

Campus Unrest... the Real Issues

By FR. RAYMOND SCIROTH, S.J.
(Now a student counselor at Georgetown University the author was formerly on the faculty of McQuaid Jesuit High School here.)

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.

As Gregor MacGregor wrote: "People say jocosely that since aggnorniento 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".

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.

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".

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.

I find hope in the Pieta, or the Sorrowful Mother in this mis-givingness 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 announced 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.

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".

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.

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.

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 self-sufficiency, guiltlessness and self-righteousness.

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.

With sin, guilt, penance and mortification denied, we still maintain our self-righteousness. How can we insist on being immaculately conceived, when there is rugging in the streets, violence on campuses and quarrels at the breakfast table?

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.

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!

(Bishop Sheen's editorial will be continued next week.)

As the year begins, the paramount question for a good many college administrators, faculty members and students is that of academic peace.

Will we make it through to graduation? What incidents and issues threaten to turn ivy halls, quadrangles and playing fields into campuses—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.

As Fred M.H. Schlenger 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.

The series of protests that shook campuses last year manifested much more than the exuberance of the restless youth.

The big universities have concentrated their efforts on the liberal arts undergraduates — those most likely to ask the important questions about the good life.

Letters to the Editor

Editor:

In your Letters-to-the-Editor column of 8 Sept. Mr. C. 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 essential characteristic of true Catholicism.

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. Andrew'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 Humane Vitae 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.S.S.I., and Father Charles E. Curran, etc.) represent sat 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.

—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 procession, 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 to 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 Vitae.

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 the New York State which was later rejected by the voters in the 1967 election.

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 as do birth control and public funds for parochial schools.

social justice and the problem of evil — have been shorthanded.

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 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 pseudo-excitement 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 stu-

dents 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 vulnerable.

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.

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-

lating to its urban environment? The university should be intimately involved with the city. Not merely in tutorial programs that allow the advantaged and disadvantaged members of our society to meet, but in urban studies curricula 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 election campaign. Today this also means courses in black culture, students learning from black professors — alongside many more black students.

The universities that make it 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 Keniston's phrase, "help people be people."

They will be those with the strongest internal communications systems, where the administrators, faculty senators and student governments are so responsive to one another that recourse to external forces — either the police or the most radical student revolutionists — should be unnecessary, even unthinkable.

The best universities will realize the extent to which the campus is not merely a training ground for the professional 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 of students in society."

Ultimately, as Louis S. Levine has written in the Nation (5/13), the students who have learned to seize and use power well "will move the university closer to what it should be — not a sheltered community of scholars detached from a dying world, but rather a community of individuals seeking truths that will, in fact as well as words, set men free."

(From America, 9/28/68.)



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. Plus 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.

And the repetitious Aves? Psychologists 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 rosary. 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 rhythmic puffing, often makes good husbands and indulgent fathers.)

And here is where the inventive genius of Christianity came in. Hindus have rosaries, so do Mohammedans; they've had them long before Christians. Yet Christianity did something unique: she gave the mind, tranquilized by repetitious prayer,

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 rosary monotonous, repetitious, tiresome? Is the sunrise tiresome? Are roses monotonous? Is the beat of our heart monotonous because it ceaselessly pumps through our bodies the blood by which we live?

"We do not hesitate 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.



Harold Mars, left, and Eugene Johnson, right

The Air

By CARMEN VIGLIUCCI
America-lovers, don't throw in the 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 Negro and two Puerto Ricans, which soon add two whites and two more greens.

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

Camura, Inc. formed with the aid of Eastman Kodak, has been officially doing business for about two weeks but its formal sendoff week when Howard Samuels, of the Small Business Administration (SBA), personally delivered SBA-approved loan.

If you listen to Harold Mars, Naragansett Indian named name of the firm, the plant just can't "Production so far is better expected," says the former East All-Scholastic basketball player.

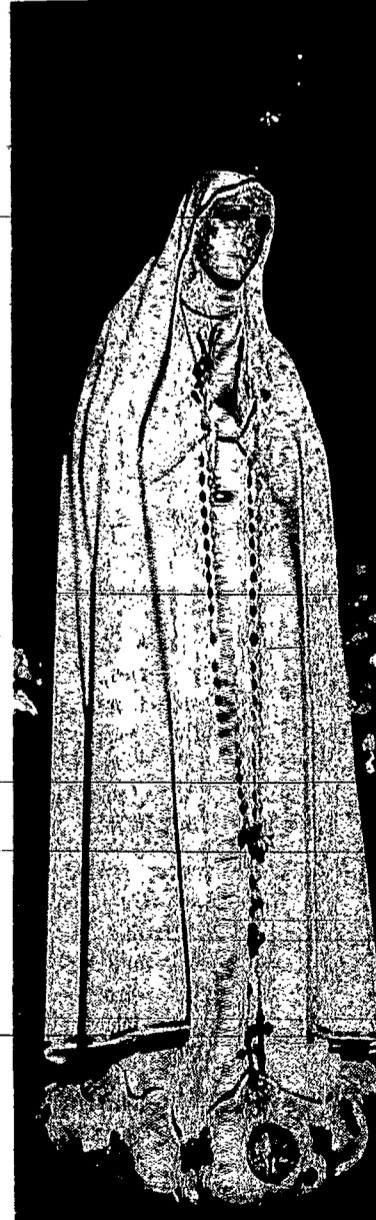
He sits at a desk in the same (which, though huge, is more an office than a factory) with workers, each in turn at his desk covered with disassembled matic cameras, the first work from Kodak.

Mars, soft-spoken, cautious and fidant, sets the tone for the plant.

"I know I can do 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 by Urban League, a black power group primarily involved in solving city housing problems. It even will heed the plant to Mars and other workers.

It cost \$40,000 to start the new, the Urban League of \$1,000, Rochester Business Opportunities Corp., \$7,000, and Littleton, a \$32,000 SBA-approved loan.



OUR LADY OF FATIMA

October

Spiritual Exercises will be held at the Cenacle Retreat House, 693 Avenue, during October as follows: Oct. 46—Married Women — or John Walchers, S.J. Oct. 11-13—General (Married Single)—Father Gerard Murphy Oct. 18-20—General (Married Single) — Father Oliver O'Connor

COURIER-JOURNAL
BISHOP FULTON J. SHEEN President
MSGR. JOHN S. RANDALL Managing Editor
REV. NICHARD TORNEY Editor
CARMEN J. VIGLIUCCI Associate Editor
ANTHONY J. COSTELLO Advertising Director
MAIN OFFICE: 35 Scio St. — 64-7050 — Rochester, N. Y. 14658
ELMIRA OFFICE: 317 Robinson Bldg., Late St. — RE-7-5086 or RE-2-3025
AUBURN OFFICE: 148 E. Geneva St. — AL 2-446