Thursday - St. John Fisher College - Senior Banquet 6:00 p.ma.

2 Friday - St. Joseph's Church - St. Monica Sodality Mass — 9:00 a.m. Sherton Hotel - First Friday Luncheon Address -12:15 p.m. Sheraton Hotel - Chancellor's Dinner, St. John Fisher

College — 6:30 p.m. Saturday - Sacred Heart Cathedral - Priesthood Ordination - 10:00 a.m.

Nazareth College - Alumnae Banquet - 7:00 p.m.

Sunday - Nazareth College - Preside and Preach Baccalaureate Mass — 11:00 a.m. St. John Fisher College - Commencement Address -3:00 p.m.

Corpus Christi Church - Corpus Christi Procession -7:30 p.ma. Monday - Nazareth College-Commencement 4:00 p.m.

Rochester War Memorial - Invocation, State Health Convention - 8:30 p.m.

Tuesday - Sacred Heart Academy - Commencement -4:00 p.m.

\$ Thursday - Villa Marie Academy, N. Y. C. - Commencement — 3:00 p.m. 10 Saturday - Syracuse, N.Y. - Syracuse Chapter, Naz-

areth College Alumnae Mass and Breakfast — Manger Hotel - St. Andrew's Seminary Senior Banquet

- 6:30 p.m. Sunday - St. Bridget's Church, East Bloomfield - Ser-

mon - 10:30 a.m. Andrew's Seminary — Commencement — 2:30 p.m. Our Lady of Perpetual Help Church — Sermon, Golden Jubilee Mass of Rt. Rev. Msgr. Frank J. Hoefen -

18 Sunday - St. Mary's Church - St. Bonaventure University Alumani Mass 8:00 a.m.

Joseph's Church - Golden Jubilee Mass of Rev. Joseph Winiecki, C.SS.R. - 9:00 a.m. Eastman Theater - McQuaid Jesuit High School Commencement — 2:30 p.m.

Holy Apostles Church - Sermon, Golden Jubilee Mass of Rt. Rev. Msgr. George Predmore - 5:00 p.m.

27 Thursday — St. Agnes High School — Seniors' Mass — 9:00 a.m. Eastman Theater - St. Agnes High School Commence-

ment - 8:30 p.m. 28 Friday - Our Lady of Mercy High School - Seniors'

Mass -- 9:00 a.m. St. Joseph's Villa - Graduation Exercises - 4:00 p.m. Our Lady of Mercy High School - Commencement -

Saturday - St. Joseph's Church - Mass in honor of San Juan Baptista — 10:00 a.m.

Sunday - Eastman Theater - Aquinas Institute Commencement - \$:00 p.m.

26 Monday - Nazareth Academy - Seniors' Mass-8:30 a.m. Aguinss Institute - Board Meeting - 5:00 p.m. Eastman Theater -Nazareth Academy Commencement

Friday - Sisters of St. Joseph Motherhouse - Recep-



Bishop Casey's **Appointments**

2 Friday - St. Bernard's Seminary - Tonsure - 4:00 p.m. Sacred Heart Hall — Kindergarten Graduation (Aftermoon Class) - 8:00 p.m.

3 Saturday - St. Ann's, Hornell - Opening Building Fund

Campaign - 6:30 p.m. 4 Sunday - Nazareth Convent, Pittsford - Solemn Pon-

Nazareth College Baccalaureate Exercises - 11:00 a.m. Annunciation Hall - Holy Name Dinner in honor of Rev. Albert Simonetti — 5:30 p.m.

5 Monday - Nazareth College - Commencement Exercises 4:00 p.m.

- St. Bernard's Seminary - Priests' Retreat.

Friday -- Sacred Heart Cathedral -- Pontifical Low Mass. Closing of Triduum in honor of the Sacred Heart-

St. Francis Assisi Church - Sacred Heart Night, Family Rosary for Peace - 7:00 p.m.

11 Sunday - Notre Dame Retreat House - Address, Retreat Leaders' Meeting - 3:30 p.m. Our Lady of Perpetual Help - Golden Jubilee of Monsignor Hoefen - 5:00 p.m.

18 Sunday - Holy Apostles Church - Golden Jubilee of Monsignor Predmore - 5:00 p.m.

22 Thursday - Mt. Carmel High School, Auburn - Graduation Exercises — 8:00 p.m.

23 Friday - Notre Dame High School, Elmira - Graduation Exercises - 8:00 p.m.

25 Sunday - Sacred Heart Cathedral - Graduation Exercises, Sacred Heart School - 3:30 p.m. DeSales High School, Geneva - Graduation Exercises

--8:00 p.m.

method of choosing bishops.

By GERARD E. SHERRY

Up to the time of writing, we have the

happy situation of every diocese in the coun-

try having a bishop. This is unusual because

of the number of dioceses involved — some

140. It is normal to have one or two vacant

Sees. It calls to mind the Church's painstaking

totally unlike appointments worked out in

sivil life. This, because a bishop has divine as

well as temporal authority. Hence, the quali-

ties of the bishop have to be more than those

necessary for the temporal. A bishop is the

teacher as well as the administrator; he has

to think more about souls than he does parish

Too often, we underestimate the task of

The naming of bishops of the Church is

Dog-Eat-Dog Philosophy — Leaves One Dog

Guest Editor Elder Statesman Benjamin Franklin expressed the thought, in 1787, that there is often a wisdom to be found in changing one's opinion, based upon more mature judgment or a fuller understanding of the

By REV. WILLIAM M. ROCHE

facts. He said: "I have experienced instances of being obliged, by better information or a fuller consideration, to change opinions, even on important subjects which I once thought right, but found to be otherwise." He also said: "Few persons have ever expressed the concept of personal infallibility so well as a certain French lady, who, in a little dispute with her sister, said: 'I meet with nobody but myself that is always in the right."

This is indeed the age of the dogmatic dictum. It is undoubtedly safe to say that eight out of every ten men on the street would unhesitatingly give their solution (and in their mind the only solution) to all the problems of religion, politics, and the State of the Union. Or, more characteristically, the man who strikes it rich as a novelist or poet or industrialist immediately becomes an authority on every conceivable subject. Unfortunately, many of them are so entrenched in their opinions that they say, in effect, "Don't confuse me with facts; I have already made up my mind."

We can admit with any degree of certainty to only one kind of personal infallibility. This occurs rarely, and only when the Roman Pontiff speaks with all the solemnity of his office concerning matters of faith or morals It gives us great cause for concern, therefore, when we realize that all kinds of people are hastily making pronouncements on education, human rights, social justice, and many other areas where there are involved problems admitting of no pat solution.

We deplore the kind of personal infallibility that tries to insist that there can be only one universal, monolithic type of education for American youth; that all experimentalists, so long as they are supported by the National Education Association or Teachers' College at Columbia, must necessarily point out the only way to better teaching; that the strength of our American Democracy can be secured only when all American youth have been conditioned to respond in a foreseeable way. We have seen attempts to enforce a universal opinion. Whenever it happens, however, the society that gave birth to it is already chained to the fancy of some dictator.

TORRESPONDE TO THE PERSON OF T

BOOK SHELF

Secret Of The Kingdom

By SISTER MARGARET TERESA

Nazareth College

The Secret of the Kingdom, by Mika Waltari. Translated by Naomi Walford. Putnam's '61. 442 pp.

A novel about Our Lord is an event greatly to be desired, if friends of Jesus. He meets not any niggling, evasive "Di concocted and unreal, but the teachings into labor. vinity-not-Deity", a pseudo-dis- rest are all one could ask.

Lloyd Douglas' The Robe was end.

in that very garden of the ris he likes best-Christ. ing, in believable words: "There is room for you too in my gar-

Since He is risen, His Kingdom has truly come in the hearts that love Him—Heaven Receives Award has begun. The story moves many of the Apostles and Hold These Truths."

whom he marries at the story's

an event for a million piople. The Apostles have their prebecause it drew them nearer to Pentecostal blindness, and reacquainted with God. Those ject Marcus, but he learns pawho already knew Him went tience. In each man who has highbrow about it for the most accompanied Jesus there has part, considering it crude work been a beautiful metamorphosis, -but perhaps His Providence visible to Marcus despite their enabled it to reach the needy, coldness to him.

Jim Bishop's The Day Christ This is not a book for young-Died was an event. Louis de sters, since the Roman world of Wohl's story of Longinus had 30 A.D. is fully presented. The much the same power as The interpretations, too, of charac-Robe. But this year has seen ters like Lazarus and Mary Mag- widely diffused private property through payment an ugly, blasphemous novel of dalen are startling, though or of living wages and copartnership arrangements. Christ's life endlessly publi thodox in the main, and that of cized. I wouldn't name it, and Our Lady, reverent as it is, time is on our side-it will be seems halting and barren. But forgotten. But that's why the this is, after all, the good story Finish Mika Waltari's book is we could expect from the auwelcome: Christ, God, rises un thor of The Egyptian and of The young Roman hero of the book down successfully to the subject

Jesuit Author

from the Crucifixion and Resur- Vancouver - (RNS) - The rection through the days in Catholic Press Association's anto Pentecost and even a little service to Catholic journalism after, and in that time young was won here by the Rev. John Marcus, well-to-do and free to Courtney Murray, S.J., noted travel, and seeking God, meets theologian and author of "We

Naming A Bishop—Complex and Cautious

We submit that there is a definite need for competition in education, and that from it both public and private systems of education can find new strength.

Parents should not only be free to educate their children as they see fit, but they should never be penalized for exercising this freedom

Practical men recognize the need for a better educated citizenry if our beloved democracy is to prosper and men of good will see the need for all of the systems of education that American genius has produced, working in harmony, complementing one another toward a common goal.

Unfortunately, those few who want to split American society by driving a wedge into its heart, howl each day with more insistence on the much abused, commonly misunderstood chatchwords, "wall of separation," "divisive influence," "education for democracy." One wonders if they are indeed interested in preserving something, or just delight in being "agin."

We deplore the kind of personal infallibility that would result in mob violence toward members of the colored races. The expression of hate. It is the kind of atmosphere which the Powers of Darkness love, and which leads to fear and confusion among the uneducated, and suffering for the under-privileged victims of the attack.

The problems of human relations and race relations in this country must indeed be solved, but always with an intelligent approach — never with a venomous attack on God's less-favored children.

We deplore the kind of personal infallibility that seeks the economic enslavement of a section of the American public, whether it be because one man is not considered worthy to hold a given job, or because a union is so jealous of its rights that it seeks to grow strong at the expense of its members, or whether it be the industry-wide rigging of prices and false competition.

Our own point of view, and our own problems,



are the ones we understand the best: but their existence does not preclude the fact of an opposing point of view. Nor can the rights of a group be discussed apart from a consideration of their responsibilities and duties. There must be respect for the dignity of man, for the resources that provide the tools of industry, and for the moral framework in which they should be used.

Dog-eat-dog is a philosophy that in any area of human endeavor can result only in one well-fed dog, sitting alone on a pile of bones.

Papal Influence On U.S. Labor

This month marks the 70th anniversary of Pope Leo XIII's encyclical "Rerum Novarum," on the condition of the working classes, and the 30th anniversary of Pope Pius XI's encyclical "Quadragesimo Anno," on reconstruction of

the social order. The following article analyzes the impact of these encyclicals on the U.S. labor movement and on labor legislation. The writer, chairman of the History Department at Rochester's Nazareth College from 1937 to 1946, is a professor of history at Notre Dame University and author of a new book, "American Catholicism and Social Action: A Search for Social Justice."

> By AARON ABELL (N.C.W.C. News Service)

The historic social encyclicals of Popes Leo XIII and Pius XI have exerted considerable influence on the progress and direction of the American labor

Because Catholics make up a large part of the its author believes in the Di. Christ, too, four times in all; wage-earning population, the way was prepared for vinity of Christ. The Divinity; one appearance seems a bit the penetration and diffusion of Catholic social

But the greatest opportunity afforded the tinction very popular at the mo. Jesus sends him to rescue an. Church to influence workers came from the weakment; but Divinity that equals other Gentile, a Greek girl ness of the early American labor movement.

When Pope Leo XIII issued "Rerum Novarum," on May 15, 1891, the programs of labor unionists — only a few hundred thousand — were either misunderstood or disapproved by the great

mass of middle-class Americans. As late as the appearance of Pope Pius XI's commemorative encyclical, "Quadragesimo Anno," 40 years later, American trade unionists, although

several times more numerous and better appreciated, still lacked effective power. In struggling for more income and better working conditions, some American workers may have thought that the economic ideal of the social encyclicals could not be realized, namely the restoration of

But workers warmly approved the call in these documents for a living wage, a call based on the ageold principles of justice and charity.

They applauded the explanation that formation of labor unions is a natural right, not mere expediaided from the tomb, leaving Etruscan, a work of integrity, a ency, and the urging that laws to better the conditional the winding-sheet undisturbed, book uninterested in the control tion of the poor must not be condemned as class Christ, God, welcomes the versial. The author has settled legislation, but accepted as steps to further the com-

> For Catholics, the social encyclicals did not originate thought and action in the labor field. They confirmed and strengthened it.

For at least a decade before the 1891 appearance of "Rerum Novarum," Catholic workingmen had been active in unions and, to a lesser degree, in the Henry George agitation for land socialization.

Some priests regarded these movements as morally reprehensible, but Catholics seeking reforms, Galilee to the Ascension, then nual award for outstanding backed by socially liberal bishops and priests, vindicated the right of persons to take part in such Cardinal Gibbons of Baltimore, supported by

most of the U.S. Hierarchy, persuaded the Vatican

the archbishop's archives.

cago—are members of it.

to lift its ban on the Knights of Labor and not to place Henry George's "Progress and Poverty" on the Index of Forbidden Books.

Thus, when "Rerum Novarum" was issued, Catholic social actionists were ready to make positive use of their newly confirmed freedom.

Many American Catholics backed intervention of the state in industry, a stand adopted in their anxiety to check "foolish and costly" strikes. State intervention was sought not merely for

factory legislation and protective labor laws, but also for the settlement of major industrial disputes by judicial or quasijudicial processes. Pope Leo's encyclical gave support to such a position. He specifically recommended formation.

presumably under public authority, of administrative agencies as one method of gaining by peaceful means adequate wages for workers. Thus, during the depression of 1893-1897, Catho-

lic publicists urged reformers to include legally enforced arbitration in their plans to allay industrial However, compulsory arbitration failed in the

face of opposition both from the National Association of Manufacturers and the American Federation of But the principle was partially accepted in sev-

eral state minimum wage laws for women. Two priests, Father (later Archbishop) Edwin V. O'Hara and Father (later Msgr.) John A. Ryan played conspicuous parts in their adoption. During the 1920s, a time of sharp decline in

the fortunes of unionism along with growing unemployment and the onset of the Great Depression, the attention of the Catholic social movement once more turned to the specific merits of labor organization.

Some Catholic social actionists believed that the economic breakdown was caused largely by the inability of the masses to buy up the enormous output of American industry.

They said a revival of unionism was necessary to restore prosperity by forcing employers to enhance purchasing power through higher wages. Father (later Bishop) Francis J. Haas predicted

in 1931 that there would be no permanent economic recovery "unless wage earners are frankly accorded the right to organize and bargain collectively for wages and working conditions." He and others said that intelligently-led union

organization was "the only effective method of securing an adequate share of the national wealth for workers and their families." Not all Catholics agreed that union membership

would have to be increased substantially to secure greater partnership in industry. Father (now Cardinal) Aloisius J. Muench led a

small group which argued that labor's struggle to wrest concessions from capitalism had embittered relations between the two to a degree not conducive to mutual sharing of profits, ownership and manage-A foundation for a cooperative industrial order,

he believed, had been laid by the "few ideally constructed employee representative plans," company union plans which gave employees a measure of control and ownership not ordinarily obtainable through collective bargaining.

By the end of World War II, an attitude of social irresponsibility was found in both labor and management, which had joined in a concerted effort to increase wages and profits at consumer ex-

Catholic social actionists have reacted against this by proposing the "industry council plan" a version of Pope Pius XI's vocational group system in which integrated occupations would be largely self-governing bodies, with authority to fix prices, determine wage scales and in general to control industrial conditions under a minimum of government supervision.



MOST REV. JAMES E. BEARNEY, D.D., President STATE OFFICE OF SECTION OF THE SECTION OF THE SAME AUGUST OFFICE OF THE SAME AUGUST OF T

Albert Cardinal Meyer, Archbishop of Chi-Friday, May 26, 1961

bishop. We think in terms of routine: condirmations, dedications, speeches and the like. We tend to forget the countless hours spent administrating interviewing, and caring for all the jouls with a given ecclesiastical boundary. For this reason we think it useful to reprint the following information received from the NOWC News Service.

fications of the candidates and to preserve Canon law is specific in stating that the

power to appoint bishops belongs solely to the Pope. However, the Pope may delegate to others the right to propose candidates for the Thus, for example, many dioceses in Germany and Switzerland have the right of

electing candidates through a diocesan chapter. In some places the right of nomination or "presentation" has been conferred on the civil authority or the hierarchy. Since the publication of a decree of the

Sacred Consistorial Congregation, dated July 25, 1916, the members of the American hierarchy have had the right to recommend possible candidates for the office of bishop. Every two years at the beginning of

Lent each bishop in a province, after individual consultation with members of the Diocesan Board of Consultors and other diocesan priests and officials, sends to his metropolitan archbishop the names of one or two priests whom the process is complex and cautious, he believes qualified for appointment as a

The bishop's inquiries must be conducted absolute secrecy at every stage in the oper- in secrecy, as commentators en canon law stress. Any correspondence in regard to the matter must be destroyed. The bishop may not disclose the advice he has received except at the subsequent meeting of bishops held to examine the qualifications of various candidates proposed.

> The archbishop compiles an alphabetical list of the names sent to him, adding his own candidates but emitting the names of the sponsors. He distributes it to the bishops in his province, so they may make investigations about the qualifications of those men whom they do not already know. Canon law requires these investigations to be conducted in se-

Next, the bishops of the province meet to discuss and vote on each name contained in the list. The voting is by secret ballot. Three tokens are used by the bishops white for approval, black for rejection, and a different. color to indicate that the bishop abstains:

The approved names are then placed in alphabetical order, along with appropriate information concerning each. One copy of

The Apostolic Delegate in turn forwards the list of candidates to the Sacred Consistorial Congregation in Rome, together

the United States, while another is placed in

with his survey of the men named. This Congregation, founded by Pope Sixus V in 1588, is headed by the Pope himself as Prefect. Three American cardinals - their Eminences Erancis Cardinal Spellman, Archbishop of New York, James Francis Cardinal McIntyre, Archbishop of Los Angeles, and

The Sacred Consistorial Congregation reviewes the lists of names forwarded to it by the Apostolic Delegate and conducts its own investigation, after which it presents its findings to the Pontiff. Canon law experts emphasite, however, that the Pope remains perfeetly free to appoint whomever he wishes to

Next time you read about a hishop, say a little prayer that he is always given the AUBURN OFFICE nocessary means to carry out his huge task for the Church. Remember, especially, our own Blakes who administers the work of the

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