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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 Service.)

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 forenoon 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 Friday.

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 question.

Asked if their parish would consider dropping the seventh and eighth grades to concentrate on "quality and financially feasible" education of grades 1-5, 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."

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 School.)

A strong plea for "experimental 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 finances were being channeled 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

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 tentative, could not be spelled out until all parishes had made their annual financial report by July 1.

Monsignor Arthur Ratigan of Rochester's St. Ambrose parish, commented that both parochial schools and good CCD programs were necessary. He 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 manner.

Summed up Bishop McCafferty at the day's end:

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

'Hot Line' Has Ears For Teens' Hangups

Los Angeles — "Hot Line," an experimental service designed to aid troubled teenagers, has caught on in Los Angeles and may spread to other cities.

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 schools. It read:

"Are you a teen with a hang-up? Call 666-1015. We're here to listen. 8 p.m. to 12 p.m. daily, 8 p.m. to 4 a.m. Friday and Saturday"

It was devised by the adolescent unit of Children's Hospital to let callers tell their troubles to a sympathetic listener.

If professional emergency help it needed it can be provided immediately — doctors, ministers, lawyers, psychologists, public defenders and other specialists stand by for referral.

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 understanding nature. Mostly, they just

listen, offering opinions only when asked.

The object is to help the callers gain perspective on their problems. Most of the calls concern difficulty with parents and boy-girl relationships. Sometimes parents call to discuss a youngster's problem.

Hope Mingled with Doubt

Church Awaits Its Destiny in Czechoslovakia

By FATHER ROBERT A. GRAHAM, S.J.
Special Correspondent

Vatican City — Before the recent change in leadership the Czechoslovak Communists were inflexible thorough in their anti-Catholic measures, the worst in Eastern Europe.

Attempted negotiations by Vatican representatives a year ago met with such uncompromising conditions that

Confirmation Rites Twice This Sunday

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

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.

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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 anniversary.

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

That same afternoon Bishop James E. Kearney will pontificate outdoors in Geneva, Bishop John E. McCafferty 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 counties.

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 Becker 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 Seminary.

Future events in the year-long celebration will be:

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

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

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

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The Progress of Peoples'

2 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 people and enjoying 80% of the world's income.

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 experiences.

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 scene 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 anyone else.

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. Heaven makes bread rise because it is different. Salt gives a taste because it is not identical with the food. Light shines in darkness be-

cause 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" (Continued on Page 18)

