

Armed policemen and barbed wire have turned this street into a fortress to control expected violence. Do such tactics, on either side of a protest, help our democratic process?

Violence a Norm?

America was warned last week that its cities may soon become a mixture of "places of terror" and "armed fortresses". This will happen when the group violence we have allowed to grow "replaces legal processes as the usual way of pressing demands."

The National Commission on the Causes and Prevention of Violence is the author of that frightening prediction in its latest report on violent social protests in the U.S. At the heart of the commission's report is the historic awareness that protests and conflicts between groups occur more frequently in times of social change. Since America has always been a nation of rapid social change, violence is not new to it. But the commission's concern was with what it termed "the danger of contamination," with violence tending to become a style. It said, not facetiously:

"Given present trends it is not impossible to imagine an America in which the accepted method for getting a traffic light installed will be to disrupt traffic by blocking an intersection; where complaints against businessmen will call for massive sit-ins; where unsatisfactory refuse collection will cause protesting citizens to dump garbage in the street."

Extend this pattern that violent protest will become the normal way of pressing demands and these events might mark even church history: altar-boys protesting assignment to dawn Masses might break all the altar cruets; the sophomore class who wanted a rock-and-roll dance forbidden by the principal would try to force her hand by locking themselves in the gym overnight with a record-player and stack of disks; a militant liturgical group who wanted experimentation might break up the Mass with demonstrations of such pastor-forbidden niceties as an offertory procession, the kiss of peace, a rousing recessional hymn.

The commission spoke prudent words of warning equally applicable to a home or the Church as to cities and universities: "Whether violence follows discontent depends on how effectively the institution responds to the threat of violence and to the demands for the redress of group grievances. What is essential is that when the basic justice of the underlying grievance is clear, an effort to make suitable measures of accommodation and correction must be made. The effort must be made even though other groups feel threatened by the proposed correction. We cannot insure domestic tranquility unless we establish justice—in a democratic society one is impossible without the other."

—Father Richard Torrey

Hunger and Anger

Last week Washington heard rumbles of discontent from the largest gathering of citizens concerned over poverty since the small army of poor people camped at the Capital for several weeks a year ago. When President Nixon called the White House Conference on nutrition and health he may have thought that was enough to prove the administration's concern over the hunger that afflicts some 15 million Americans. But nearly 3,000 non-poor conference participants showed desperate anger when they discovered he was ready to offer neither new promises, action nor cash to feed the hungry.

Referring to a promise he made last May to "put an end to hunger in America . . . for all time," the President bravely declared: "I not only accept the responsibility—I claim the responsibility . . . Our national conscience requires it." But he refused to be pushed into "an empty gesture or symbolic action" right now.

The conference demanded that the President declare a "national hunger emergency" and provide immediate food programs to meet it, including more free food stamps for all poor people this winter, more school lunches and a guaranteed annual cash income for the poor. They cited how quick the government is to set up "disaster relief" for such occurrences as floods and hurricanes and asked the President to expand the disaster definition to include hunger.

The White House approach is that the best strategy for helping the needy is a total overhaul of the U.S. welfare systems. It says: Congress must pass new bills, renovate outdated systems. New money sent to poor counties, broader food-stamp distribution, more hot meals for school kids are just patches on an old coat, the administration insists. But the defenders of the poor protest: "Poor people can't eat paper; poor people can't wait for promises. They are hungry right now."

The conference members went home disappointed and critical but they may have made a stronger impact than they knew. The passion and unanimity of these varied groups of non-poor who are so militant for the 15 million hungry has signalled to the Congress as well as the White House they must acknowledge a priority for human suffering. This experience has shaken Washington more intellectually than the muddy encampment of the Poor Army.

... And Closer to Us

The same theme of arousing personal concern for the poor in the communities of our own diocese is clear in the Pastoral Letter of the N.Y. State Bishops read in our parishes last Sunday. (Reprinted on this page). Our Bishops declare that the existence of millions of poor people in our own state is made sadder by "the growing bitterness and resentment of their presence among us". The poor, our Bishops admit, have become the targets of "invective".

There is no doubt that the rising tax-burden for welfare costs in each county and a prejudice against those poor who are black or Puerto Ricans are causes of this hostility against the poor. But how shocking to have our Bishops put their charge so directly: "The dependency of the poor is becoming a source of divisiveness rather than an opportunity for working together to remedy the fundamental causes of poverty and to find, in sharing, the meaning of our brotherhood."

Their final appeal is challenging: "We urge you to support legislation and public and voluntary programs directed at alleviating the miseries of poor people. We urge you to become personally involved in knowing, loving and assisting the needy."

State Bishops' Pastoral on Poverty

(Excerpts from text of the N.Y. State Bishops' pastoral for Sunday, Dec. 7.)

Dearly Beloved in Christ:

The sacred liturgy of Advent prepares us to celebrate the mystery of God's birth among men. For it is in the liturgy that God speaks to His people and Christ still proclaims His gospel.

In today's Gospel we take particular note of the response of Jesus to the inquiry of John the Baptist: "Are you the one who is to come?" He answered: "Go back and tell John what you hear and see: the blind see again, and the lame walk, lepers are cleansed, and the deaf hear, and the dead are raised to life and the good news is proclaimed to the poor."

Jesus alludes to the phenomena in the Old Testament which were expected in the Messianic era. It was to be a time of healing and the conferring of blessings.

The work of mercy identified the Messiah. The gospel narra-

tive convincingly depicts the sensitivity of Jesus to men who suffer. He was always the Good Shepherd who agonized over the wounded or lost sheep. He came on earth to serve, to reveal the love of God for us, and to teach us that our love for God and for each other was the meaning of life.

The instruction of today's liturgy is most timely as we prepare ourselves for a spiritual rebirth of Jesus within us. We Americans are confronted by an enigma in our society which confounds our understanding and challenges our ingenuity.

An affluent society has within its very midst a shocking evidence of poverty. It is not only the existence of 30 million poor people that astounds us, but the growing bitterness and resentment of their presence among us.

What is most disturbing to us is that rather than address ourselves to the root causes of poverty, to direct our energies to a just and equitable distribution of the goods of creation,

we tend to engage in invectives about the poor and the malingering of their moral character.

The dependency of the poor is becoming a source of divisiveness rather than an opportunity for working together to remedy the fundamental causes of poverty and to find, in sharing, the meaning of our brotherhood.

It is unlikely that we shall eliminate totally the incidence of poverty in our society. There will always be the sick, the aged, the handicapped, the dependent mother and child who need our love and service. However, "It is the duty of the whole people of God to alleviate as far as they are able, the sufferings of the modern age. This duty will demand sacrifice. Our love will cost us something."

The Fathers of the Council exhorted us to share the substance of our goods, not only what is superfluous. The individual Christian and the Church must give a witness of the spirit of poverty and charity. "Christian charity truly extends to all without distinction of race,

creed or social condition; it looks for neither gain nor gratitude."

We call the attention of the faithful to the needs of the poor during this holy season because the very birth of Christ, his life and teachings call us to make real our spirit of poverty and our love for our brothers in need.

As citizens of New York State, we know that this year will be particularly difficult for many of our aged, sick and dependent mothers and children. Recently our State passed legislation with broad public support that increased the hardship of many people. Admittedly the State is experiencing serious fiscal problems in meeting the many demands for service.

Nevertheless, the decision to make the poor suffer the cost of a balanced budget seems both unjust and insensitive.

Today, we have a different challenge. How shall we accept, how shall we respond to the many who are poor among us? It must be a response motivated

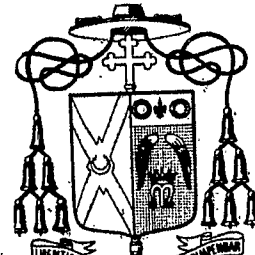
by faith and ennobled by Christian charity. Every man is my neighbor by reason of my compassion.

The prayer of today's Epistle is most appropriate: "May He help you all to be tolerant with each other, following the example of Christ Jesus, so that united in mind and voice you may give glory to the God and Father of Our Lord Jesus."

We, the Bishops of New York State, mindful of our serious responsibility as principal teachers of the flock, invite you during this Advent season to join with us in examining our responsibilities to our brothers in need. We have faith in the goodness and decency of our Catholic people. We believe that our people will respond generously when confronted with the personal sufferings of the poor.

We urge you to support legislation and public and voluntary programs directed at alleviating the miseries of poor people. We urge you to become personally involved in knowing, loving and assisting the needy.

Bishop Hogan's Appointments



- Dec. 13—Ordinations to the Priesthood (Basilian Fathers) 10 a.m. Sacred Heart Cathedral.
- 14—12 Noon—Nazareth College, Alma Mater Chapel Mass for students and faculty.
- 16—12 Noon—Mass at St. Catherine of Siena, Ithaca, N.Y.
- 17—10:10 a.m.—Nazareth Academy—Mass for students and faculty. 1:15 p.m.—St. Agnes High School—Mass for students and faculty.
- 18—5 p.m.—Mass at Mercy Motherhouse
- 19—9 a.m.—Mercy High School—"Golden" Mass for students and faculty.
- 21—12:15 p.m.—Mass at St. Thomas the Apostle Church
- 22—4 p.m.—Hill Haven Nursing Home, Penfield—Mass
- 25—Midnight Christmas Mass—Sacred Heart Cathedral.
- 25—9:30 a.m.—St. Ann's Home—Christmas Mass
- 28—9:45 a.m.—Holy Family, Rochester—Mass and homily—Homilies at 11:00 a.m. and 15 p.m.



"THE GUYS THINK IT'S GREAT THAT YOU DECIDED TO FOLLOW THROUGH AFTER BREAKING GROUND FOR THE SCHOOL, BISHOP!"

The Christian and War

Dilemma Traced Historically

(NC News Service)

New York — Christianity began hedging on its anti-war stance when the Roman Emperor Constantine brought Church and State closer together, according to a pamphlet issued here by the Christophers, a movement concerned with individual initiatives in raising the standards of public life.

Written by Joseph J. Fahey, who is on the faculty of the Department of Religious Studies at Manhattan College here, the pamphlet explains that when Constantine recognized Christianity as the official religion of the empire, "The Church became closely linked with the civil authority."

"As such, Christianity attempted to develop an application of the law of love that permitted legitimate defense of the innocent against unjust aggression."

This caused a dilemma for Christian thinkers who sought "to reconcile the fundamental dilemma between love and violence," Fahey writes.

Augustine, who "believed that one could be a Christian and kill his enemies because the destruction of the enemy's body might actually benefit his soul," developed the "just war" theory and Thomas Aquinas, who "believed that social violence was a necessary evil," reshaped it.

The pamphlet traces this Christian dilemma up to the present, which is facing the possibility of nuclear annihilation.

"In our times when nuclear weapons have added a new and horrifying dimension to the quest for peace, the Churches and their theologians are beginning to re-evaluate the historic Christian attitudes toward war," Fahey writes.

He points out that the major denominations have rejected total nuclear war. "The universal brotherhood of man, the consequences of violence and the necessity for worldwide peace-keeping institutions are of common concern today," Fahey says.

Christian churches, Fahey notes, "have been justly criticized for not having taken a stronger stand in behalf of peace," but he says "there is mounting evidence . . . that this will not be the pattern of the future."

However, Fahey warns, "it is important to note that statements, even by leading Church bodies—however bold and soundly based—are no more than words. Only to the extent that Christians respond in action to the challenging words of their leadership will man's historic quest for peace become an attainable reality," Fahey emphasizes.

The author suggests that individuals do all possible to promote peace. He gives nine short suggestions for individuals:

- Learn about peace; promote peace through education; break the link between violence and courage; puncture the myth; shape public opinion; cooperate with others; vote for peace; support the United Nations; and encourage true patriotism.

Letters

Chance to Help Indian Children

Editor:

Would your readers like to gladden the hearts of some small Indian children at Christmastime? Please send them some candy and a small toy.

Would they like to show that they really care about America's most neglected race of people, the Indians? Then please send clothing, all kinds and sizes, bedding, towels, canned and dried foods to

Rev. Thaddeus Scaries ST
Most Holy Rosary Indian Mission
Rt No. 4, Box 37
Philadelphia, Miss. 39350

Small parcels cost very little, and will bring so much joy. The folding green weighs the least.

—Mrs. Arthur Lahn

Word for Sunday The Good News Is in Everyone

By Father Albert Shamon

We hear so much talk today about identity crisis. Who am I? What am I? Why am I? And so on. It is important that we know who we are.

Physically, if a person thinks he is well—but is not—he may do what he ought not to do and drop dead. On the contrary, if he thinks he is sick—but is not—he might just as well be dead. Psychologically, it is equally important that we know who we are. "Know yourself," was the advice Socrates gave those seeking perfection.

So the Church spends three of the four Sundays of Advent identifying John the Baptist. Last Sunday, Christ identified John as "his messenger." This Sunday, John identified himself.

"Just who are you?" he was asked. "Are you the Christ?" A man clothed in soft garments would have snatched the opportunity of being mistaken for the Messiah. A reed would have been shaken by public opinion, by the Gallup poll. But not John. He knew who he was, and he had the humility to admit it. "I am a herald's voice, in the desert." A herald prepares the way for another. That other, John confessed, was One "whose sandals I am not even worthy to unfasten."

The question that Levites asked

John, "just who are you?" might well be asked of each of us. "Just who are we?" Oliver Wendell Holmes, in "The Autocrat of the Breakfast Table," speaks of three "me's"—the real me, the ideal me, and the people's me. The real me is the way I see myself. The ideal me is the way I want to be. The people's me is the way others see me.

Last Hallowe'en, one of our teachers had the children cut from newspapers and magazines pictures, words or anything that would represent themselves as others saw them and paste them on the outside of the mask. On the inside they pasted pictures and words that represented them as they saw themselves. The third activity was to write a paragraph on the kind of person they really wanted to be.

Teachers discover that many students have a defeatist attitude about themselves. Some think they have nothing to offer. Others, worse still, that they don't need people. This is a dangerous attitude. Many collegians today are wasting the precious little time they have for studies, for constructive and creative work, because they feel "doing things" is of greater value than "being someone."

No one is entirely what he thinks

he is or what other people think he is or what he really wants to be. So what? John came to preach the good news. And you know, the good news is about each one of us. It proclaims: "Somebody loves us despite ourselves; Someone no less than God's own Son. He stands in our midst—even today at Mass—so that we might have hope. Big hope! An AI first has a lot to blow about, doesn't he? But don't we have a lot to blow about too!"

Everyone has in himself a piece of good news: God loves me! Therefore we are called to greatness; for God's love is creative. We love what is good. But God loves—and makes what He loves good!

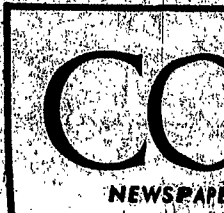
The good news in each of us is that we really don't know how great we can be, how much we can love, and what we can accomplish, what our potential is: Heaven is the limit. How can you top good news like that!

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MAIN OFFICE: 30 E. 2nd St. - 464-7888 - Rochester, N. Y. 14601
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By JOHN

Last August, "Homeless" appeared over the picture of a baby girl who was her fingers in the birthday cake.

Last week, Barbara Journal called her best member of a family. Homeless no more.

Barbara was a white parents, with care of the Catholic and despite the fact "such a dainty little brown eyes," she had a family to call her own.

Barbara is now Mommy and Daddy brothers and sister farm house with

Fair, petite Ma born just eight weeks, they are child white parentage.

So close to Christmas girls need adoptive give them love, and security.

Bright-eyed and is all black and all

5 Ad

Five Aquinas will be ordained to 10 a.m. tomorrow, Sacred Heart Cathedral by Hogan.

All five are members of the congregation of St. E. Aquinas and St. John. Three of them have the local high school continuing their studies at St. Bernard's Seminary.

The new priests are: E. Benwitz, M. and Stephen R. Marzucchi, James J. K. Mitrano. Fathers were graduated from the other three weeks.

Father Benwitz and Mrs. Gerald F. Chill Ave. He took Basilian Fathers in a bachelor of arts John Fisher College year the degree of theology was conferred by the University of Ilege. He will complete for the master of arts Notre Dame University will be celebrated church on Sunday.

A St. Bern

Semin

Bachelor of St. Bernard's Seminary students this week ceremony in its 76th year. Bishop Hogan presided in the seminary chapel celebration of the feast-day Mass on late: Conception of the Virgin Mary. Students of the year of 1969 and 1970 will receive the diploma for the degree of Bachelor of Arts in Theology and the degree of Bachelor of Divinity. Students of the year of 1969 and 1970 will receive the diploma for the degree of Bachelor of Divinity.