

A Wave of Violence

The struggles between nations, between the races, between the rich and the poor, even between the young and the over-30, are both symptoms of and causes of lawlessness and violence. Senator Kennedy's death pushed the nation to tardy recognition of how shallowly we are shocked by the murders which take 6,500 lesser-known lives a year and by the growing contagious irresponsibility toward all law.

No indictment can validly be leveled against our whole nation: we are not by nature a violent people, as many have dared to charge. Two hundred million people did not pull that trigger, nor want it pulled. Vague references to our frontier traditions, to the restlessness of our American life, to our quick temper and energy are easy generalizations which permit us to evade the issue of why one man kills another. The true reason is: men do not love one another as God wills them to.

The use of force to achieve personal or group goals and the defiance of all authority are the two most frightening characteristics of the moral delinquency which threatens our public order and our individual safety. And neither one can be thwarted by new laws. A logical nation can insist that its federal and state lawmakers enact legislation to reduce the availability of deadly weapons. A responsible nation can demand a steady cleansing of violence from its air-waves, movies and publications. A cautious nation can reject those loud voices who call for harsh confrontation over social problems or gentle treatment of proven criminals.

But the nub of the morality crisis of today is that Christ's teaching of love for our fellowman is not simply missing in the cruel or demented who commit murder but in most of us. He reminded His contemporaries that they knew the traditional rule, about loving their neighbor. But, He charged them: "I say to you love your enemies, do good to those who hate you, pray for those who persecute and calumniate you." How rarely do we all live like this!

As long as any one contradicts Christ by holding a grudge, clutching an old prejudice or fueling a personal hatred, he is potentially a violent man. Ill will within a family which makes relatives refuse to speak to relatives, friction in a neighborhood which sets one household against others, animosities within an office or a school or a parish which label individuals as unlikely, are as much a part of the current wave of violence as political assassins or campus rioters.

Changes must be made in our way of life, we all agree. The most obvious place to begin is with our individual self, in trying day after day to get along better with every one we encounter. Families and groups must find new community-ness, new ways to demonstrate respect, understanding, tolerance and forgiveness. Towns and cities must forge public ties of union between rich and poor, inner-city and suburbs, governors and the governed, to make each man know he is important and cared for.

—Father Richard Torney

An Improved Image

Three times this spring the television networks have covered religious services in New York's St. Patrick's Cathedral: the funeral of Cardinal Spellman, the installation of the new Archbishop Cooke and the funeral of Senator Kennedy. The entire nation has been able to see and hear our renewed liturgy with detail and perspective far richer than the privileged congregations who had special tickets of admission. The broadcasting companies deserve our grateful praise for the skill and reverence of their technical efforts and for the superb public relations benefits they let the Church enjoy.

In all three telecasts the Church projected a noble and pleasing image, an attitude and an appearance millions of Americans never saw in her before. The use of English instead of Latin, the public evidence of the layman assisting in the liturgical rites, the concelebrating of the Mass by several priests, the congregation's participation with song and recited words, the spirit of hopeful unity in worship binding the sanctuary with the nave, — all caught by cameras angled from a dozen directions — gave our religious rituals the finest and widest presentation they have ever enjoyed.

It was genius, both in the suggesting and the permitting, to have Senator Edward Kennedy deliver the magnificent eulogy of his brother in the sanctuary itself, to have the offertory procession formed by eight Kennedy children and to have the Kennedy family tastes reflected in the music chosen, both classical and religious, and in the performers: a television singer, an opera tenor who began his career as a Hebrew cantor and 32 string-musicians from the New York Philharmonic. Unique as these may have seemed when they came unexpectedly to the eye and mind, the ritual of the Church was enriched by such innovation.

The Church as an institution and as a mother came off very well in these opportunities to show herself to the entire nation through television. The color and music, the simplified majesty of the ceremonies, the graceful smoothness of the sanctuary principals, the knowledge and feeling of the commentators (including our own Bishop Sheen), have given our Church an enlarged and improved image. But in projecting the concept of worship as man's most intimate and effective way of showing love for his neighbor and his God, these telecasts have surely benefitted all people of religious faith.

R. T.

New Kind of Vision

College campuses have been the scene recently of an intensifying conflict between students and their elders over issues of politics, personal morality, and the general structure of authority within the college community.

Many adults have viewed these occurrences as expressive of a breakdown of student morality. I think this is wrong; what they signal is the emergence in the student culture of a moral perspective that conflicts sharply with those that tend to dominate the faculty culture.

The moral vision that is emerging insists upon human well-being as the central moral category and requires that each law or authority justify itself through the contribution it makes to this end. It rejects the subordination of emotional, aesthetic, and sensory experience to the rational faculties, and holds that human well-being requires the cultivation of intelligence and the sensibilities, a greater capacity for rich erotic experience, heightened sensory awareness, and a cultivated esthetic sensibility.

Students are engaged, in short, in articulating a vision of men helping each other to realize the best possible quality of experience, in "turning each other on," in assisting each other to develop and engage his human capacities to the fullest.

—James L. Green, assistant professor of philosophy, of Antioch College,

King, Gandhi Brand Of Civil Disobedience Held 'Valid' by NCCCS

New York — (RNS) — Civil disobedience as defined in the lives of such men as Gandhi and Martin Luther King, Jr., was recognized here as "a valid instrument for those who seek justice" by the General Board of the National Council of Churches.

A policy statement approved by the board, representing 33 Protestant and Orthodox churches, said such civil disobedience is "consonant with both Christian tradition and the American political and legal heritage."

The carefully worded statement defined civil disobedience as "deliberate, peaceable violation of a law deemed to be unjust, in obedience to conscience or a higher law, and with recognition of the state's legal authority to punish the violator."

In relation to recognition of a state's legal authority to punish even those who disobey a law on the basis of conscience the board offered this qualification:

"If the government or the civil order as a whole is so corrupt or demonic that to criticize any aspect of it is to court death as an enemy of the regime (as was the case in Hitler's Germany), then the Christian may reluctantly conclude that he cannot willingly recognize or submit to the state's power to punish at all. Then he is engaged, not in civil disobedience, but in civil resistance or revolution (with which this statement does not attempt to deal)."

It was noted that a study should be made of the "alternatives of resistance and revolution" since Christians may feel called to use such pro-

cedures in situations where justice cannot be brought about through existing structures or by civil disobedience.

The range of obedient action to God in the human-political sphere was described as extending from abstention to revolution. The theological point to be pondered in all situations, the statement maintained, is that Christians "must obey God rather than men," and added:

"At no time, however, have Christians been unanimous in agreeing how or when they should 'obey God rather than men.' The essential problem is to determine when the state represents God's instrument of order and when it represents man's tyranny."

Civil disobedience, as defined in the statement, was said to be one of the alternatives for action open to the Christian in his religious community.

"The Christian who is impelled to speak against an unjust law is not necessarily excused from action because of civil interdiction. He is responsible before God for his deeds as well as his words, and cannot yield that responsibility to anyone, even to the magistrate."

Churches were said to owe to members practicing civil disobedience: pastoral and material care, exploration of views, interpretation of moral legitimacy of positions, "protection" of legal rights, pursuit of judicial review or amendment of unjust statutes, and efforts to enact law more in keeping with moral principles.

Quotes from the News

Robert Kennedy Was A Mirror of the Unrest

America is paying simultaneously for its world commitments, its racial tensions, its psychological contrasts. To which is added the political and human weight of the Vietnam war. . . . Robert Kennedy, victim, in his own way, had diagnosed this better than any other. He saw a disassociation between group and group and between group and society.

He sought anxiously, sometimes sharply and unpleasantly, the way toward a new American equilibrium on the international plane. He feared the projection into the future of an America-gendarme, of an incomparable power given to the service of the status quo. He was thinking instead of a creative commitment, of a more imaginative policy to aid the world in resolving its most grave, most varied problems. Robert Kennedy, all in all, was a mirror of the unrest. The mirror is broken, but the unrest remains and someone else must take its place. — *Il Resto del Carlino, Bologna, Italy.*

U.S. Has Not Solved Its Social Problems

What a country! For more than a century this exclamation reflected the pride the Americans take in their sub-continent. Now it has become an expression of alarm.

The United States has mastered the problems of nuclear energy and rocket techniques. It occupies a leading position in electronics. Its fleets rule the seas, its arsenal of super-weapons control the globe. But it has not solved its own problems of racial co-existence, accommodation between social groups, and the wielding of power.

The basic problem consists of ending the terrible sequence of political violence. To do so a purging of moral conscience is required which will have proved successful only if the slaying for political motives of some unknown Negro or freedom fighter stirs the American nation as much as does the slaying of a President or of

Textbook Opinion

The Courier-Journal offers an authoritative opinion on the latest Supreme Court judgment (see page 1) on the church-state issue:

"Never has the case for the non-public school contribution to American society been presented so strongly in a legal decision as in the majority judgment of the U.S. Supreme Court (Monday, June 10) in upholding the New York State textbook law," said Mr. Charles J. Tobin, Jr., secretary of the New York State Catholic Committee, in an interview commenting on the court's historic decision.

"In unmistakable terms," he pointed out, "the judges state:

"1—parents, legislators, educators in great numbers have shown they believe private schools, including parochial schools, do an acceptable job of providing education to their students;

"2—private schools have played and will continue to play a major, valuable role in American education;

"3—parochial schools in the U.S. are performing the job of raising national levels of knowledge, competence and experience.

"This decision is an unmistakable, clear-cut recognition by the Supreme Court that our parochial schools contribute greatly to meeting the educational needs of children in our present society," Mr. Tobin said.

World Will Be Tempted To Turn from U.S.

The world knew Robert Kennedy by sight and liked what it saw. People everywhere thought they knew what he stood for — justice for the underdog, tolerance between races and nations, understanding for youth, compassion for the old and deprived.

Americans are desperately trying to rediscover faith in their own destiny and institutions.

The rest of the world will be tempted to turn away from America, too. Each fresh act of violence spreads fresh doubt about American capacity for leadership. This is not hypocrisy. America has more money, more power, more skills, more weapons than any other country in the world. — *The Times, of London.*

If There Is Faith Crisis It Is Crisis of Growth

By its effort of renewal the Second Vatican Council has overcome static positions, going forward along an eminently pastoral road, opening up the way to a more positive judgment in the world.

If there is a crisis of faith in the Catholic and Christian community, it is therefore a crisis of growth. As a result it is necessary for all, for us priests and for you laymen, who also participate in the prophetic charisma of Christ, to overcome all laziness and idleness and to review in the light of the council's guidance the contents of our faith in its consequent claim on life. A firmer and more generous commitment to Christian testimony will develop. — *Giacomo Cardinal Lercaro, in Pentecost sermon.*

Word for Sunday

Reasons Often Are Excuses

By Father Albert Shannon

In Palestine when a man made a feast, two invitations were sent out: one, long before the feast announcing the day; and a second one, on the day itself announcing the hour. If a person had accepted the first invitation, it would have been a grave insult to spurn the second.

The man in the Gospel who gave a great dinner is God. The great dinner is all His blessings: His grace, His Church, His word, His sacraments. The dinner is a great one, for everybody is invited: rich and poor, young and old, free and slave, Jew and Gentile. The servant God sent to announce the dinner is ready is Jesus Christ, the Suffering Servant foretold by Isaiah.

He came first to His own — the religious leaders of Israel. But His own received him not.

So He went to the shepherdless ones: the poor of Galilee, unlettered fishermen, despised tax-collectors, the sin-laden. They heeded the invitation. But still there was room, for this was a great dinner. So the Servant sent others into the highways and byways of the world to invite all to come in.

There is no favoritism; everybody is invited. There is nothing to do but come: the dinner is ready, the hard work has already been done, Christ has died, we need only let Him save us, we need only come! Yet so many do not.

As in the Gospel, they have excuses. But an excuse is not a rea-



— "IS THAT ALL YOU HAVE TO SAY ABOUT YOUR NEW ASSIGNMENT — 'YY-YUKK'?"

6,500 Slain Each Year By Guns in United States

The big headlines tell only about the shooting of political leaders such as John and Robert Kennedy, civil rights leaders such as Martin Luther King and Medgar Evers, militants such as Malcolm X and George Lincoln Rockwell, an occasional artist or entertainment figure such as Andy Warhol.

But President Lyndon Johnson has told Congress that guns are used in more than 6,500 slayings in the United States each year. Since the turn of the century, he said, 750,000 Americans have been killed with guns. That is almost equivalent to the present population of Milwaukee.

Some occupational categories, including policemen, taxi drivers and small shop-keepers, are particularly frequent victims of guns, but being shot can happen to practically anyone in the U.S.

Periodically, someone goes berserk, takes a rifle or pistol and simply shoots at whoever happens to be available. More often, guns are used after quarrels, to settle long-standing grudges or because of mental and emotional disturbances which can be understood only through prolonged analysis.

According to the President's figures, an average of 17 Americans are killed with guns each day. Japanese, in contrast, sometimes have gaps of weeks between gun murders.

President Johnson's message to Congress urged passage of a law curbing the availability of firearms.

Shocked by the assassination of Sen. Robert Kennedy, the House of Representatives quickly enacted an anti-crime law which included restrictions on the sale of hand guns. Passage of legislation is rapidly becoming a part of the national ritual for dealing with prominent assassinations.

But the President's message said, and many observers agree, that the anti-crime law is nowhere near an adequate response to the menace of guns in the United States.

Ironically, one of the most vigorous

Dubious Honor

Compared with America's 6,500, an average of 30 persons are killed with guns each year in England, 99 in Canada, 68 in West Germany and 37 in Japan. The American figure is approximately one for every 80,000 of the nation's population. The comparable figures for other countries are: England, one in 1.5 million; Canada, one in 200,000; West Germany, one in 880,000; Japan, one in 2.6 million.

proponents of a stronger anti-gun law was Sen. Kennedy. The Senator said that its passage "would save hundreds of lives in this country and spare thousands of families all across this land the brief and the heartbreak that may come from the loss of a husband, a son, a brother or a friend."

At present, gun control is almost entirely in the hands of city and state authorities. Regulations on the sale of guns vary considerably from one state to another, and persons in states with relatively strict laws have often been able to circumvent them by traveling to a neighboring state with lenient laws or by ordering through the mail.

The bill approved by Congress does contain strong provisions regulating the sale of pistols. It forbids their sale by mail, to persons under age 21 and to those who reside outside the state where the gun is bought.

It also forbids the importing from outside the U.S. of weapons not suitable for hunting and strictly limits the sale of weapons usually associated with war, such as machine guns and hand grenades.

Certain classes of persons are forbidden by the new law to receive, possess or transport guns. These include certified mental incompetents, convicted felons, veterans who were not honorably discharged, aliens not legally settled in the U.S. and those who have renounced their U.S. citizenship.



must go out and inspect it." "I have bought five pairs of oen, and I'm going to test them." "I'm newly wed and therefore I cannot come." These were pretexts. They were saying in effect: "I'm too busy to be bothered about religion or the things of God"; or "I'm all set; I have a wife and home, I don't need what God has, I don't need a great dinner."

Can this too be the reason why God's written word, why His Word again made flesh on our altar, have so little effect on us? We say "His written word is too hard to understand and there are so many other things I must read! Holy Communion leaves me unchanged."

Can these be reasons or excuses? Can the real reason be we just don't care!

10 Sisters To Take First Vow

Ten Sisters of St. Joseph will take their first profession of vows Tuesday, June 18, in the Motherhouse on East

The Sisters have completed years of preparation in the Motherhouse, concluding their studies with a special retreat and reception of the Reverend Fr. G.S.J.

The Mass at which the Sisters will pronounce their vows will be held only by their immediate superior.

The Sisters in this First Profession class are:

Sister Terese Cecilia daughter of Mr. and the late Mr. Gustavo U. da Rosa, St. Parish, Alameda, California.

Sister Marie Barbara daughter of Mr. and Mrs. K. maier, Our Lady of Lourdes, Utica, New York.

Sister Jonatha Lloyd, daughter of the late Mr. Eathel Lloyd, an Eathel Lloyd, Holy Rosary Pa

Sister John Bosco Barood, daughter of Mr. and Mrs. Abraham St. Francis de Sales Parish,

Sister Anne Michael daughter of Mr. and Mrs. J. vato, Sacred Heart Cathedral

Sister Marie Kostka daughter of Mr. and Mrs. Bernarowski, St. Stanislaus Parish.

Sister Philip Neri Sutura, daughter of Mr. and Mrs. Philip A. St. Francis Xavier Parish.

Sister Gabriel Arnone, daughter of Mr. and Mrs. Joseph Arno, Lady of Good Counsel Parish.

Sister Aaron Gallagher, daughter of Mr. and Mrs. Thomas St. Pius X Parish.

Sister Jean Therese daughter of Mr. and Mrs. H. Morreall, Sacred Heart Parish.

Hire Needs Businesses Are Urged

A search has begun the business community for new jobs that never existed be-

Each of 700 local enterprises been asked to hire one new man or woman this summer, its normal quota.

"We owe it to our nation and to ourselves, as citizens," says a letter from McColough of Xerox.

Writing as Rochester chair of the National Alliance of Business, McColough explained that the purpose was to create "hard-core unemployed."

"Give a kid a break," he

Gilbert Holtz, supervisor State Employment Working, this week that at least 1,000 summer jobs would be given to those who apply at the Youth Center, 242 Andrews

O'Connor to Be Feared By Knights of Col

Thomas O'Connor, former Courier-Journal, will be held by the Rochester Council, Knights of Columbus, at a testimonial 7 tonight (June 14) at the headquarters in Monroe Av.

General chairman is J. Fitzgerald and committee, Neil P. Collins, Working, mittee were John Kinney, John Ward and Leo Davis.

PAT

Do you have questions bug you? The famous PAT ANSWERS! . . . write in your concerns . . . Address: PAT ANSWERS, will not necess — or of the Diocese.

Q. I have read that the V not given official approval fish Canon currently in v country. What is the true matter?

—Mrs. S.

A. The English Canon us — Churches does have full V approval. A request for enlarge the quantity of English in instance, in the offertory p those at communion time) Vatican advisement.

Q. I was married in the Church 16 years ago. Al years ago, I obtained a civil I would like to know if I husband and I wanted to would a civil ceremony be to the Church. I know the marriage is still recognize by the Church in spite of voice.

—N. H.

A. A civil ceremony wo acceptable in this case. quires a remarriage and some ceremony recognize State must be gone th

COURIER-JOURNAL
 BISHOP FULTON J. SHEEN
 President
 MSGR. JOHN S. RANDALL
 Managing Editor
 REV. ROBERT KANKA
 Associate Editor
 ANTHONY J. COSTELLO
 Advertising Director
 MAIN OFFICE 35 Scio St. — 454-7050 — Rochester, N. Y. 14604
 ELMIRA OFFICE 317 Robinson Bldg., Lake St. — RE 2-5408 or RE 2-3423
 AUBURN OFFICE 144 E. Genesee St. AL 2-4444