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## Palm Sunday - Gateway to Holy Week

Palm Sunday, the gateway to Holy Week, is the Church's annual memorial to Christ's arrival in Jerusalem a few days before His crucifixion and death.

Palm Sunday is also a feast in honor of the royal personality of Christ. It marks the first time during His earthly life that He allowed kingly homage to be paid to Him.

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### Holy Week Schedule At Cathedral

Bishop Fulton J. Sheen will participate in Holy Week and Easter services from the Cathedral of the Sacred Heart.

**Holy Thursday, April 3 — 12 Noon**  
Christian Mass. 7:30 p.m. — Mass of the Eucharist, consecrated.

**Good Friday, April 4 — 1:30 p.m.**  
Liturgy.

**Holy Saturday, April 5 — 7:30 p.m.**  
Easter Vigil Services.

**Easter Sunday, April 6 — 10 a.m.**  
Mass and Preaching.

### Through the Gates

As we walk with the Savior into the final events of Holy Week, Palm Sunday, we are reminded by all nations of the triumph of joy and victory over enemies.

But Christianity also associates palms with martyrdom and victory over the world's sins.

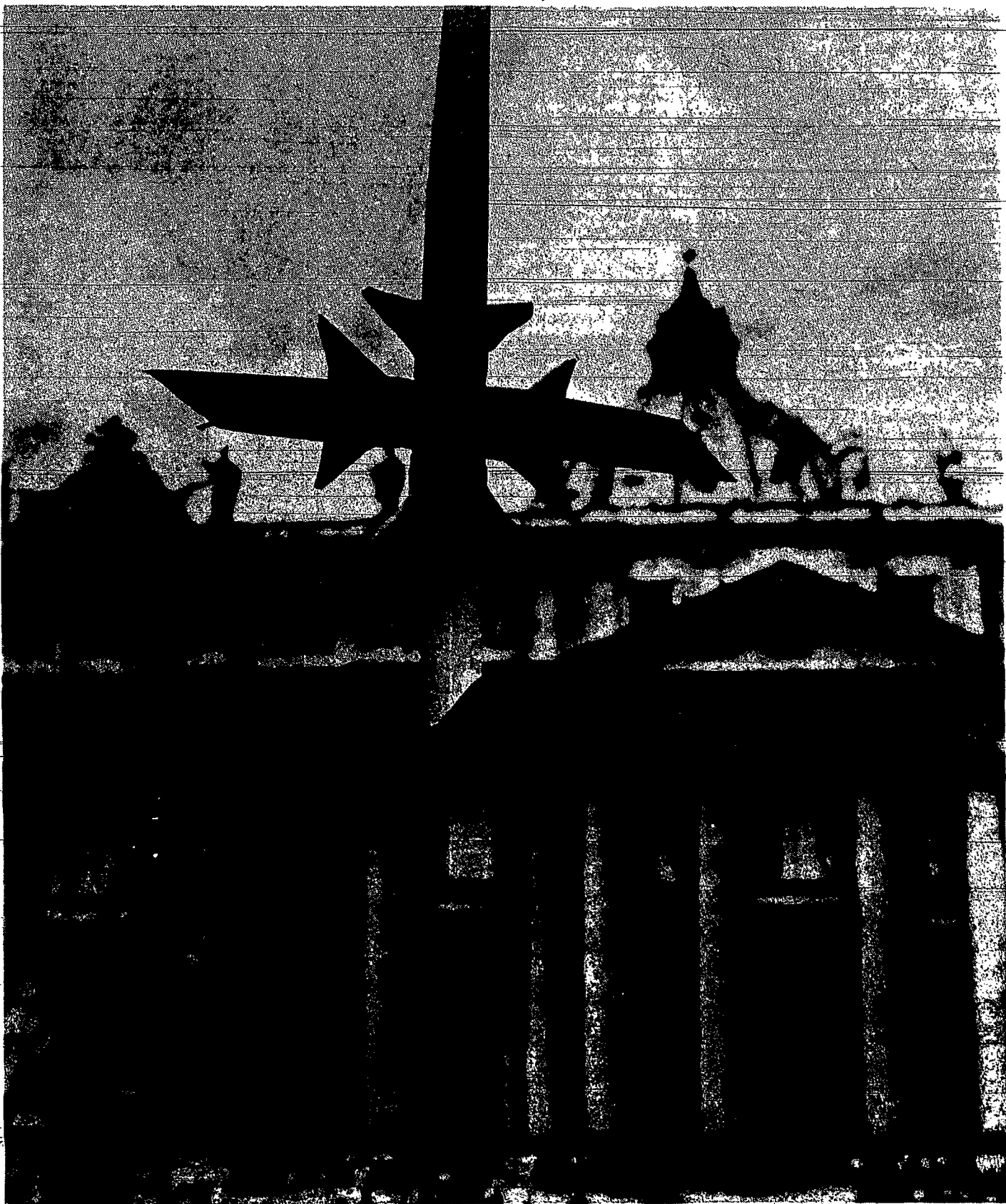
This weekend brings us face to face with Christ's passion for us. We hear the Mass Gospel by St. Matthew while looking at the palm we learn again that the joyful procession of Sunday will lead us to the tragedy and tears of Good Friday.

This Palm Sunday is an annual consecration to loyalty and martyrdom. Our Redeemer is setting out on the road to Calvary. By receiving the palm we affirm we are ready to accompany Jesus the King of Martyrs to His passion.

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### Palm Sunday

Palm cross in the hands of a Vatican City street vendor dominates this view of St. Peter's Basilica. Pilgrims buy their crosses before Palm Sunday Mass and take them in for the blessing. (RNS)

## Outsider Views Our Sex Dispute

This is the second of a series of articles on the sex education controversy which recently originated in Auburn. The COURIER-JOURNAL hopes that an objective analysis of the criticized syllabus by an Auburn newsman, non-involved as either parent, educator or clergyman, may clear up misunderstandings of the content and the purpose of the sex education program in the parochial schools.

By Al W. Bacht

Staff Reporter

AUBURN CITIZEN ADVERTISER

Does the sex education and family life program developed for the elementary schools of the Diocese of Rochester, including the Auburn Catholic schools, offer "too much too soon"?

The authors of the sex education syllabus — a committee of doctors, nurses, priests and parents headed by Dr. Gerald Gueriot — say that the sequence of understandings or concepts developed in the classroom is a logical one, with the concepts building gradually on one another.

They also say that the understandings have been placed at grade levels fitting the needs and maturity of the "average" young person and allow the reordering of the concepts to fit the special needs of particular groups of youngsters.

This article is intended to discuss the sex education syllabus in some detail. Since the crux of the controversy over the program has to do with the syllabus for grades 1 through 5.

The first concepts, or understandings, to be developed at the first grade level is that "all living things grow." The teacher is expected to take advantage of the child's awareness of his own bodily growth and the growth of his classmates, friends, younger brothers and sisters in size and maturity, and broaden the concept of growth to include development in mind, personality and spiritual values.

Activities include observation of the growth of plants and animals, as well as of other children. The study of growth is expected to lead to a sense of awe and wonder, as well as an awareness that responsibilities come with growth.

Development of the concept of growth leads naturally to the understanding that "living things reproduce their own kind."

The emphasis of this section of the curriculum is not so much on reproduction per se, as on the helplessness of the baby and its dependence on the mother. This in turn leads into discussion of the roles of the various family members in providing for the child's need for love and care.

Attitudes to be developed include

respect for all living things, an increase in respect and love for mother and care and respect for the child's own body. Activities include observing plants grow from seeds, the development of a chicken in the egg, and visits to farms and zoos to observe young animals with their mothers.

Development of both these concepts is closely related to the material in the first grade science curriculum.

The second grade syllabus explores the differences between boys and girls. Beginning with the obvious differences in hair styles, clothing, activities and games, children are

made aware of the more basic physical differences, including differences in strength and physique as well as in the genital area.

The syllabus calls for the development of the concept that these differences were created by God for a special reason. The teacher is expected to foster a sense of wonder concerning God's plan, an understanding of the dignity and variety of people, and the role of physical differences in the selection of vocations.

The syllabus provides that the proper terms for genital organs are introduced "according to the maturity of the child." However, the teacher is asked to discourage substitution of slang or family terms.

The tour of boys' and girls' lavatories cited by critics of the program also is part of the second grade activities. It is listed as a suggested activity in connection with the presentation of the concept that "food and

(Continued on Page 2)

## Birthright: Abortion Alternative

By STANLEY KOMA  
(NC News Service)

Toronto, Ont. — "Isn't he beautiful!" she said as she held her newborn boy.

"Isn't he just beautiful!"

Four months previous, it wasn't so beautiful. The whole mess was ugly. And she wanted an abortion... badly.

She picked up the phone and called Birthright. According to the brief newspaper ad, someone with this organization, or group, or whatever it was, could help her.

The call led to an informal meeting in a restaurant with a Birthright volunteer.

To the young, unmarried, pregnant woman's dismay, Birthright did not arrange abortions. In fact, it did just the opposite; the Birthright volunteer encouraged her to have her baby.

She was informed of the assistance available — employment, accommodation, Children's Aid Society — and also of the dire consequences of backyard abortions.

The distressed mother walked away, caught in the vice of another decision-making process.

One month later, she returned to the Birthright office in Toronto's eastern section. Yes, she wanted to have the baby, but she had just been evicted from her residence and she had no money.

Within two hours, she was placed in a private home where she would do light housework until the baby arrived, and she earned a small allowance.

Not all the callers to the Birthright office follow its advice. Those who are determined to get an abortion simply dismiss the Birthright alternative.

The answering service, when not manned by volunteers, is hooked into a two-minute tape which outlines the services offered by Birthright, and facts about abortions.

During the past five months, calls from and on behalf of pregnant women have been received at the rate of 100 per month, commented Mrs. Louise Summerhill, founder and organizational director of the group of 75 volunteers.

"You'd be surprised," she said, "how many calls we receive from mothers and the man involved... about 75 per cent of them want help to get an abortion."

## New Brotherhood Urged Between Bishops, Priests

New Orleans—(RNS)—A new brotherhood between a Bishop and his priests based upon "understanding and mutual trust" can be achieved in a diocese by a "genuine listening and learning from each other," Lawrence Cardinal Shehan of Baltimore told a national meeting of priests here this week.

The Archbishop of Baltimore delivered the introductory address to the first annual convention of 300 delegates of the National Federation of Priests' Councils (NFPC).

The NFPC is a national professional organization of priests' senates and associations. One hundred and thirty individual councils from 108 of the 162 American dioceses belong to it, representing 38,000 priests, or nearly two-thirds of the U.S. total.

(Father Raymond Booth, of Holy Family parish, Rochester, and Father William Donnelly, of St. John the Evangelist, Humboldt St. were official representatives of the 235 members of the Priests' Association of Rochester at the New Orleans gathering.)

"The union of a bishop with his priests is incomplete if it is one-sided, if it is either totally possessive and totally submissive, or if there is a mutual inflexibility that closes the minds that should meet and the hearts that should pulse together in union with Christ," the cardinal declared.

The brotherhood of priests and bishops, he continued, must be effected by a genuine desire to learn from each other.

"To better serve the people of God, this union of bishops and priests will grow even deeper if there can be achieved a genuine listening and learning from each other," he said.

Differences between the younger and older generations exist in the Church, the cardinal admitted, but "never before has there been a deeper and more intense concern among priests and religious of all ages for the effectiveness of Christ in His Church."

Often the older generation differs from the younger in its concept of the kind of program required to meet the needs of the Church today, but all are concerned, he said, that "the Church not become an institutional relic of the past but through Christ a vigorously living and active force in the present."

The cardinal ended his talk with a vote of confidence in the NFPC: "I see the Catholic priesthood drawn to sharp unity of focus in the union of priests with their bishops through senates or councils. I sense the dawning of a new and splendid day for the mission of Christ, and I am confident that its coming will be hastened by your own deep and fervent dedication."

## 30,000 Attend Rally For Decency in Miami

Miami — (RNS) — Spurred on by a group of church youths, 30,000 teenagers and adults massed in the Orange Bowl here for a show of "clean teen power."

The crusade, aimed primarily at the promotion of decency in entertainment, was launched by a group of Catholic youths after singer Jim Morrison of "The Doors," an acid rock group, allegedly exposed himself before an audience of 8,000.

An interreligious committee was formed with Mike Levesque, 17, as teen chairman. Father James Briggs acted as coordinator of the rally. Catholic Archbishop Coleman F. Carroll was honorary chairman of an adult committee. Rabbis, priests, ministers, newspaper executives and other civil leaders supported the crusade.

Before the banner-waving crowd—some bearing signs saying "Down with Obscenity"—youths gave brief talks on parents, patriotism, sexuality, brotherhood and sex.

On hand were top name entertainers who donated their time: Jackie Gleason, Anita Bryant, the Lettermen, the Rhodes Brothers and Impact of Brass.

The American Legion distributed 10,000 American flags. Major religious groups contributed funds to back the rally.

Gleason said he believed the campaign against obscenity "will snow-

ball across the U.S., and perhaps around the world." Tony Butala of The Lettermen said, "I think it's great. There should be more things like this."

The audience was about evenly divided between youths and adults. Julie James, 18, a member of the teen committee, explained that the organizers were "not against something. We're for something."

Five virtues were selected as the theme: "belief in God and that He loves us; love of our planet and country; love of our family; reverence of one's sexuality, and equality of all men."

Another teenager said that the Miami decency group was going to try to form an international youth organization to foster these principles.

Legal charges were filed against singer Jim Morrison by local police after the alleged indecency. "The Doors"—the group to which he belongs—escaped to the West Indies.

### Skull Scavengers

#### At Work in Rome

Rome — (NC) — Someone is playing the scavenger game with venerable relics here. Police are running to different churches every day chasing thieves with a strange yen for skulls and old saints' bones.

The skull of the fourth-century Pope St. Sylvester I was stolen (March 20) from the Rome church named after him, but was returned under mysterious circumstances two days later.

The relic had been placed on a side altar of the church, which is the national church of English Catholics in Rome, in honor of the fact that the church was the station church for that day in Lent.

The following day an Italian priest returned the skull to the pastor, Father Thomas Hulhoven, S.A.C. The Italian priest refused to give his name but said the skull had been returned to him in a confessional.

The day after the return of the skull of St. Sylvester, several bones of the foot of St. Teresa of Avila were taken from the church of the Discalced Carmelites in Rome's Trastevere section.

The day following that, it was discovered that the skull of St. Chrysogonus had been moved from the church named after him in that same quarter of Rome.