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U.S. Bishops' Spokesmen Laud Oct. 15 Moratorium

Washington (NC)—Three officials of the U.S. Bishops' Catholic Conference (USCC) have issued a joint statement saying the Vietnam Peace Moratorium scheduled for Oct. 15 may serve the nation "as the occasion for re-examination, reflection, and prayer."

Locally, St. John Fisher College students will call a moratorium on classes and sponsor a number of events to protest the war in Vietnam.

Father Charles Lavery, C.S.B., president of the college, said that while he is not directly promoting the moratorium, he "recognizes the students' sincerity" and will allow individual instructors to cancel classes, and the students to engage in the scheduled events.

With St. John Fisher College students, some students from nearby Nazareth College are expected to participate in the day by fasting, reading the names of the American war dead and attending rallies.

Sister Helen Daniel, S.S.J., president of Nazareth, said of the moratorium that while "we are not free to let a college campus become a political arena" and there would be no cancellation of classes, professors may at their discretion use part of their class time to speak on the issues involved.

She also stated that she expected "not a few of us" to take part in some events of the day.

The statement was issued by Msgr. Marvin Bordelon, director of the Division of World Justice and Peace, Father Laurence T. Murphy, director of the Division of Campus Ministry, and Msgr. Thomas Leonard, director of the Division of Youth Activities.

The officials said responsibility for national policy does not rest solely with government officials. "It is the responsibility of the nation's citizens," they said.

It is proper in a democratic society, and it is a matter for Christian conscience, that citizens continue to examine their country's policies, especially in time of war, and to make their convictions known to their leaders.

However divided citizens may be on the related issues, an occasion for truly non-violent dissent may also serve as the occasion for re-examination, reflection and prayer. The moral obligation of every human being to build peace with justice calls us to work together with intelligence and compassion for a cease-fire in Vietnam, not only on Oct. 15, but until the end of the war.

The protest day began with a group of young political activists styling themselves the Vietnam Moratorium Committee who announced plans several months ago for an escalating series of "moratoriums" on the nation's campuses. Leaders of the group have said the moratoriums will increase by one day a month until their conditions are met.

Several Catholic university presidents have issued "policy" statements concerning campus participation in the event. They acknowledged the right of students and faculty members who wish to participate to do so but stayed clear of taking a stand on the war itself.



No Re-Happening, Please

In an effort to head off making this year's folk festival at Bethel, N.Y., an annual happening a group of clergymen have voiced strong protest over the rejection of traditional morality at the event. (Religious News Service)

Bishop, Pastors Hit Woodstock Festival

Port Ewen, N.Y. (NC)—A bishop and eight priests from parishes in Sullivan County have issued a statement criticizing the Woodstock Music and Art Festival in Bethel, from Aug. 15 to 17.

The Catholic clergy of Sullivan County, including Auxiliary Bishop James McManus, C.S.S.R., of New York, representative of Terence Cardinal Cooke for Ulster and Sullivan Counties, said: "We would be derelict in our duty if we remained silent."

They acknowledged that those who attended the festival "displayed a remarkable degree of courtesy as well as a keen sense of appreciation."

"There were among them, however, and in no small numbers, those who indulged in a complete rejection of traditional moral conduct while on and outside the area of the festival grounds," they added.

The statement said there was "unnecessary nudity in significant numbers, the use of narcotics on a wide-scale basis, predominantly LSD... immoral acts being committed in full view of the public," a larger number intoxicated from wine, destruction and disregard for private property, "music that was often politically subversive in lyrics, the distribution and availability of literature that was both pervasive and subversive and the desecration of the American flag."

The clergy said they regretted to learn of "these deeply troubled young people and emphasize that a special effort must be made to help them. We are more convinced than ever that we must make a greater effort ourselves to help our own youth by forming them in sound moral values and give special attention to those who may also be troubled."

The clergy's statement said that in singling out this festival they did not mean to ignore, approve or tolerate any social evils that may exist in Sullivan County.

"Nor should we remain silent about those who took advantage of the festival patrons by charging exorbitant prices and those who are commonly spoken of as having sold water," they continued.

The bishop and priests requested that no festival be allowed in Sullivan County in 1970, that all the clergy of Sullivan County be permitted to attend a hearing before the governing body that is contemplating a festival in their area," they concluded.

The New York State action is similar to a campaign of criticism led by Archbishop Thomas A. Connolly of Seattle against two rock music festivals in that state last month.

The archdiocese purchased a two-page ad in Seattle's Sunday newspaper to protest the "open sales of narcotics, nudity, flagrant violation of common decency as well as accepted law and order" at festivals over Labor Day weekend.

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Synod to Begin Tomorrow With Space Age Innovations

By LOUIS PANARALE (NC News Service)

Vatican City — Space-age conveniences have been installed deep in the papal palace for the October Synod of Bishops, and all systems have been marked "go."

The "Hall of Broken Heads" is where the 146 bishops will convene, beginning tomorrow, Oct. 11. The hall once was used to store broken statuary belonging to the Vatican, hence its name.

Most of the innovations cannot be seen, such as weather-proofing insulation, temperature controls, special lighting and hundreds of miles of wiring for closed-circuit television and Vatican Radio broadcasts.

The hall is about 100 feet long and 40 feet wide. The vaulted ceiling and walls are made of light beige brick. There is no art work except for a bronze sculpture depicting Pentecost mounted on the wall behind the rostrum where the three synod presidents will be seated. Two five-foot square columns have made it necessary for the leather-cushioned seats to be arranged in a horse-shoe pattern.

A special asphalt insulation was applied to the floors before new tiles were laid, to protect against the inevitable dampness that fills such ancient structures at this time of the year.

Between the asphalt and the tile, there are "heating panels" that contain tubing through which fluids flow to control room temperatures. Guided by highly sensitive thermostats, the heating system will adjust itself to the slightest changes in the natural air temperatures.

Air-conditioning ducts provide ventilation for what would normally be an unbearably stuffy atmosphere. The

stained glass windows are too few, too high and too small to do an adequate ventilating job.

The lighting is indirect and the intensity of the lamps can be controlled. Television crews will have no need for lighting paraphernalia that would clutter the hall with tripods and cables.

Vatican Radio will broadcast directly from the hall in five languages—Italian, Spanish, French, German and English. The translations will come from glass-enclosed booths at

the rear, and in another location, tape recorders will pick up every word uttered by the synod speakers.

Miniature cameras have been mounted on the walls. Pope Paul can therefore watch the proceedings on closed-circuit television in his apartment five stories above. Translators also will be able to watch speakers whose remarks they will translate simultaneously.

The ante-chambers are decorated with statuary, mosaics and paintings, and there is a coffee and snack bar.

'Defend People of God,' Pope Tells Theologians

By PATRICK RILEY (NC News Service)

Vatican City—Pope Paul VI opened the inaugural meeting of the Holy See's International Theological Commission with an appeal to its 30 members to "defend the people of God from the numerous, excessive and pressing errors that are assailing the divine deposit of truth."

He declared that the "authority" of the Church's teaching office, or "magisterium," derive from Christ Himself and are "essential for the government, stability, peace and unity of God's Church."

The Pope warned: "He who refuses it or attacks it assails the one true Church, and therefore incurs a grave debt in regard to the souls that have the faith or are seeking it, and is responsible before God's judgment."

The theological commission was set up at the instance of the first Synod of Bishops in 1967, to be a clearing-house for theological information and trends and to act as a point of contact between working theologians and the Holy See.

Among its members are some of the Catholic world's most celebrated experts in various branches of ecclesiastical science, such as the French dogmatic theologians Fathers, Henri de Lubac and Yves Congar, O.P., and the Canadian philosopher Father Bernard Lonergan.

American members are the Jesuit dogmatic theologian Father Walter Burghardt and the Passionist scripture scholar Father Barnabas Ahern.

Pope Paul, in launching this three-day (Oct. 6-8) meeting, said there is no rivalry between theological science and ecclesiastical authority. Rather, theology and the Church's magisterium both serve revealed truth by bringing it "diverse but converging support."

In the exercise of his supreme authority, the Pope went on to say, he did not consider himself dispensing from "severe and sincere study of the Word of God nor from the employment of all our resources to acquire that knowledge of God which is part of the pedagogy of grace."

The Pope insisted that he does not preside from theological reflection but considers it to be "a vital and necessary function of the ecclesiastical magisterium."

The intention of the synod which asked for the creation of this commission was to place at the disposal of the Pope the best qualified theologians in the world to help in the study and preparation of the most important documents before their being submitted to episcopal conferences.

The Pope pointed to two goals for the commission besides that of defending the people of God from the assaults of error.

One was "finding in the firmness of our faith the mysterious secret of a persuasive language for ecumenical dialogue intended to reestablish happy communion with the brothers still separated from us."

The other was "reviving our kerygmatic pedagogy, our ability to present the message of divine revelation and human salvation with authenticity, charity of speech, freshness of style and ardor of charity, so that the Church's apostolate in the modern world may today more than ever beam forth its light of truth, beauty and certainty."

One Curia member points out that sentiments of freedom for all theologians, even to err, will definitely be found in the assembly of the theological commission.

How influential will they be? As one Vatican official put it: "There is nothing better for the Church at this time than to break down the polarization of theological thought and get going the necessary dialogue."

Another facet to such a group was added by a man close to the entire panoply of convening the commission: "There is real hope for the congregation in all of this. The Roman mentality allows for no evolution of thought, grants to historicity an absolute nothing. The gatherings of the exponents of the various schools—all the schools—entered into dialogue with each other will give tremendous vitality to the congregation."

"This does not mean that the 'Roman' mentality cannot understand others. Indeed, they see the need of historical development in theological thought, but they shy away from letting it enter their own sphere. But in a universal Church, there is no room for a mentality to rule all."

Alabama Diocese Divided in Two

Washington (NC)—The resignation of Archbishop Thomas J. Toolen, 83, of the Mobile-Birmingham Diocese, has resulted in the establishment of separate Dioceses of Mobile and Birmingham and the appointment of two new bishops, the Vatican announced through the Apostolic Delegate here this week.

Auxiliary Bishop of Chicago, Bishop John L. May, 47, has been named Bishop of Mobile, which will have 66 parishes and 23 missions and a Catholic population of 45,500.

Auxiliary Bishop Joseph G. Vath, 51, assistant to Archbishop Toolen, will become Bishop of Birmingham, with 62 parishes and about 40,000 Catholics.

Archbishop Toolen, a priest for 59 years, has been Bishop of Mobile for 42 years.

BIAFRA: ... the children's war

(This analysis of the situation in Nigeria/Biafra is by the Irish-born missionary priest who helped initiate the night relief flights to Biafra.)

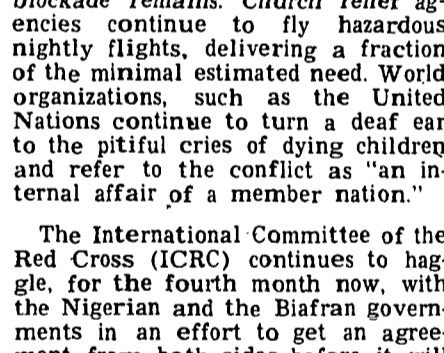
By FATHER DERMOT DORAN (NC News Service)

The deaths in the last week of September of five crew members in the Joint Church Aid—U.S.A. Stratofreighter that crashed while attempting to land food and medicine at Uli airstrip spotlighted once more the continuing tragedy of Nigeria/Biafra.

Twenty-eight months ago Biafra seceded from the Federation of Nigeria and a bloody civil war broke out. Fighting has continued ever since. Thousands of lives have been lost and thousands of people have been permanently disabled and maimed. But the real tragedy has been the estimated 1.5 million deaths by starvation of children, women and old people.

This war has been described by various names—civil war, tribal war, war of survival and so on. To my mind it might be more aptly named "The Children's War." It is the children of Biafra who have been, and still are, the principal victims of the strife. Hundreds of thousands of them have died clutching their distended empty stomachs. Tens of thousands are at this moment pining their hours away hungry, sick, diseased, helplessly awaiting they know not what.

Meanwhile, the war continues. The



blockade remains. Church relief agencies continue to fly hazardous nightly flights, delivering a fraction of the minimal estimated need. World organizations, such as the United Nations continue to turn a deaf ear to the pitiful cries of dying children and refer to the conflict as "an internal affair of a member nation."

The International Committee of the Red Cross (ICRC) continues to haggle, for the fourth month now, with the Nigerian and the Biafran governments in an effort to get an agreement from both sides before it will resume its relief effort. And children continue to die by the thousands!

What must surely rank as one of the greatest tragedies of this century is taking place right now before the eyes of the world and regrettably so little is being done to end it. What is being done is the work of the little people—people like Alex Nicoll, Charles Kelly, John Wilson, Don Merriam, John McCombie to mention but a few of the 25 brave pilots and crew men who have lost their lives in cracking the blockade that causes the death of so many innocent children.

Other little people who have endeavored for 18 months to assemble, dispatch, coordinate, and distribute life-saving medical and food supplies are the officials of the church relief agencies such as Ed Kinney of U.S. Catholic Relief Services (CRS), Jan Von Hoogstraten of the Protestant

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BOGSIDERS ... They've Never Known a Magnanimous Gesture

By GERALD COSTELLO (NC News Service)

Londonderry, Northern Ireland — "This is the Bogside," said Paddy Doherty, tracing with his fingers the red-pencil boundary that encompassed a major portion of the wall-sized map of the City of Londonderry.

"Not all of it is the Bogside proper," he continued. "That was just this section over here. But when people talk about the Bogside section of Derry today, this is what they mean, all of it. And besides," he added with a conspiratorial wink, "we were feelin' in an imperialist mood when we fixed up the map."

The date was Wednesday, Sept. 24, and the place was 12 Westland St., Londonderry—the improbable center of government for more than half of the city's 55,000 residents. It is the home of Doherty, the man whom the Irish and English papers have labeled the mayor of Bogside. He is the driving force behind a de facto government which is in full charge of providing municipal services for 30,000 people in "Free Derry."

Since heavy rioting involving Catholics and Protestants took place in this northernmost city in Northern Ireland last August, no local policemen—or the peace-keeping British Army regulars—have entered the Bogside, the section where almost all of the city's Catholic residents are forced to live.

The responsibility for maintaining law and order has lain squarely with a council of Bogside residents, of which Doherty is nominally vice chairman.

As a seat of government, 12 Westland St. is straight out of the Marx Brothers, circa 1935. There is an extraordinary number of people in constant motion, in and out. Not the least of the movement is occasioned by the 13 Doherty children, most of whom seemed to be visible at one point or other during an hour-long visit.

Aides-de-camp shuffled in and out of the room where the conversation was being conducted, a linoleum-floored sitting room with worn furniture and a peat-burning fireplace. In

the kitchen, Mrs. Doherty was dividing her time between fixing the family supper and doling out milk, bread and used clothing to neighborhood children.

Doherty's co-workers included a Church of Ireland divinity student; another young man who carried a guitar case; and the well-dressed gentleman identified as a bookie—or, in the parlance of the island, where it is a respectable profession, a turf accountant.

Crime has been almost non-existent in the Bogside. The few who have transgressed have been dealt with by a rump court—which has meted out confinement-to-quarters type sentences.

The Bogside is a ghetto, but not a slum. There are many poor families here; other are relatively well-to-do. But they are Catholics, and they are forced to live here by a combination of economic and social factors—plus a rigid system of housing allocation by the local government that eliminates any chance of large-scale inter-

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Typical scene in Northern Ireland cities. (RNS)

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