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COURIER-JOURNAL EDITORIAL PAGE

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Mary in Our Times

An October Editorial by Bishop Fulton J. Sheen

As Catholics throw their treasures into the wastebasket, the "world which is at enmity with God" picks them up as new "sacramentals". The rosary no longer coiled "about fingers in prayer, becomes the beads around the necks of the Great Unwashed. Clerical dress spurned (except when seeking a discount on a new car, or on trial before a judge) reappears as the Nehru collar. As the Eucharistic altar is left unvisited, busy feet hasten to partake, with the indifferent, of bread and wirne. The religious woman who is not "grounded" in the spiritual stability becomes the "Flying Nun." Miss America fills the niche of "Virgin most pure". The "sacred vestments" of God laid aside, are picked up to adorn the new priesthood of LSD.

As Gregor MacGregor wrote: "People say jocosely that since aggiornamento you can guess that if a man lauds Mary, he is probably a Protestant, and if he denigrates her, is likely to be a Catholic". As Carl Jung, the psychiatrist, has already warned: "You can take away a man's gods, but only to give him others in return."

The more affluent a civilization, the more it becomes wasteful. The edible "leftovers" we throw into our garbage pails would feed the starving of India three days every week. What many reject today as spiritual 'throwaway' may really be the pabulum we need for our anemic souls. Never dict any period of history need more Our Lady of Sanity for two reas-ons: because our age is characterized by the absence of God and a lost innocence.

Absence of God

Other ages needed our Lady to better understand the role of femininity in salvation. But we need her because our media tell us either that "God is Lost" or "God is Dead." In those two tragic absences, Mary comes to our rescue. She found Him in the Temple when He was lost; she mothered John on that darkened Hill of the Skull when the morticians of Deity shouted: "God is Dead."

This hour of the world is one when we feel less the Presence of God than His absence; we sense God not as water, but as thirst; not as bread, but as hunger. We doubt there is a Physician as we stare at our own self-inflicted wounds.

I find hope in the Pieta, or the Sorrowful Mother in this missingness of God. Her very priority was absence — the absence of human consolation; her loneliness during the three days' loss was absence — the way sinners feel when they lose grace; her motherhood was absence — as He proclaimed the superiority of the Father's will over all human ties of blood; her intercessory power at Cana was absence ---as He amnounced to her His "Hour" would lead Him to the Cross; her motherliness was absence — as she had to exchange the Son of God for the Son of Zebedee. If there is any creature who represents our anguished pilgrimage in this atom-haunted world, it is the "Mother of Sorrows," the woman who Lost God and the woman who saw on Calvary that God was Dead in Christ.

Campus Unrest...the Real Issues

By FR. RAYMOND SCHROTH, S.J.

(Now a student counselor at Georgetown University the author was formerly on the faculty of Mc-Quaid Jesuit High School here.)

As the year begins, the paramount question for a good many college administrators, faculty members and students is that of academic peace. We have come to view campuses in fall, winter and spring in the way urban mayors worry over their ghettos when the temperature pushes 90° in July: Will the whole town blow

Will we make it through to graduation? What incidents and issues threaten to turn ivy halls, quadrangles and playing fields into campsites--even battlefields?

But spotty reforms and increased discipline cannot promise a university peace any more than remedial measures like swimming pools, job camps and police power can guarantee tranquility in a city. More than ever before, the various campus revolutions must be understood in the context of the broader cultural and political revolutionist throughout the world.

As Fred M.H echinger reported in the March 25 New York Times, the students in Prague, Madrid and Berkeley who are battling for a voice in university affairs are a force for educational and social reform. Where once the university was a means for preserving the existing social order, of passing along the values and some assumptions) of one generation to the next, now the curriculum should be redesigned to challenge and change society.

The series of protests that shook campuses last year manifested much more than the exuberance of the restless young. As John Fisher wrote in the August Harper's, they were a bold outcry against what has been described as the academic revolution.

The big universities have concentrated on their graduate schools, and their liberal arts undergraduates those most likely to ask the important questions about the good life, social justice and the problem of evil - have been shortchanged.

They have, ironically, become the victims of a form of post-sputnik progress that has loaded the value system in favor of intellectual accomplishment and scientific research but has not brought the really junior members of the so-called community of scholars into the academic structure as true participating members.

It is in this context that the student activists rebel. They are usually superior students majoring in the humanities and social sciences, sons of highly educated, high income. liberal parents, who have already learned that humanitarian concerns and free expression are the really important things in life. They vsense their own potential and the potential of the university to serve as a force for social cchange.

They come to see their institutions as Mark Rudd described Columbia in the August Evergreen - as a mirror of the ruling class, a citadel of capital, imperialism and racism. The visible frustrating contrast between the ghettos and the potential for social progress fires their revolt.

There are a few broad questions that university leaders might ask themselves as the semester opens.

First, how exciting is the regular academic life on campus? How seriously are the best students challenged?

Somehow the excitement and conflict generated by the community's commitment to intellectual and social reform should exceed the pseudoexcitement generated by what are, in the long run, peripheral issues: whether boys may store liquor or entertain girls in their rooms, whether an obscene poet may be invited to speak, whether the literary review should print "sensational" stories about sex or whether the students want to unhorse priests in the college administration.

To concentrate on these and similarly parochial issues betrays an institutional adolescence. Generally students are not as concerned with sex, booze, pot and clergy as their critics fear. They have used these housekeeping issues as a temporary focus for their protest because this is where many administrations with outdated restrictive policies are most vulner-

The real issues are power and relevance.

Second, how much creative power do students have? Their disruptive power is already evident; given the right issue and a few administrative wrong moves, nothing is easier than taking over a campus.

Student power means, as Fordham's Dr. Martin Meade has defined it, increasing involvement of students in the actual governing of the university. It means that students regulate their dormitory life, are consulted on curriculum change and course content, have a voice in the various policy-making committees. It means regular - at least weekly - access to the president and periodic meetings with the board of trustees.

This power, of course, should carry new responsibilities - such as recruitment, the maintenance of order and protection of property, and the raising of money for black scholarship funds and neighborhood .welfare projects. The point is that the students should not have to wait for their first riot before they get a sense of participation in community life.

Meanwhile, how much effective informal student-faculty contact is there that can head off the polarization of administrators, students and faculty into isolated power blocs? Polarization makes a moderate solution to crises impossible. Unless there are many faculty members, administrators, graduate students, counselors - and in religious colleges, priests - who move freely with the students, dine with them, live with them and have earned their trust, they will hardly have a university and they will certainly never have a community.

Finally, what is the university's re-

well as words, set men free." (From America, 9/28/68.)

lation to its urban environment? The

university should be intimately in-

volved with the city. Not merely in

tutorial programs that allow the ad-

vantaged and disadvantaged members

of our society to meet, but in urban

studies curriculums built around

solving the problems of housing,

transportation, legal justice and even

loneliness. It can find ways to give

academic credit for participating in

and studying political movements

like labor disputes, rent strikes, the

peace movement and this fall's elec-

tion campaign. Today this also means

courses in black culture, students

learning from black professors --

alongside many more black students.

through this academic year with a

minimum of destructive conflict will

be those whose students are engaged

with the faculty in the search for

values that, in Kenneth Kenniston's

They will be those with the strong-

est internal communications systems,

where the administrators, faculty

senates and student governments are

so responsive to one another that

recourse to external forces - either

the police or the most radical stu-

dent revolutionists - should be un-

The best universities will realize

the extent to which the campus is not

merely a training ground for the pro-

fessional and managerial class but a

laboratory of a new society whose

scholars experiment with new modes

of living together, and where, as one

student leader recommended, "the

first goal of the university is not

accumulation of technical data or

abstract thought but the involvement

Ultimately, as Louis S. Levine has

written in the Nation (5/13), the stu-

dents who have learned to seize and

use power well "will move the uni-

versity closer to what it should be --

not a sheltered community of schol-

ars detached from a dying world, but

rather a community of individuals

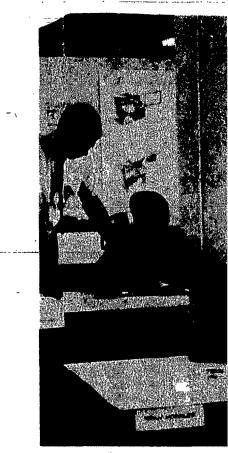
seeking truths that will, in fact as

of students im society.

necessary, even unthinkable.

phrase, "help people be people."

The universities that make it



Harold Mars, Left, and W gene Johnson, 7

Camura, Inc.



By CARMEN VIGLUCCI

America-lovers, don't throw in towel

If you think the dream is from this country's future about:

A fledgling business given wings by big industry.

A staff consisting of four Ne and a Puerto Rican, which soon add two whites and two more groes.

And all under the managersh a 6-foot-6 American Indian with Spanish blood.

Camura, Inc., formed with th of Eastman Kodak, has been ficially doing busin ess for about weeks but got its formal sendof week when Howard Samuels, of the Small Business Admin tion (SBA, personally delivere SBA-approved loan.

If you listen to Harold Mars, Narragansett Indiam named ma of the firm, the plaint just can't

"Production so far is better expected," says the former East All-Scholastic basketball player

He sits at a desk in the same (which, though hunge, is more an office than a **Hactory** workers, each in turn at his desk covered with disassembled matic cameras, the first wor from Kodak. -----Mars, soft-spoker, serious and fident, sets the tome for the pl

Letters to the Editor

Editor

In your Letters to the Editor column of September 20, Mr. Clarence Amann speaks complainingly of a "haughty anathema" by Father Albert Shamon, in which Father Shamon pointed out that an assent in mind to the teaching pronouncements of the Vicar of Christ is an

And what of another problem of agonizing proportions, the Vietnam war? With thirty thousand American lives lost and many more thousand Vietnamese, billions of dollars spent and an example given to the rest of the world that no price is too great to pay in terms of human misery for our armed intervention in that country --- with all of this --- only a few



No wonder the faithful through the centuries added title to title to Our Lady, which we string out in the Litany like verbal beads. "Temple of God" for one generation, "Gate of Heaven" for another, but this day she is "Our Lady of Hope." She finds Him when others say He is lost, for she knows where to look; she feels His Risen Power on Pentecost, when others say that He is Dead.

Set up a statue or an image of Our Lady in your home this month. She will remind you that as God miraculously made a woman out of a man, so, thanks to her, He miraculously made a Man out of a woman. She can give His Presence when you feel His Absence; His Power when you sense Despair. At the foot of the lighthouse, there is no light; Mary, like that beacon, points the way in darkness and emptiness. She heard her Son cry from the Cross: "My God! Why has Thou forsaken Me." She knew then that her Son had taken into His heart all the loneliness of the atheists, and all the bitterness of the Communists, as she too had felt His Absence and His Death.

Nothing could be more crumbling to our inner peace than not to feel God's absence any more than we might vibrate to the absence of Julius Caesar. Only a Mother who had a Son who experienced such emptiness can ever understand our lonely hearts. And that is why we sense the Presence of God whenever we look at the Lady who once felt His absence.

Our Lost Innocence

Mary not only helps us find God, but she also sets us straight by reminding us that we are not "immaculately conceived". By this reminder she does battle with the modern conviction of selfsufficiency, guiltlessness and self-righteous. Our modern creed is that sin is a taboo that ought to be done away with. Do you ever hear anyone today say: "My conscience tells me I am wrong"? Why is it that the modern conscience tells us only and always that we are "right".

To preserve our "immaculateness", we associate, consult and dialogue only with those who share our point of view; there are no norms or standards outside of self to measure right or wrong. Every baseball player must decide for himself whether he is safe on first; we need no interference from the umpire.

With sin, guilt, penance and mortification denied, we still maintain our self-righteousness. How can we insist on being immaculately conceived, when there is mugging in the streets, violence on campuses and quarrels at the breakfast table? The answer is easy: It is the neighbor who is guilty, not the self. Our subconsciousness rationalizes our sinfulness by projecting the guilt on others; we rid ourselves of bloodstains by laying hands on a scapegoat. We are not sinners, everyone else is; the blacks blame the whites, the whites the blacks; the young breed blames the old breed, the old breed blames the young. The Mea Culpa is replaced by Tua Culpa; the breast-beating of contrition becomes the brow-beating of attrition; the cross is dropped and the placard lifted: "The neighbor is the sinner. lara immaculately conceived."

But somehow or other we are not happy in our guilt-less lives. We feel a civil war going on within our breasts and we fear that someday it may turn into a World War III. After all, what is a macrocosmic war of nations but the sum of microcosmic wars in individuals? We lie awake at night, when darkness gives vision scope, and burn with the knowledge that we are not as spotless as we claim.

We are not holy innocents! We have preempted a title which we cannot bear any more than David could wear the heavy armor of Saul. Our innocence is synthetic, not genuine; it is born not of forgiveness, but of the denial of personal guilt! Why, then, do we make ourselves so innocent? Because we know we ought to be! The filth, the muck and mud that backs up in our soul because we dammed up our ego in diabolical egotism, makes us feel dirty. We want to be what we are not!

essential characteristic of true Catholicism. Does Mr. Amann question this position?

I suspect Mr. Amann would answer my question by saying that Father Shamon is lacking in understanding, sympathy, and mercy (as he did in his letter). As a student in the former St. An-

drew's Seminary (1958-1962), I was twice one of Father Shamon's students. I found Father, in addition to being very learned, a man of extreme perception and sensitivity.

Father Shamon's words concerning Humanae Vitac are indicative not of a lack of mercy but rather of a courage which makes no concession to popularity, and of a fidelity to the institutional Church established by Jesus Christ.

Can it not be said that our dissenting theologians (Father Bernard Haering, C.Ss.R., and Father Charles E. Curran, etc.) represent salt which has lost its savor? Peter has spoken through Paul. The will of God has been made known to us through the Magisterium, which Christ solemnly promised would be free from error and guided by the Holy Spirit until the end of time. Dare we, no matter how learned, give priority to our private opinions rather than to the Voice of Christ?

-Arnold B. Morrison Jr. 373 Grand Avenue, Rochester Editor:

I would like to make a recommendation to priests who officiate at wedding masses. Many times guests at the wedding mass would like to go up for Holy Communion but are not quite sure at what time it would be proper to go to the altar.

It would make it much easier for all concerned if the priest, before the bridal processional, could make a brief announcement as to the best time for those, not of the wedding party, to go to the altar.

The same problem is faced at funeral masses and a brief announcement at such a time would also be welcomed

-Rose Tantalo, 296 Saxton St., Rochester Editor:

Reference the Courier-Journal, 9/20/68, the front page article "N.Y. Bishops Back Pope on Encyclical" which detailed the unanimous affirmation by the Bishops of New York State of Pope Paul's encyclical on birth control Humanae-Vitate.

After reading this, I was reminded of another occasion of recent time when the Catholic Bishops of New York stated their unanimous position. The latter was a declaration in favor of the then proposed new constitution for New York State which was later rejected by the voters in the 1967 election. It was felt that the proposed new constitution would, among other things, have cleared the way towards obtaining public funds for the Catholic Parochial School System. This factor, more than any other was seen as the basis for the strong support by the hier-

archy. Although I am not in agreement with either position taken by the bishops, I feel it the more unfortunate that such issues as racism, and the ghetto problems of employment, housing and education do not seem to attract the same depth of concern

Catholic Bishops in the entire mation have spoken on the morality of this

One should not expect unanimity among the bishops in their views on all these matters but certainly a concerted voice could be raised among them sufficiently often to indicate an urgent and abiding commitment to lead their people toward a truly Christian solution to them.

There is evidence of a growing concern and involvement by the people on a local level in the problems of our neighbor who is in need and also through organizations which reach farther out to attract support. These efforts could be broadened and intensified by the leadership of the bishops if they would consistently and continually take a strong position in word and action on them.

An example of the type of leadership needed is that shown by the Catholic Bishops of California in pledging their support of the United Farm Workers of California as these field workers attempt to gain a measure of social justice from the growers.

directly to and for the people of this day. -A. E. Guidarelli, O.D. 115 E. Miller St., Newark

Thus may the Church speak more

Word for Sunday

The Rosary and Its Value

By Father Albert Shamon

What a history the rosary has had After the victory at Lepanto (1571), Don Juan wrote to St. Pius V: "Praying arms, not fighting arms, won us the victory." In thanksgiving that Pope Pius instituted the Feast of the Most Holy Rosary (Oct. 7). At Vienna (1683) John Sobieski saved Christendom from the terrible Turk. To Innocent XI he wrote: "I came, I saw, God conquered." In 1964 when Brazil was plunging into communism, the rosaries of her women saved the country (Reader's Digest, 11/64).

Today the objection leveled most against the rosary ("It is too repetitious") is the very reason why it is the prayer best suited for modern man. The world today - with its hurry-hurry, hustle-bustle, wear and tear, demands and distractions --leaves man in positively no position to pray. To pray man must be calm and composed. For God is not in the whirlwind.

The rosary takes man literally by the hand. For the rosary is first of all a string of beads - something one can feel and touch. Just fingering the beads can release the nervous energy that could distract one in prayer. For a similar reason, priests often walk while saying their Office.

In reciting the rosary one's lips move. This too relaxes. I have lec-

"Oh no you don't! You're not forgwing me I'm forgiving you!"

And the repetitious Aves? Psychol-

ogists tell us that the same formula

repeated over and over again has a

tranquilizing effect. That -is why

pious people instead of counting

sheep to induce sleep recite the ros-

ary. The rhythmic repetition of the

prayer soothes jangled nerves, stills

the busy soul so that the mind can

settle down for thought. (I suppose

that is why smoking, with its rhyth-

mic puffing, often makes good hus-

And here is where the inventive

genius of Christianity came in. Hin-

dus have rosaries, so do Mohamme-

dans; they've had them long before

Christians. Yet Christianity did some-

thing unique: she gave the mind,

tranquilized by repetitious prayer,

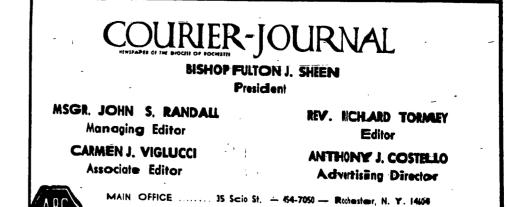
bands and indulgent fathers.)



something to feed on - she added meditation on the mysteries of Christ's life. As background music enhances the human voice speaking a dramatic piece, so meditation on the mysteries of the rosary enrich immeasurably the prayers prayed.

Is the resary monotonous, repetitious, tiresome? Is the sunrise tiresome? Are moses mono-tonous? Is the beat of our heart monotonous because it ceaselessly pumps through our bodies the blood by which we

"We do not hegitate to affirm again publicly that we put great confidence in the Holy Rosary for the healing of the evils which afflict our times." — Pius XII.



live

"I know I can dso it. I tried businesses before but I never working capital. I feel there's no it to my potential now."

The business is now owned b Urban League, a black power primarily involved in solving city housing problems. It even will deed the plant to Mars an other workers.

It cost \$40,000 to start the ness; the Urban League \$1,000, Rochester Business C tunities Corp., \$7,000, and Li Rochester a \$32,000 SBA-app loan.



OUR LADY OF FATIMA

Spiritual Exercises will be h the Cenacle Retreat House, 693 Avenue, during October as fol

Oct. 46-Married Women --er John Walchars, S.J.

Oct. 11-13-General (Married Single)-Father Gerard Murphy

