

Vatican Story Top World News

The Catholic press of America must certainly tip the hat respectfully and gratefully to the secular newspapers, magazines, TV and radio stations for their extensive and reverent coverage of the death and funeral of Pope Pius XII and the election and coronation of Pope John XXIII.

News agencies of the free world had their top reporters and technicians at the Vatican to relay the papal story as it unfolded, suddenly as Pope Pius XII was stricken, sadly as he was brought in death from his summer home to Rome, stirring as Pope John was elected and crowned Christendom's supreme shepherd.

Pictures were sped to America by radio and by jet planes so evening papers and TV news reports could present a graphic story of the Vatican events.

Europeans were able to view the events as they happened. TV cameras flashed the drama for millions to see in the comfort of their own homes.

THE NEW POPE MADE NO COMPLAINT about the hot and glaring lights needed for the TV cameras. He even remained unperturbed as mammoth bulbs exploded like cannons and rained glass fragments at his feet.

He promptly settled any doubts whether he would tolerate flash-bulbs, inquiring reporters and recording conversations by holding a press conference two days after his coronation. Even the ultra-modern and easily shocked Pope Pius XII did not act that fast back in 1959.

An N.C.W.C. story reported there were 500 reporters and over 400 photographers registered at the Vatican Press Office with Americans making up the largest group from outside Italy.

This double story of the death of Pius XII and election of John XXIII had to compete against the U.S. attempt to shoot a rocket to the moon, America's traditionally popular World Series and the wind-up of key political campaigns.

In 19 days, from the late Pope's first stroke to the eve of the conclave to elect his successor, at least 10,000 words were sent abroad in press dispatches from Rome. This estimate is based on statements made to the N.C.W.C. News Service by the chief news agencies and by Radio Stampa, which transmits overseas press messages.

News stories from Rome to other Italian centers rose to an estimated total of 150,000 words a day from a normal quota of about 100,000.

"We have sent from five to six times our normal volume of press messages to the United States," Umberto de Medici, director of Radio Stampa, said.

The chief agencies serving the world's daily press have their own transmission facilities. The news agencies sent out from Rome an estimated total of 110,000 words a day.

The Rome bureau of the N.C.W.C. News Service filled a key position in the news reporting. It sent dispatches continuously for the Catholic press of the world.

Father James I. Tucek, N.C.W.C. bureau chief here, slept in his bed only one night out of five. He spent the other nights in his office, in telephone contact with his assistant, James C. O'Neill. Taking naps on the office floor, Father Tucek kept vigil all night, close to the telephone and tuned in on Vatican Radio.

No journalist interviewed by N.C.W.C. News Service here could recall any news story of comparable magnitude in Rome.

"I can think of nothing approaching it," Allan Jacks, Associated Press bureau chief here, said. "In no bureau that I ever worked in, was so much sent out in so short a time."

"There has been no bigger story here since the end of the war," Daniel F. Gilmore, United Press International bureau chief said. "This story had greater impact than any other, not only on the Catholic world but on the world in general."

Bishop Casey's

JOSEPH BREIG

Memorial Tribute To Cardinal Mooney

Following is the text of the sermon given by Auxiliary Bishop Lawrence B. Casey at a Mass for the late Cardinal Mooney at Sacred Heart Cathedral, Monday, Nov. 3, 1953. Bishop Casey was secretary to the Cardinal when he was Bishop of Rochester, 1933 to 1937.

This will be a simple tribute to a simple man. He died in Rome at the new North American College on the eve of the recent Papal Conclave.

Fifty-three years before, Edward Mooney had entered the old North American College as a young student. On October twenty-fifth, when God called him, he completed his cycle at the college of the same name.

In the intervening years, his was a full life: seminary professor, principal of a boys' high school, pastor of a church, spiritual director of his Alma Mater, a papal delegate to two Vatican Councils, Primate of the United States, and Secretary of the Holy See.

He once remarked that the history of a man should not be written until fifty years after his death. When the definitive biography of the Cardinal is written, his life will be played in the life of the Church, not only in the United States but on the international scene as well.

This biography, however, will disclose only part of his life. Some of his deepest work will be his life's work: most of all, his work in the United States, which he would have called his home. Only when the history of the Church in this country is written will his life be seen in its fullness and in the grandeur of his contribution.

THE HISTORY OF the works in all our lives, if it is not discernible at other times, is clearly visible. That Hand can be seen in the life of the Cardinal. Born in humble surroundings, raised in straight-line discipline, he knew at first hand what poverty was.

When he could do something to improve the lot of the poor and unfortunate in his position as spokesman for the American hierarchy, he worked effectively. It was his knowledge of the law, his instrument in having written into law, the organizations he founded to benefit the working man, the hospitals he erected in Detroit for the care of the sick, the infirm, the aged, the mentally ill and the helpless children.

On the ecclesiastical level, the Lord gave him early in life a thorough preparation for the work he was to do later in high places. As a seminary professor and subsequently spiritual director, he came to know the problems involved in training students for the priesthood.

When the time came for him to enter the new college, for American seminarians studying in the Eternal City and to build his own provincial seminary for the State of Michigan, he drew on his noble experience to give the students of these two models a properly balanced curriculum and also the proper physical surroundings.

His tenure as principal of the old Cathedral Latin School in Cleveland made him aware of the problems facing Catholic educators on a secondary school level. In later years he could talk with these priests and understandings and through his connection with the Education Department of the National Catholic Welfare Conference, make their work easier and more effective.

Father Mooney was pastor of St. Patrick's, Youngstown, less than a year, hardly enough time, it would seem, for him to become acquainted with conditions existing in the modern American parish. But he could grasp the essentials more quickly than most of us and many of you other priests present here tonight recall his pointed questions and his knowledge of your individual parochial problems when he visited your church, or you visited him at the old Chancery on North Plymouth Avenue.

Such had been his preparation when our late Holy Father, Pope Pius XI, cast his discerning eye on the young spiritual director of the North American College in 1926 and selected him to be Apostolic Delegate to India, the first American ever to be named a Delegate.

Missionaries who were working in India at that time recall his five years there with admiration and affection. He was the first Delegate to visit every Catholic mission in that vast country.

Where he went, there were no trails and he rode the native-horses bareback for hours on end. He rode on the backs of elephants through the jungles.



Black garbed clergy led by Bishop Kearney, Cardinal Mooney, fourth bishop of Rochester and Auxiliary Bishop Casey prayed for late Pope Pius XII, at All Souls Day, Cathedral Mass.

the same way, to speak their true mind, even if it meant disagreeing with him. He would listen to their arguments and, if they made their point, go along with them. It is the measure of the man that his equals in the hierarchy and his humblest subordinates received the same treatment from him.

His was the long-range viewpoint. Like his mentor, Pius XI, he saw the situation in perspective and set forth the solution in broad and colorful lines. He made no petty decisions.

When he spoke, he had thought the problem through, considering not only the immediate present but the indefinite future. When others tried to rush him, he said, "The Church goes slowly. She has the centuries." Always his one aim was the good of souls; nothing else mattered.

After his election to the Sacred College, His Eminence of Detroit as the senior Cardinal of the country, continued to preside over Administrative Board sessions and over the annual meeting of the bishops in Washington. These two groups make policy affecting the spiritual and temporal welfare of the country as a whole — and for over twenty years they relied to a great extent on his good judgment.

It would be interesting to speculate on the number of phone calls — probably in the thousands — which were made to the Church.

When he retired as Chairman at the annual meeting of bishops in 1946, his successor in the See of Rochester, Bishop Kearney, used it as a model that the assembled bishops give the Archbishop a rising vote of thanks for his distinguished record in that difficult post — and it was so done.

On the occasion of the death of Pope Pius XI, Archbishop Mooney paid tribute to this great Pope. He said of him: "If scholarship is the attribute of wide learning which enables a man to go to the root of things, to lop off the accidental and get down to the core of the question, to see a situation in perspective and set forth solutions on broad and ordered lines, then this quality of mind in Pius XI is notably exemplified in the whole series of epoch-making encyclicals he gave to the world."

The Archbishop wrote these lines of a Pope he might have been describing himself.

One of his fellowbishops stated that Archbishop Mooney was the best round-table man in the American church. Along with the saving grace of humor — and it was a dry and pointed humor — to lighten the tension of the important meetings over which he presided, he had the ability to provoke discussion; to stimulate minds of different calibre to work on a common project; to get down to the essence of a problem in short order.

Utterly frank and sincere himself, he wanted others to be

from all parts of the country to the man who lived on Wellesley Drive in Detroit, calls from the leaders of the Church in the United States who wished to get his views on important questions. His answers to their queries carried weight because he had one of the finest minds of our day to help him formulate his decisions.

We have to one-side tonight his work in Rochester and Detroit. Let the historian record in years to come the major improvements he made in these two dioceses, both on the spiritual and the physical side. Those changes and additions, particularly in Detroit, would require a separate book to contain them.

You seminarians to whom the Cardinal is only a name, may have formed a picture of a person, distinguished and capable, but somewhat distant and retiring. Retiring he was. The Cardinal was a man of grace and dignity and simple tastes. He always shunned publicity and showed a definite aversion to external pomp and fanfare.

In later life, especially, he was primarily a desk man because the strain of years of hard work, averaging sixteen hours a day, plus the multitudinous problems which were thrown at him, had taken their physical toll.

But those of us who had the good fortune to serve under the Fourth Bishop of Rochester know that he had a warm

human personality. You had the feeling you could talk to him, that he respected you as a person and was interested in what you had to say.

The older priests here remember his fine sense of humor and the twinkle of his luminous eyes when he detected some incongruity in word or deed. They remember his amazing memory for names and facts and were pleasantly surprised when, meeting him on his frequent visits to this city, he would recall some incident they supposed he had long since forgotten.

This diocese was close to his heart, although he stayed with us only four short years. So far as he personally was concerned, he would have been content to continue here until the end.

There is so much more that could be said — but let it remain unsaid. . . . We talked with him just a few minutes before he boarded the train for New York where he was to take the ship for Rome and the Conclave. His secretary told us, before he came to the home that he had suffered a serious heart attack two weeks previously but that he was determined to go to Rome in any case.

In his conversation, the Cardinal never mentioned his physical setback; his thoughts were on the papal election and his duty to take part in it. He had mentally put himself in the hands of God. Duty was his watchword and difficulties never kept him from doing the task assigned.

Long years before in Youngstown, he had bade farewell to his aged mother on the eve of his departure for India. Each had the knowledge there would be no meeting again this side of heaven; yet nothing was said. The mother and the son understood each other perfectly.

On Friday afternoon the mortal remains of Edward Cardinal Mooney were laid to rest in the crypt of the lower chapel at St. John's Seminary, Plymouth, in the spot he had chosen himself. Of all the hundreds of buildings he had caused to be erected, his seminary was the dearest of all to him.

The group of intimates who had been closely associated with him stood there and thought of the great years. His journey was ended; the "laborious struggle" was over. It had been a long journey. Rome, Cleveland, Youngstown, again Rome, Bangalore, Tokyo, Rochester, Washington, Detroit and finally, Rome.

The cycle of life was finished and this Soldier of Christ had finally come home. He was a man, like him for all in all, we shall not look on his like again! Here was authentic greatness.

He often asked others for their prayers to help him carry his burdens. From the "white light of sterility," he would plead with you tonight to pray that God may soon grant him "a place of refreshment, light and peace." May it be so.

Strange But True . . .

THESE REMARKABLE STATUETTES OF THE CROSS IN CARACAS CHURCH, FRANCE, ARE OF UNGLAZED CERAMIC & EMPLOY ONLY THE ESSENTIAL FORMULA — THE CROSS.

THE SIX ALTAR CANDLES — SEVEN for a BISHOP — are believed to derive from those carried in front of dignitaries as a mark of respect in ancient times.

FIRST PLACED ON THE SANCTUARY PAVEMENT THEY WERE LATER PUT ON THE ALTAR.

FOR 300 YEARS OUR LADY OF PEACE has been PERPETUAL ABDESS OF PRINCEBOPHE BENEDICTINE PRIORY, RUGBY, ENGLAND.

A firm purpose of amendment? A Franciscan Priest recently handed Milan (Italy) Police A SUB-MACHINE GUN, TWO REVOLVERS, TWO DAGGERS, AND 300 CARTRIDGES given to him by a man during confession.

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