

Desert Pirates Frighten the World

The power of a determined minority to humiliate mighty governments has never been so coolly displayed as in the Arabian desert last week. A handful of desperate men, dedicated to the recovery of their lost homeland, destroyed four expensive airliners, held hundreds of passengers in uncomfortable tension as hostages, and brought fear into international air travel. Yet no single nation nor the U.N. itself could punish their sabotage.

A year ago, the head of the Popular Front for the Liberation of Israel, threatened: "It is right for Europe and America to be warned now that there will be no peace for them until there is justice for Palestine. . . . We will stand against everyone who supports Israel economically, militarily, politically, ideologically." This month's drama of air piracy and the holding of innocent hostages was a triumphal fulfillment of that threat.

The power of a few weak people to threaten and confound the strong has often been seen in this country. Campus guerrillas have gone from siting to the wrecking of university property and the paralyzing of a school's academic life. Labor history remembers goon-squads and mob threats that brought vast industries to a halt. Neighborhoods have lived in terror when police could not discipline bombers or gangs whose bluster cowed a community. These tragedies are still as dangerous as the air-piracy of the Palestine commandos.

The most serious issue is not simply whether planes can be guaranteed safe arrival at their chosen destinations by rigid security measures on the aircraft or at airports. More important is some public proof by the community of nations that hijackers can be apprehended and punished and that no principle of law will be compromised by threats.

The desert guerrillas must learn from the united pressure of the nations whose aircraft or passengers have been molested that this crime does not pay. The Arab governments must be encouraged to take more vigorous police action against the pirates. All nations doing any air business in the Middle East should heed President Nixon's call not to fly into any country supporting hijackers and not to allow that country's airlines to land in any major nation of the world.

It is obvious from our own experience with bomb-makers, campus revolutionists and street-violence that if a community yields to disturbers of the peace the crime rate will rise and the price for ransom will increase. The appetite of angry and frustrated people leads to a dementia which if neglected by the sane makes them willing to risk lives and reputations to remove some real or imagined grievance.

The hijackings and the hostages and the charred hulks of the super airliners remind the world's conscience that the Middle East tensions should have been resolved at a peace table years and years ago. The brief Arab-Israeli War of 1967 settled nothing, but rather deepened the wounds of injustice both sides have complained about for generations. Will the U.N. and the major powers procrastinate any longer in bringing these tense nations to a peace table?



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Courier-Journal

Letters to the Editor

Smut Comes From Within

Editor:

Re the Courier-Journal (Sept. 2, 1970) on pornography.

The Presidential Commission on Obscenity and Pornography may use the New Testament to support its findings on the effects of "smut" on adults in connection with antisocial behavior.

In the 7th chapter of St. Mark, verses 18-23, Christ said: "Do you not realize that nothing from outside by entering man can defile him? . . . For from within, out of the heart of men, come evil thoughts, adulteries, immoralities . . . all these things come from within and defile a man."

Attention should be drawn to the fact that the commission's findings deal with the effect of smut on adults in relation to antisocial behavior.

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Berrigans Are Prophets

Editor:

In his column, ("Power Through the People," Courier-Journal, Sept. 2) Father Greeley writes that he has been profoundly influenced by the American Populist movement as espoused by Jefferson. He says he is "willing to put a great deal of trust and faith in the people to make the right decisions if they have the proper leaders."

Who are these leaders? Are they political, — Nixon, Agnew, Laird and Mitchell? Or are they religious leaders who have a moral obligation to speak out against injustice, and who are, for the most part, silent?

Father Greeley objects to some of the methods used by those in the peace movement. It is unfortunate that he has identified Fathers Philip and Daniel Berrigan with the radical fringe of protesters who defile the flag, make bombs, mindlessly destroy property, and in-

sist that to support the peace movement, one must also support Women's Lib, widespread use of drugs, and the violence of the Black Panthers.

To pour blood on Selective Service files in protest against "the butchery of this war", and to destroy draft files with homemade napalm as an act of outrage against the slow burning-alive of innocent men, women and children are not appropriate methods for that protest, in Father Greeley's opinion.

As prophets reluctantly discover, arousing the apathetic all too often demands drama. When Isaiah, "naked and barefoot," walked the streets of Jerusalem for three years in order to publicize injustice, he no doubt offended the sensibilities of his contemporaries. Could this properly be called an exercise primarily designed to call attention to himself? It seems reasonable to assume that the Berrigans, knowing well the penalties involved, felt they were driven by desperation to desperate acts.

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The Word for Sunday

Envy Breeds Unkindness

By Father Albert Shamon



The cross is an inextricable part of the life of everyone who is trying to be good. All kinds of reasons are given why this should be. St. James in the Second Reading gave envy as one of the reasons for man's unkindness to man. Because of envy, the wicked say, "Let us beset the just one, because he is obnoxious to us" (First Reading). Because of envy, Christ taught His disciples, "The Son of man is going to be delivered into the hands of men who will put him to death" (Gospel).

Envy is simply a feeling of ill will at seeing another's superiority or advantage or success. Envy says, "I wish I had what he has and furthermore he has it by some fluke and doesn't deserve it and I hate his insides." Along with it goes the vile thought of how nice it would be if he got toppled off his high and lofty place. It is not unlike the kids' game of "King of the Hill"—the object was to knock him off. Secretly, we hope that the one we envy gets knocked by circumstances. If these don't seem to do it, we try to hurry things along a bit and take a hand in it ourselves. How? It's easy. "After all I knew him when . . ." Or "She's awfully pretty, but her taste in clothes!" (She is awfully pretty). "I didn't think to tell him about the clambake. Oh, he wasn't at it?" (You knew he wasn't).

Envy seldom infects persons who are far-removed from each other. Men envy their associates, those nearby or those just above them and within reach of their clawing hands. That is why envy flourishes in families, factories, offices and in a democracy, which puts all men on the same level. Thus envious Cain kills Abel. The sons of Jacob envy their half-brother Joseph and sell him into slavery. Envy is often behind the attacks on the so-called "establishment."

As the appetite grows with eating, so envy grows with envying. The Pharisees first envied Christ. They fed their envy and it turned into hate. Hatred unchecked led to murder.

How does one control envy?

Wednesday, September 16, 1970

The Road To Real 'Lib'

Editor:

Responding to your invitation to "sound off" on Women's Lib, here it is:

"Women are people, not things!" Therefore, they are not entitled to equal benefits, according to their ability, as the rest of "people."

However, headline-attracting demands such as we have heard for the last two weeks are killing real efforts most of us have been working for from the time people stopped calling us "little girls" and admitted that we were women.

It is agreed we all want equal pay and equal opportunities for equal work and equal abilities. These could more effectively be accomplished if:

First, women prepared for jobs educationally and really worked to be recognized for promotion; second, postponed marriage so that women wouldn't be accused of taking jobs "just to have something to do until marriage;" third, really provided for themselves the things they could have without help from men.

Since most married women feel their husbands are making "almost enough" to support their families, they are accepting jobs at salaries that single and widowed women and those whose husbands are invalids or whose children are being educated to higher levels cannot afford to take. In other words, they are a drug on the market, thus depressing the salary scale of women, and ultimately permitting the employer to replace their husbands with lower paid career women.

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