

NOW HEAR THIS ... An Uneasy Quiet Settles over the Nation's Campuses

By Father Richard Torney

Collegians have been settled down to work on America's campuses for half a month and so far there have been no spectacular demonstrations, noisy protests or building seizures. Yet the nation is worried about what they are thinking and what they may do this year.

It's no secret that storm warnings are up. On October 15 and again in November simultaneous campus protests will erupt against the continuing Vietnam war and the continuing draft. We will also discover student discontent over racial inequities in

most schools, lack of student representation in running the colleges and continuing repression of personal freedoms in campus life.

These controverted issues are more irritating to millions of collegians this Fall than they were last Spring simply because they expected their elders were going to meet the terms they laid down before leaving school for the summer.

Signs are clear that restlessness and discontent are not a minority point of view now. It runs so deep and wide among collegians that there is little likelihood that any college

anywhere will remain wholly peaceful without making some accommodations.

The counsel of two qualified observers of the campus scene might serve as a frame for consideration of the events coming up in future weeks across the country.

Recently Barbara Ward, a deep-think social philosopher, wrote that student protest for a better world is enormously healthy for our society. She believes some campus unrest shows that those who have the privilege of education have "an aroused conscience" and are not sit-

ting back and taking their blessings for granted.

She hopes that these collegians who would today reform their campus world will be as energetic to go into the political arena as adult voters in a few years to demand creative social change for the whole society.

But Miss Ward fears that many student militants seeing the symptoms of profound disorder in their elders' world are tempted to say: "Blow it all up!"

She warns students: "Acts of defiance have caught the nation's attention. Your cry for justice, equality and goodwill toward men will never go completely unheeded. But accompany the cry with the assertion that none of these things can be achieved unless the social order is completely overthrown, and the potential audience fades away."

The Chancellor of the State University of New York (a complex of 63 campuses where 172,000 full time students and 100,000 part-time students are enrolled), lecturing at Colgate

University last week charged that both students and schools are almost equally to blame for the college crisis and must work together to solve it.

Chancellor Samuel B. Gould said: "Protest which could have been a strengthening factor in the university's search for intellectual power has actually led to a further debilitation of an already weakened liberal arts philosophy."

"Having never thought clearly about their real goal, the protesters have now forgotten completely what it was. As they continue to attack authority of any sort, they will perhaps, bring about not more liberty but less."

Dr. Gould cautions militant student groups: "If our students regard as truth that the university is intolerant and establishmentarian... there is just as much truth in realizing that among all social institutions today, it allows more dissent, takes freedom of mind and spirit more seriously, and, under considerable suffering, labors to create a more ideal

environment for free expression and free interchange of ideas and emotions than does any other institution anywhere."

While the universities have been laggard in adapting to the new age, he said, "students should not come to the university with the expectation that they are going to run it anymore than they should enter a course of study with the presupposition that they know all the professor has to offer them."

If you can absorb one more quote, here is a long sentence from the mouth of Al Capp, the Lil Abner cartoonist, who lectures with biting satire occasionally: "The new educational theory is that those who are unfit to go into the real world until they get four years of instruction are fit, however, from the moment they arrive on campus to instruct their instructors; that those who look, act and smell like subhumans are the only true voices of humanity; that the only clear thinkers among us are the half-stoned; that our only totally non-productive class is the only class worth producing for."

COMMENTARY

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ALL IN THE FAMILY

His Gift to Art... He Stopped Painting

By Sarah Child

There is something about fall weather that brings out the art appreciation in our family.

In the last month we have visited five art shows including one staged in a barnyard. If a barnyard art festival sounds like a real low, then we also hit a high, spending one of those afternoons at the Metropolitan Museum of Art in New York City.

After visiting one of the clothing shows where pop art was having a field day, my husband eyed an exhibit of bathroom tank floats welded into copper mobiles and announced his intention of entering that particular show next year.

"Oh," I asked my curiosity stirred.

One of the few times he has been struck by the Muse was shortly before we were married. Using a photograph of me as a guide he painted a portrait as a surprise.

A mutual friend advised him that if he wanted the planned wedding to take place, he'd better not show the finished product to me.

There was the friend said, the chance that I might interpret the

starkness of the painting as adverse subliminal feelings.

After we were married, he, in the reverse order of most artists who start out trying something simple and gradually arriving at the point where they feel they can tackle a portrait, took to painting vinegar jugs and pots of ivy. His next period (comprising one picture) centered around an ornate Mexican cathedral painted from a picture he'd taken years before.

And with that, he took down his easel and bid the Muse goodbye.

"So what do you plan to enter?" I wanted to know.

"Next time I go to the drugstore I'm buying a whole card of nail clippers," was the response.

I didn't bother asking him where the creative element would come in. I knew. It would come from all those weekend art buffs who would stand around making comments about the social significance of the clippers and trying to guess just what it was the artist was trying to express.

Something of an artist myself, I had once (at a friend's urging) taken

a course at the local art institute. Every Monday for six weeks I painted all day long in a third floor studio where July heat boosted the temperature of 90 degrees plus.

My contribution to the fine arts was a huge canvas on which I splashed an orange guitar, several billous looking grapefruit and a wine bottle with a very realistic looking label.

When some one ventured the opinion that my style was quite primitive, I took umbrage. It was sometime later before I became acquainted with Grandma Moses' fame.

Since then, like my husband, I've been content to vent my artistic feelings in appreciation of others' work.

Our 4-year-old is beginning to show the same appreciation although admittedly she sometimes gets carried away with the spirit of the thing.

The guards at New York's imposing Metropolitan Museum agreed that you couldn't start your kids too young on the culture kick but asked that she and her 5-year-old cousin refrain from pulling the ersatz horse's tail in the medieval armor room.



ON THE RIGHT SIDE

Are Sleazy Movie Ads Necessary?

By Father Paul J. Cuddy

I just read for the fourth time, **THE LAST HURRAH**, by Edwin O'Connor. (Bantam — 95c) O'Connor's mind is congenial. His unfolding of the politics of Mayor Frank Skeffington, purportedly based on a former mayor of Boston, is a hilarious and shrewd unfolding of the complexity of the old Irish Catholic politician.

The political shenanigans of the Mayor may seem reprehensible — until they are understood in the background of the cold-blooded exploitation of the repressed by the moneyed crowd, especially the newspaper owner, Amos Force.

The self-righteousness of this publisher comes out loud and clear in his description of himself. Amos "talked of world affairs... The country is run by madmen. There is only one solution to our present difficulties and that is the hydrogen bomb. It should be dropped on every major city east of the Iron Curtain tomorrow morning. The utter destruction of the enemy before he becomes the enemy: that is my philosophy."

He talked of religion... "It is the crying need of our time. I am a deeply religious man, and I expect all my employees to be deeply religious men. There is an enormous lot of nonsense talked about religion. Religion in its highest sense — re-

ligion as I have always practiced it — is brotherly love..."

Somehow or other I am reminded of a peculiar righteousness of the Rochester Democrat and Chronicle. For years, the D and C held the line against what it seems to consider a prime immorality, namely, booze. No booze ads beckoned the eye or titillated the throat of the publican thirsty.

In a way this is admirable. I have seen enough DTs, hardened livers, heartbroken families hurt by demon rum not to appreciate a sensitivity to the dangers of drink.

So when the D and C refused to act as an agent advertising alcohol, losing valuable cash, we were inclined to say: "Ah, the days of knight-hood are not over. Benedicamus Domino!" But then we turn to the ads for the movies.

Here are samples of six movie advertisements which D and C presented to lure the citizenry to an evening's entertainment. The date is Sept. 19. The pages are 6D and 7D.

"Biggest, Barest, Bawdiest Romp." "Snow Job. Strictly Adults Only." "She came to sit with baby — and Ended Up with Daddy." "Crowds! It's breaking records everywhere. Now all Americans can see it. Uncensored! Uncut! Nothing Left to the



Imagination!" "Only Today's Society Could Produce Such A Woman! 'Vixen' could very well be the most explicit film ever made." In case these are too bland, we have a final invitation to a Drive In: "A Psychosexual Drama! No one under 18 admitted."

In **THE LAST HURRAH** Editor Amos Force seems so impossible we smile him off as a caricature. But a newspaper which for so many years pliously refused ads for sipping yet heralds psychopathic sex sessions for entertainment of the hopefully drinkless surely has lost its sense of humor.

Editorially this paper's public policy seems to be a constant evolution from the questionable to the more questionable: It is pro-contraception; pro easier loosening of marriage; pro destruction of the unborn child; vs. religious moral influence in public schools.

I don't suggest advertising is the same as a blessing on the things advertised, but isn't there something strange about the quietus on alcohol ads in contradistinction to the crusading for anti-life and muddling marriages; and to accepting advertisements for sleazy movies?

(Since this was written the D and C began accepting advertising for liquor.)

ESSAYS IN THEOLOGY

By Father Richard McBrien

To entire second chapter of the Dogmatic Constitution on Divine Revelation is concerned with the relationships that exist among revelation, faith, Scripture, tradition, doctrine, and theology.

In other words, this chapter raises the question: how does the individual Christian and the Church, as a whole, come to understand the Gospel of Jesus Christ, and by what process does the Christian reduce this understanding to language, whether written or spoken? There is no question more basic than this.

It is one thing for us to say that we believe that Jesus is the Lord, or that the Church is the Body of Christ, or that the Christian is justified by faith and baptism, or that the Church is built on the foundation of the Apostles (and the prophets) and today on the foundation of the college of bishops with the pope at its center and head.

But it is quite another matter to be able to say how we have come to these expressions of belief and on what basis do we use such language to describe these basic convictions about God, Christ, the Church, redemption, and human history.

How we perceive and express the Gospel of Jesus Christ is at the root of the differences between Catholics and other Christians.

It is certainly not a question of greater spirituality or holiness on the part of the Catholic, nor of more profound theological insight, nor of a higher regard for the supernatural order, and so on. Nor is it only a matter, as some have suggested, of cultural differences based on varieties of historical experience.

But the issue on which fundamental argument develops is the issue of ecclesiastical office, specifically the question of the authority held and exercised by the college of bishops with the pope at its center and head.

Most Christians agree that we come to an understanding of the Gospel in several different ways and through several different sources: the Bible itself, the interpretations of the great Fathers of the Church (e.g., Irenaeus and Augustine), the documents of the early councils (e.g., Nicea and Chalcedon), the writings of the classic theologians of the past (e.g., Thomas and Calvin), and even some of the data offered by various nontheological disciplines (e.g., sociology and psychology).

But Christians do not agree on the role and authority of the college of bishops, and, more specifically, on the meaning of the papal office.

Non-Catholic Christians generally do not acknowledge that the college of bishops has an irreplaceable function in holding in balance the vari-

ous factors which make it possible to understand and to express the Gospel; namely, Scripture, tradition, and contemporary Christian experience.

Unlike his brother Christians, the Catholic accords antecedent attention and respect to the stated positions, past and present, of the Church's college of bishops, whether expressed collectively or through its spokesman, the bishop of Rome.

That is to say, when the Catholic is trying to make up his mind about some matter that touches upon his understanding of the Gospel or upon its exercise in the ethical order, he will always give serious weight to the guidelines proposed from this official, collegial source.

There may be occasions, as in the recent controversy over *Humanae Vitae*, where, after examination of the teaching proposed by official sources, the Catholic will disagree with, or even resist, these guidelines. But this is always the exception rather than the rule.

When the Catholic finds that he is constantly at odds with the stated positions of the Church's college of bishops, past and present, then he must reassess his initial acceptance of and commitment to the Catholic tradition as such. In other words, he must begin to ask himself: Why am I a Catholic?

RACIAL VIEWPOINTS

Priorities in Catholic Education: Part I

Recently Bishop Sheen formally directed that a survey be taken of the financial condition of every parochial school in the diocese. He stipulated there would be democratic consultation with laymen on their desires for the future of these schools. The results of the survey and the recommended action to be taken will be announced to the public next June.

Unquestionably, it is right that these decisions reflect strongly the thinking of Catholic laymen who support these schools.

With the long tradition of Catholic elementary schools being parish supported and parish centered, it is to be expected that the result of such a survey, taken at this time, will only reflect that tradition.

With finances being the central problem, it could be expected that diocesan decisions made on the basis of such a survey would result in parochial elementary schools only for those who can afford them.

The affluent sections of the community where public educational facilities attain an unusual level of excellence, would retain their little needed Catholic elementary schools. The poor and the black sections of the community, where some public educational facilities do not meet the

needs of the people, might lose their Catholic schools if the diocese failed to cancel all or part of its support. The pity is these schools have the flexibility to make significant contributions to the education of inner-city children.

To avoid these possible consequences it seems critically important, at this time, that the Catholic layman give serious, unselfish, Christian consideration to new priorities in Catholic education. Unfortunately, the two strongest viewpoints to which the layman has been subjected for the last five or six years have served to distract him from considering any new priorities based on the realities of our Catholic educational resources.

One increasingly popular viewpoint suggests that all Catholic elementary schools be closed and that the church's educational resources be applied totally to religious education. This view fails to recognize the extent and the nature of these resources and is too narrow in its emphasis on religious education.

The other viewpoint implies that with just a few more threats and some effort, public tax monies will become available. With this, Catholic elementary schools, it is hoped, will be able to continue indefinitely in their present directions. This view-

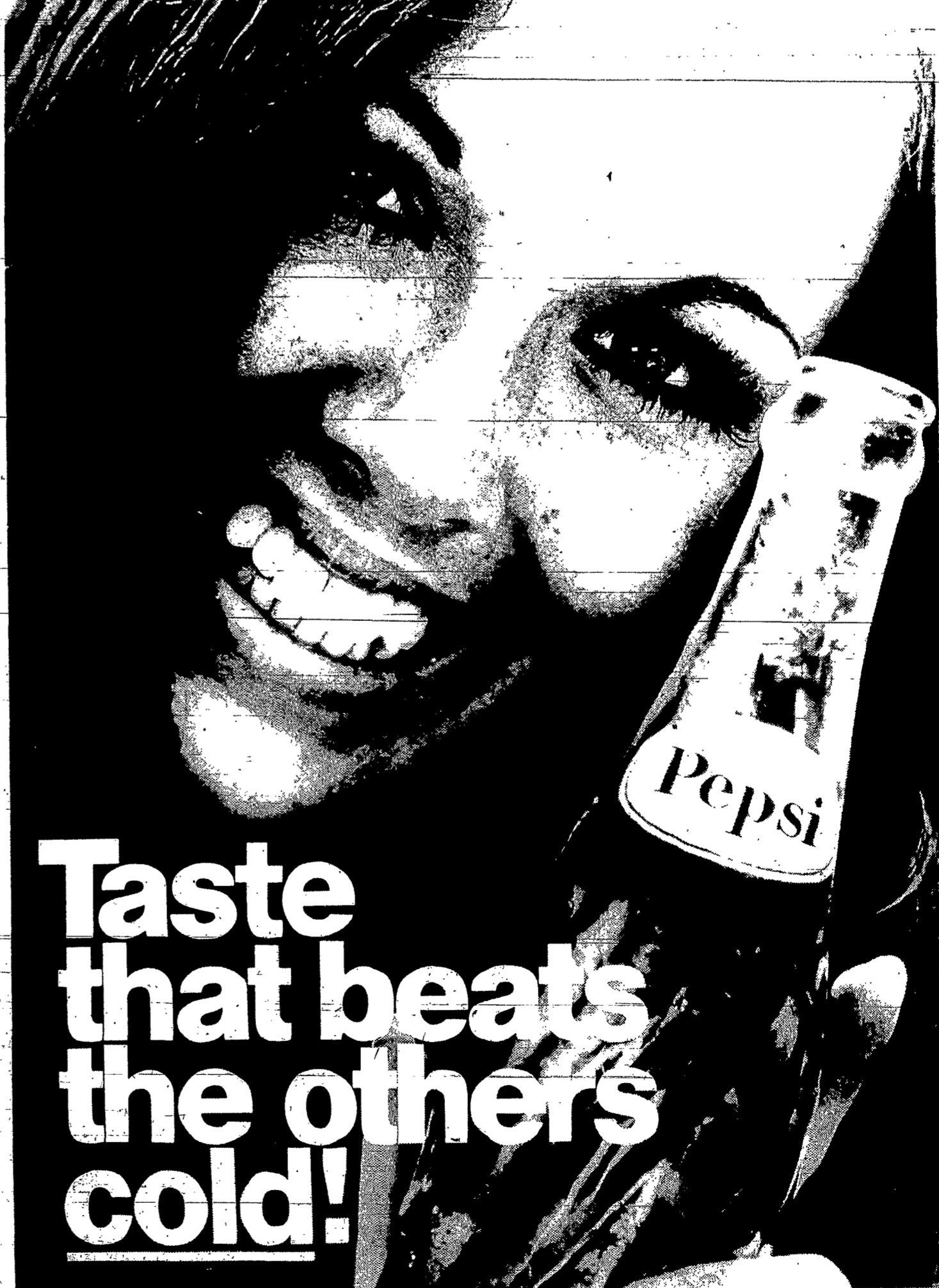
point fails to stimulate critical examination of these directions and seems to overestimate the probabilities of such aid.

The principal danger here is that as long as the layman believes that public monies are just around the corner, he doesn't feel the real urgency to consider the best application of our present resources. These resources must be considered in terms of their possible effect on society.

In an article in *America*, April 13, 1968, Msgr. James C. Donahue, Director of the Department of Education, U.S. Catholic Conference, presented a number of new priorities in Catholic education as viable alternatives to the "close them down" and the "public monies — then business as usual" viewpoints. It seems absolutely essential that the layman have knowledge of the importance of these alternatives.

Next week's article on RACIAL in this space will outline the priorities and the alternatives worked out by Msgr. Donahue.

The opportunity to fully investigate Msgr. Donahue's viewpoints will be provided by the Rochester Association of Catholic Laymen on Tuesday, October 14, 8:00 p.m., at Mercy High School Auditorium.



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