

**The Slot Man**

**A Layman Fills the Bill**

By Carmen Viglucci



For the first time since it has been the official paper of the Rochester diocese, the Courier-Journal has a layman as general manager.

Anthony J. Costello has replaced Msgr. John S. Randall in the position.

In explaining why the Pastoral Office would choose a layman for the job there may seem to be some implication that I am belittling Msgr. Randall's efforts. Far from it, he was every inch a good businessman; there are plenty of others more versed in business to attest to that without my saying it.

The monsignor's energies spilled over from his role here and he was known nationally as a hard-driving force for the good of the Catholic press and the Church in general.

Still priests with such business acumen are few and far between, indeed these days priests in general are fewer and farther between.

And there is the post-Vatican II position of the Church to use qualified laymen where suited — primarily to get maximum talent working for the Church but also now to make up for the scarcity of priests.

With this in mind there is still further necessity for having a lay businessman in the Courier saddle. The Catholic press

(as with all newspapers) is in a very difficult position business-wise — and you purists don't frown for without the financial oars the Catholic press would sink.

The cost of everything from pencils to newsprint has gone up. In addition to the obvious impact financially in such a situation there is a more subtle effect.

When the going gets tough, businessmen get tougher.

The wheeling and dealing gets shrewder and no one gets any breaks — not even the non-profit Courier Journal.

A layman-businessman is the natural choice for combat in such an arena. Costello particularly fills the bill because he knows the newspaper business, having spent ten years in the Rochester Times-Union advertising department before becoming advertising director here in 1966.

In his tenure as Courier advertising director he has made friends and maintained an excellent reputation in the business community. He is young enough at 32 to have broad ambitions for the future of the Courier-Journal and old enough in the business to be realistic about means of fulfilling them.

He will need the help of all those interested in the Catholic press but even more he needs your good wishes and prayers.

Sister Marie Sidoti works with Father John Hempel in the Office of Human Development.

He works hard, often at two jobs. He pays his taxes. He keeps the law. He loves his country. Over a period of years, he has purchased a nice house for his family, and saved for his children's college education.

**Salting the Earth**

**Mr. Middle America**

By Marie Sidoti, SSJ

He has achieved what is considered a reasonable measure of success.

At first glance, his might not appear to be a terribly high style of living; but it is—high mortgage, high taxes, high medical costs, high credit rates, automobile and auto maintenance costs. Add to all this the unfairness of the tax structures, the insecurity of job situations, the inadequacy of public transportation, poor town and neighborhood planning, the unreponsiveness of local government, the uncertain situation of public education, the burden of parochial education, fear for personal safety, and one understands why Mr. Middle America is less than enthusiastic about using his energies and finances to solve the problem of the poor and the minority groups.

has many legitimate needs which are not only unmet, but unrecognized. There are no national movements being forged to solve his problems, no massive demonstrations by youth in sympathy with his causes, no rallying of educated liberals behind him, no sensitive exposure of his predicament by the media.

Mr. Middle America must seek redress for his own reasonable grievances, and fulfillment of his own legitimate needs, even as the poor and the minorities do. But unless he realizes that the source of his difficulties is not these even more frustrated minority poor, he will solve none of them. Like the minority poor, he must organize and take action; not to resist those poor, but to sensitize a society which is equally unresponsive to him.

Despite his achievements, he

**More Letters**

**Let's Follow Our Shepherd**

Editor:

As I read the Courier-Journal every week it becomes more and more evident to me that the one picture Christ drew of himself has almost disappeared from our religious viewpoint.

That picture is the one of the Good Shepherd. To follow a shepherd the sheep must keep their eyes on Him. Every prickler bush that looms up in the Church today is thoroughly examined by both those who know and those who don't and the people, become so confused when this is going on. We have so many prickler bushes, for the devil is busy trying to get as many lambs as possible and instead of fighting this it seems to me we help him along.

The Pope has warned about this over and over but everyone seems to say that it is the other guy he is warning — not me. The charity that Paul says we all must have or we become changing bells is gone — particularly between our religious.

We must get our eyes back on the Good Shepherd and follow like lambs grazing in His way — not like goats that keep saying But, But, But.

K. Wall  
Glen Avenue  
Hornell

**'Minority' School Report**

Editor:

I liked your editorial (1/20/71) on the Report of the Task Force on Education. It was reprinted in the Elmira STAR GAZETTE showing that someone else must have felt it deserved wider circulation.

I was a member of the Coordinating Committee which did the work of the Task Force here in Chemung County. I was so disappointed with the results of that committee that I found it necessary to issue a "minority report". The people of Elmira were allowed to vote on only one plan and were threatened with a plan imposed by Rochester if that one was not approved.

I fear the advocates of Catholic schools will negate any other programs of Catholic Action by the financial demands they make. It is possible, in my opinion, to have both but not as long as schools come first and effective consolidation is denied by the forces of parochialism. The Regional Plan for Chemung County will cost about \$17,000 more than we are spending this year.

The Task Force has apparently taken the same route and decided on a continuation of the same gradual deterioration rather than having the courage to take a definite stand and call a halt to the increasing financial drain for fewer and fewer children.

Dr. Walter C. Ervin, Jr.  
Elmira

Wednesday, February 3, 1971

**A Seminary Prof's View of ...the Vietnam War**

By Father Patrick Logan

**Third in a Series**

Two previous articles have examined the ethical problems involved in our participation in the violence of the Vietnamese war and, considering the principles of proportionality and civilian immunity, have indicated serious violations of anything that might conceivably have been justified under the Church's just-war theory.

Violence however is not the only ethical issue at stake in Vietnam. Also at stake is our basic integrity.

There are two ways a nation may follow to assert its integrity: the way of victory (we will not be humiliated), and the way of truth (we must strive to see the situation objectively). Ideally these two ways need not be in conflict; there is no logical contradiction between the two.

In the Vietnamese conflict however a choice is being forced on us. The truth is we cannot win, because we cannot justify further violence of the sort endured for the past 10 years. To win at this point is only possible at the cost of abandoning ethical values and of refusing to heed the Church's own teachings on the use of violence.

We would like to have it both ways, but we cannot. We would like both to succeed and be true to our consciences, but we cannot. We would like to maintain both our prestige and our honor, but we cannot. So we must choose. But this is precisely what we are refusing to do. This is why the war goes on.

We will not admit that we cannot have it both ways. Hence the frustration of those

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who feel we should opt for total victory, who feel we are letting ourselves be too hampered by ethics already, who feel we should go all the way in Vietnam, even at the risk of involving other nations even more deeply.

Hence the despair on the other hand of those who feel we must stop it, now, immediately, who feel each day's sacrifice of human life in Vietnam is an offering made to a false god, an idolization of national pride, and who feel that in the name of humanity we must take the risk that the "humiliation" that attends our withdrawal will be judged by other nations as a more honorable act than our futile continuation of violence and destruction.

As Christians we simply do not have the option of saying: "My country, right or wrong." We must witness to a value higher than civil obedience; we must declare our country to be subject to the law of God, not God's spokesman! We must love our country, right or wrong (and what country has never been wrong), but we must not call its wrongs rights.

It is not "un-American" to admit defeat. Anymore than it was "un-English" for Englishmen to cede the victory to the non-violent Gandhi. Anymore than it was "un-French" for the French to acknowledge defeat in the limited but horrible violence of Algeria. Anymore than it was "un-German" for the Germans to surrender after the almost unlimited violence of World War II.

Nations have salvaged their integrity precisely by acknowledging reality. Nations have kept their honor and integrity by withdrawing from dishonorable situations.



**"Surprisingly -- God Needs You"**

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

DO SOMETHING MEANINGFUL WHILE YOU'RE STILL ALIVE

This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world—it's God's world—while you're still alive.

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