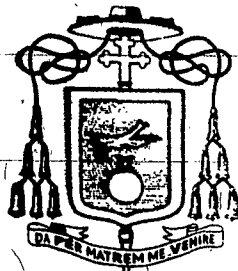


CLIP and SAVE



OFFICE OF
THE DIOCESAN SUPERINTENDENT OF SCHOOLS
50 CHESTNUT STREET • ROCHESTER, NEW YORK 14604
Area Code 716
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OFFICIAL SCHOOL CALENDAR 1969-1970
MOST REVEREND FULTON J. SHEEN, D.D., Ph. D.
Bishop of Rochester

FIRST SEMESTER		
September (20 days)		
Wednesday	3	Opening of Schools
October (22 days)		
Monday	13	Columbus Day observance - Holiday
Mon.-Wed.	13-15	Elementary School Principals' Workshop
Mon.-Fri.	20-24	Fall Standardized Tests
November (17 days)		
Tuesday	11	Veterans Day - Holiday
Wednesday	26	Thanksgiving Holiday begins*
December (14 days)		
Monday	1	Schools Reopen
Monday	8	Feast of Immaculate Conception
Friday	19	Christmas Holiday begins (3:00 P.M.)
January (19 days)		
Monday	5	Schools Reopen
Monday	26	Diocesan Examinations begin
Friday	30	Inter-semester Holiday
SECOND SEMESTER		
February (20 days)		
Monday	2	Second Semester begins
Saturday	7	High School Entrance Exam
Monday	23	Washington's Birthday observance - Holiday
March (18 days)		
Monday	2	Elementary School Registration
Saturday	14	High School Acceptances Mailed
Wednesday	25	Easter Holiday begins at 3:00 P.M.
April (19 days)		
Monday	6	Schools Reopen
Mon.-Fri.	20-24	Spring Standardized Tests
May (18 days)		
Thursday	7	Feast of the Ascension - Holiday
Friday	8	Spring Holiday
Friday	29	Memorial Day observance - Holiday
June (15 days)		
Friday	19	School Year Closes

*Noon or 3:00 P.M., at the discretion of Pastor and Principal
No additional school holidays may be given by Pastor or Principal

CLIP AND SAVE FOR READY REFERENCE
THROUGHOUT THE 1969-1970 SCHOOL YEAR

Campus Chaplain -- 'in Middle'

By Fr. John T. McDonough
Director, National Newman
Apostolate

Campuses across the land saw a deterioration of dialogue during the last school year.

Cardinal Newman once described the university as "a place for the communication and circulation of thought... by the collision of mind with mind and knowledge with knowledge." Ideas were abundant; words were super-abundant. This past year saw the collision of minds deteriorate from concern to crisis, from confrontation to chaos.

Headlines depicted campus unrest as revolution and counter-revolution, but often the sides were unclear. The number of participants and the factions they represented seem to multiply with amazing rapidity. Each group had its own rallying cry; each had its own objectives and self-interest and every charge brought a counter-charge and every attack a counter-attack.

In the midst of this campus confusion, the Church is already present; but it is present not only through the students and faculty and administration who are God's people in Academia, it is especially present through the symbol and the sign brought by the Catholic Chaplain who has been appointed by the Bishop to serve God's people in this situation.

The chaplain comes to campus to announce the Christian message of reconciliation. He proclaims: All men are brothers under the Fatherhood of God, and in doing so he begins the process of harmonization. He undertakes the task of reconciling all the disenchanted elements, all the hostile groups. In many cases, his own inclinations may pull him to favor one position or the other; but as the leader of God's people, he is the man in the middle.

The chaplain is the conciliator between the authorities and their subjects. He provides the forum for vested interests to be heard. He brings together alienated individuals and groups. Unity is his objective, but a true unity founded on freedom achieved through truth and love. He works for the common good. Ministry not majesty is his purpose. He must be a man trusted by all, a man who shows himself open to the friendship of all. No little task!

If we can generalize at all, I think we can say that young people today are hungry for truth. They demand honesty. They turn off anything less than honesty and truth. Young people today question because

this is the means of arriving at truth.

They probe particularly in areas that deal with life meaning and life style. They read books and store up knowledge; they read people and search for wisdom. They look at the adults of today and search out a message. They scrutinize those men and women who come to the campus and say, "I stand for something."

Students know that truth can come from many directions. No one has a monopoly on it. To be open to truth means to be critical and so students are critical of the Church on campus; of the chaplain on campus. Inquiring students look into the souls of those who come to the university claiming either knowledge or experience of life.

They hurl the challenge: "What does it mean? What you

say, does it fit my life style? Does it square with my experience in today's world? How does it relate to my convictions?" Always, the chaplain is the man in the middle. The university is an open world and the student hears many philosophies. To choose a philosophy of life and to assume full stewardship of their own destinies is a terrifying experience for many. The finality of committing oneself to a responsible role in the world tries the souls even of great men.

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The Challenge on Campus

(Continued from Page 1A)
mately the most deeply religious questions of our time.

Even if there may be some egoism involved, even exploitation, the fact remains that these men and women are addressing themselves to matters of the Gospel and the teachings of Christ.

The young at college, for the most part, do not believe that the "Church Establishment" does that, so very many (most?) are turning away. They have created a new religiousness with a new fervor. The campus minister is there to serve them, and he has the nearly impossible task of doing that while remaining true to history and life as well as the Church.

To my mind, the one ray of hope for the coming school year is in the possibility of more objective coverage and explanation of campus life by the media. Rochester's Channel 10 did just that in its special program last Spring regarding the troubles at the U. of R. and Cornell. On the other hand, if the generally hysterical and slanted reporting of last year recurs, the results could be terrifying.

If we are to face another chaotic school year of uprisings and arrogance, recriminations and escalation, this campus minister would suggest two points to help at least in understanding the problem:

First, what the young are pursuing are fundamentally religious and moral goals. The unattractiveness of some of their tactics and languages, the fact that some of their excesses cannot be allowed ought not obscure the fact that they are, in the best American religious tradition, concerned about peace, human freedom, dignity, personal honesty and integrity, generosity, and honorable search for truth.

Secondly, the leaders of this movement (and it is a movement) and a quickly growing number of their followers are convinced that the Church has long since sold its Gospel birthright for political power and position. Of all the elders they mistrust, bishops and priests and the whole religious structure they grew up in are among the very least credible. It will take much proof and a tremendously patient willingness to listen to disabuse them of this mistrust.

The seriousness and the staying power of all of this can be

seen from the final paragraph in Carling's Move Over:

"It is not realistic to expect that the passionate convictions of the young will be mobilized into action. If those who have been converted to a new vision of the world remain mere visionaries, this will be a corruption of all that activism means. No one can effect change — indeed, no one should hope for it — who dares not risk the exercise of power.

"For although it may be true that power corrupts charity, it is more surely true that powerlessness corrupts faith and hope."

It seems to me that nothing would be less in keeping with the Christian ideal of love than for us older Christians to

continue to deny to the young the power they need to keep alive their faith and hope.

It is in finding a way to help the young in our colleges and

universities overcome their powerlessness to effect changes in their own lives and environment that the campus minister finds his greatest challenge in September, 1969.

BARBARA KONOPKA Says:

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Gannon College will be represented at the Catholic College Night to be held at Nazareth College on September 25, 1969.