

# Courier GM Named To National Press Post

The Catholic Press Association (CPA) has established a committee on newspaper and magazine production and has named Anthony J. Costello, general manager of the Courier-Journal, to be its chairman.

The CPA, which numbers some 200 newspapers and magazines in its membership, established the committee to service affiliates in modern means of production.

"Because costs of typesetting equipment have come down dramatically in recent years," says Costello, "it has become financially possible for many newspapers to do their own production at decreased costs. Publications which previously couldn't even consider such an undertaking can now expand their production roles."

The committee will survey all CPA members to learn their production potential and also will service them with advice and expertise on their individual setups.

The Courier-Journal installed its own phototypesetting and



ANTHONY J. COSTELLO

photographic production departments earlier this year and is considered one of the forerunners in these areas in the Catholic press.



Black Lay Caucus

Members of the Rochester chapter of the Black Lay Catholic Caucus practice at St. Lucy's Church before their black unity Mass celebrated for sentenced and non-sentenced inmates of the Monroe County Jail last Saturday.

# Human Rights Unit Hits 'Superstar' as Crass

New York [RNS] — A statement denouncing the film version of "Jesus Christ Superstar" as a "provocation of racial, ethnic, and religious tension" has been issued by the Religious Advisory Council of the New York State Division of Human Rights.

In criticizing the motion picture, the interreligious clergy group charged that "through caricature, stereotype, and grotesque distortion of Biblical and historical data, this self-acclaimed 'upbeat' movie downgrades sacred Christian beliefs, exacerbates black-white relations, and nurtures and reinforces the flame of anti-Jewish prejudice and bigotry here and abroad."

They cautioned that "although a discerning adult may readily see

through the pseudo-religious musical veneer and recognize the film as crass commercialism at the expense of social responsibility, the members of the Religious Advisory Council are concerned with the impact of this film upon impressionable minds. Countless thousands of youngsters, attracted by its G rating may be caught by the 'rock' bait and swallow the story line as 'gospel truth.'"

Commenting on the arguments that no one is forced to see the film and that reactions are the responsibility of the viewer, the clergy said:

"It is well known that many things harmless to an adult are kept out of a child's reach. In a world developing a social

consciousness and striving to avoid inter-group conflict, neither any individual nor any industry — film-making included — may morally indulge in acts that drive peoples apart and pit them against each other; neither should life be degraded by vulgarity and immorality which plague our society today."

In conclusion, they denounced the film "as a provocation of racial, ethnic, and religious tension," and said, "At a time when interreligious and interracial strides are being taken to heal past wounds and cement new bonds of mutual understanding, it is indeed unfortunate that this film has been produced with such regrettable insensitivity."



## WORD FOR SUNDAY Fr. Albert Shamon

Sunday Readings: (R1) Num. 11:25-29. (R2) Jas. 5:1-6. (R3) Mk. 9:38-43, 45, 47-48.

The theme of Sunday's readings centers around a virtue we hear little about — the virtue of magnanimity.

Often Christianity is pictured as a religion that emasculates man. Communism calls religion the opium of the people, because communism holds that religion, with its preachments about forgiveness and turning the other cheek, lulls and dulls men into servile submission.

In Chesterton's great poem, The Ballad of the White Horse, Harold the Dane taunts the Saxon King Alfred —

Doubtless your sires  
were sword-swingers  
When they waded  
fresh from foam,  
Before they were  
turned to women  
By the God of the  
Nails from Rome.

Harold meant that when the Saxons had invaded England, five hundred years before Alfred's day, they were sword-swinging warriors, but that after they had been Christianized by the God of the Nails from Rome, they gave up their life of murder, rapine and plunder. Because they had, the barbarous Danes thought that Christianity had unmanned the Saxons.

Such a misconception of the Christian religion still lingers in our dog-eat-dog century. One of the reasons for this is that we hear again and again of the virtue of humility, but seldom of its counterpart — magnanimity. Humility is like the one curve of a Gothic arch; magnanimity is like the other. Magnanimity is a virtue that strengthens one to do great things, like forgiving an enemy or like rejoicing in the success of others.

We see magnanimity displayed by both Moses and Jesus in Sunday's readings. Joshua would have stopped Eldad and Medad from prophesying; John did forbid one expelling demons in the name of Jesus, "because He is not of our company." To Joshua's envy, the magnanimous Moses replied with a prayer, "Would that all the people of the Lord were prophets." And to John's

intolerance, the great-hearted Jesus responded, "Do not try to stop him."

The magnanimous person, like Don Quixote, dreams impossible dreams and reaches for unreachable stars. He is a big person in every way. There is nothing petty, small-minded, intolerant about him. He never sees the good another does as a threat to himself. Rather he rejoices with those who rejoice, and encourages others as the sun encourages every flower in a garden to grow. Magnanimity was the spirit of Vatican II, especially in its Decree on Ecumenism.

One of the dangers of those who possess the faith is intolerant exclusivity. Note it was great men, like Joshua and John, who were guilty of envying outsiders exercising the privileges of club-members. As a mother can become possessive of a child, or a wife of a husband, so we can grow more and more possessive of God's revelation. Read the story of the prophet Jonah, who positively saw red because his enemies turned to God.

When strangers of the Church preach great Christian truths (like Billy Graham), and do not oppose the Church, then, though we may not follow them, though we may not join them, yet we are not allowed to forbid them. But in proportion as they preach what is in itself untrue, and do actively oppose God's plans, so far they are not like Eldad or Medad, or the man whom our Lord told the apostles not to forbid.

But in all cases, whether they preach true doctrine or not, or whether they oppose us or not, this much we learn, namely, that we must overcome them not so much by refuting them, as by preaching the truth. Better to light one candle than to curse the darkness. Better by far to allure souls into the right way than to forbid them the wrong. Like runners in a race, we should not try to impede the other contestants but we should try to outstrip them by love.

"He drew a circle that shut me out — Rebel, heretic, thing to flout. But love and I had the wit to win — We drew a circle that took him in."

# White House 'Prayer' Lands in Solitary

Washington, D.C. [RNS] — A young man arrested for praying at the White House was put in solitary confinement here for two weeks when he refused to give his last name to a court.

"I suppose two weeks in solitary confinement is enough for prayer in the White House," said Superior Court Judge Charles W. Halleck in freeing David James Flynn.

Flynn was arraigned on Aug. 14 and could have remained in confinement until Sept. 17, but Judge Halleck heard about the situation on Aug. 28 and released him.

The youth was among 60 brought before Judge Paul F. McArdle on charges growing out of prayer demonstrations against the bombing in Cambodia. The judge McArdle released 58

persons on personal recognizance. He said one young woman insisted on going to jail "to see what it is like."

Flynn repeatedly refused to give Judge McArdle his last name for court records.

"I sent him to jail," said Judge McArdle. "I told him he could get out as soon as he was willing to tell us his name."

But Judge McArdle was astonished to learn that Mr. Flynn had been placed in solitary confinement. "If I had known, I would have done something," he said.

Philip Hirschkop, an attorney who helped to represent the 60 persons arrested, heard of the confinement and brought it to the attention of Judge Halleck.

Earlier on the same day two Catholic priests and a nun were acquitted by Judge Halleck of charges arising from an Aug. 1 prayer demonstration on the White House grounds. Father John Rebel, Father Jack O'Malley and Sister Janet Brink, all of Pittsburgh, were arrested for unlawful entry when they knelt on the sidewalk inside the White House fence. They had been reciting the Lord's Prayer.

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