the past, under Novotny. was that the officials insisted on a near-monopoly of the dioceses by their own creatures, the members of the "Priests Peace Movement." This was headed by Joseph Plojhar, once suspended by Archbishop (now Cardinal) Joseph Beran and whose canonical status is still unclear.

The two bishops, before and since they came to Rome, have made no secret of their optimism for the future or hesitated to spell out their present demands on the government.

The bishops have already submitted their proposed reforms on which they now await action by Prague They want the dozen vacant episcopal sees filled and they want the bishops, both living and dead, who were expelled from their posts, or imprisoned, to be rehabilitated.

ed of arbitrary oppression; and they want to be able to teach religion in the churches and to have a Catholic

Already, some positive signs of a willingness to reach a peaceful settiement with the Calholics in Czechoslovakia seem to justify the optimism of the two bishops.

The most important is the government's disavowal of the "Peace Priests" who had been the government's instrument for penetrating and controlling the Church. Plojhar and his minions have vanished into the limbo of discredited collaborators.

Thus far, the Vatican has taken no part in these initial moves towards religious peace in Czechoslovakia. One issue to he resolved is the status of Cardinal Beran, exiled Archbishop of Prague, who is almost the symbol of the past 20 years of religious persecution in that country. As the two bishops themselves pointed out, these and many other questions depend on the Vatican and not on the local bishops. The signs of a real desire to make peace will come when negoti-

and the Pope. In this mood of expectation mingled with doubt, the Church in Czechoslovakia awalts its destiny. The apparent end of the Stalinist era in the country, belated as it may be in respect to the other popular democracles, is bound to raise legitimate hopes. The bishops have no reason to wish to complicate the agonizing reappraisal going on within the Com-

ations really begin between Prague

### 'The Progress of Peoples'

## Errors of an Affluent Society

By BARBARA WARD

The starting point for judging our role in the world is to know where we are - Christians living in the wealthy West, a white minority making up about 20% of the world's peoples and enjoying 80% of the world's

But this is only a beginning, a raw statement of fact. And, as we know, facts rarely present themselves without a context. They come to us in a dense package of assumptions and

Take such a fact as that Mr. Brown, worth a million dollars, gives nothing to Mrs. Smith. This is a fact, multiplied a thousand times over by all the Browns who do nothing for all the Smiths. But suppose Mrs. Smith is his widowed older sister who lov-

ingly brought him up as a boy. Then the fact of his indifference becomes a completely different fact because the context has changed.

Most of the facts of our contemporary seene require this sense of context. They do not come to us neat and bare. And the first thing that has to be said about us as Christians is, presumably, that our context of pre-suppositions and commitments is somewhat different from that of any-

The Gospels are full of the idea that the Christian angle of vision cannot be simply interchangeable with the secular or "worldly" point of view. Leaven makes bread rise because it is different. 'Salt gives a taste because it is not identical with the food. Light shines in darkness because light and dark are distinguishable.

All these images of the Christian community imply being "other," different, set apart but at the same time guiding, inspiring, changing and entering into the whole sum of human existence. We are different; but our aim is communion. We are called to a vocation; but the vocation is unity. How is this fundamental context of Christian living to be interpreted in the modern age?

Let us look at two widely accepted reactions to modern facts and see how they square with the Christian vision. The first concerns personal fortune. On balance, in the lands where the bulk of Christians live, the white, wealthy "post-Christian"

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They want the 1,500 priests, prevented from carrying on their religious work, to resume their calling. They want the seminaries reopened,

munist party leadership.