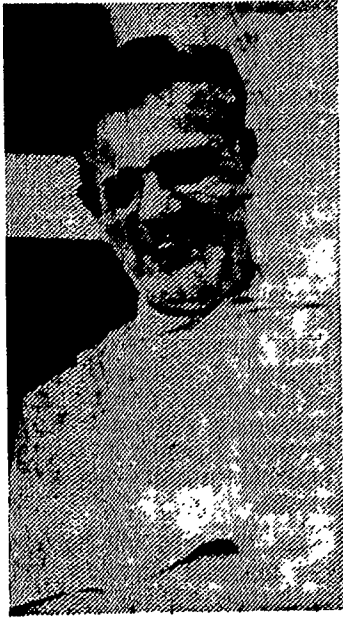


# Mirror of Mankind

Prisons and churches mirror the heart of mankind, according to an English priest-editor.

Dominican Father Iltud Evans was at St. John Fisher College last weekend after six months in America on a speaking tour which took him to 26 states.



FATHER EVANS

His "mirror of mankind" theory he explained this way. "We reveal ourselves in the way we deal with people and with things. If we are Christians then we are expected to be concerned not just for our friends but for the outcasts, the neglected and abandoned members of the human family — and prisoners are in this category.

"Too many prison systems make brutes out of the inmates and force them into situations where sin is virtually inevitable. That way neither the individual nor society benefits."

Father Evans had high praise for his homeland's "indefinite" sentence system and "open prisons." Critics are sent to prison until such time as they give evidence they justify confidence in restoring them to freedom. They also are confined in prisons without bars and are given employment in area industries and periodic visits to their own homes.

He admits England's present system is a far cry from its day when prisoners were sentenced to be "hanged, drawn and quartered at Tyburn Tree" — where thieves, traitors and Catholics met a gory death.

Father Evans thinks architecture should be "honest." He deplores the sham which builds medieval structures for twentieth century people.

"The Church must speak to each century in the language of that century," he said. He singled out new St. Ambrose Church in Rochester as one of the nation's "better" church edifices. Also at the top of his list is the new St. John's Abbey two million dollar church at Collegeville, Minnesota.

Father Evans edits the monthly magazine Blackfriars which American commercials would describe as "a thinking man's journal."

He endorses the current trend toward the "welfare state" which he considers a necessity in the complex way of life in the present time. "Why should a man and his family have to lose his home and his savings just because he has an accident or a year's sickness?" he asked. He also is a staunch defender of the United Nations and its specialized agencies such as UNESCO and sees the UN as the one hope to coordinate world resources to ease widespread misery in areas of exploding populations.

## SERMONETTE

AVARICE

By Rev. Richard Madden, O.C.D.

Avarice is an inordinate desire for temporal goods. And don't we love them! We really go for this temporal goods scene. We have cluttered up our lives with every new gimmick that some huckster pushes at us through our television screens. When he comes to our door we don't trust him. But when he comes through Channel 6, we look upon him as our personal adviser and infallible teacher. We buy what he sells.

A person's position in the various strata of society today is gauged by what and by how much he owns. If you don't have a second hand car in the family, you are an inferior. If you don't have a new electric can opener, the latest battle for your Stereo, or a remote control lawnmower, then you are a big nothing taking up room.

Madison Avenue has created a frenzied competition among us. And in our mad quest for material possessions, we have forgotten the ageless quip, "So passes the glory of the world."

The dangers inherent in avarice are many. An avaricious man is afraid to dispose of his goods even for the sake of his own life. So he ends up a stiff in rags, having lived his last days in an apartment without heat or light. But don't worry about him. He's got money. There's \$80,000 hidden in his mattress.

Avarice creates stinginess. This type of man will give nothing for the good of his neighbor. He will automatically become one of society's most disgusting objects of derision — the parasite, the sponger, or the freeloader. He will develop hardness of heart and never know the joy of hearing someone say, "Thank you for helping me when there was no one else." His mind will become restless in his searching of material possessions — how to get them and how to keep them. He will have recourse to deeds of violence, to deception, perjury, fraud and treachery.

In other words, you can become a big rat simply by becoming avaricious. But when you do, you will discover in death that you must leave it all behind you. And the relatives whom you just couldn't stand, will gobble up the things you left, and blink their glasses over your grave and thank God you are gone. And you will be having your problems because you will have to meet God whom you forgot during life. . . . Good luck.



Armenian Orthodox ceremony in Russia.

## Orthodox Stress Unity Need

(The author of the following report is an American Jesuit who is an expert on Byzantine Church history. He covered the Rhodes conference of the Orthodox Churches at the special request of the N.C.W.C. News Service, and his command of six languages enabled him to interview leading delegates to the meeting.)

By FATHER JOHN F. LONG, S.J.

Rhodes—(NC)—The Pan-Orthodox conference came to a close here Oct. 2 after a week of meetings in which unity had been the byword—especially the unity of the Orthodox Churches themselves.

It was the first such conference held by the Orthodox Churches in over a thousand years. Official delegates from all the various Orthodox Churches met in both public and private sessions for an entire week. Summoned by the Orthodox Patriarch of Constantinople, His All Holiness Athenagoras I, the conference discussed internal problems facing the Orthodox Churches as well as the relations these bodies should have with the rest of the Christian world.

In addition to the official groups from each of the autonomous Orthodox Churches, there were official observers representing the Coptic, Georgian, Armenian, Syrian and Ethiopian Churches not in communion with the Holy See of Rome. Other observers represented the Anglicans, Old Catholics and the World Council of Churches.

No official Roman Catholic observers took part in the proceedings. But a number of Catholic priests prominent in ecumenical work were present as guests of Patriarch Athenagoras, even though he himself was not present. The Catholic priests included Father Christophe Dumont, O.P., director of Istina, French quarterly devoted to problems of Christian unity; Fa-

ther Antoine Wenger, A.A., editor-in-chief of La Croix, French Catholic daily newspaper, and Father Pierre Duprey, W.F., of Jerusalem.

Among the official delegates was Russian Orthodox Archbishop Nikodim of Jaroslavl and Rostov, who is the Moscow Patriarchate's secretary for foreign affairs. This bishop who has lived his entire life under Soviet rule—he is in his early thirties—took a prominent part in the activities of the conference.

He said in an address that "the spirit of Christian unity and cooperation" is more pronounced in the present day than ever before. He said, however, that efforts of the Orthodox Church "to contribute to Christian unity are sometimes exploited by certain representatives of non-Orthodox circles, particularly those at the Vatican."

The Orthodox bishops and theologians came together here to prepare a list of topics for discussion by a future presynod of the Orthodox Church. No date has yet been set for the presynod. Its goal will be to take the final steps towards the convening of a

council of the entire Orthodox Church.

Though the scope of activity of the present conference was quite limited, its sponsors and many of its participants underlined the importance of this first official gathering of the entire Orthodox Church in many centuries.

In the sermon which he delivered at the Divine Liturgy (Mass) solemnly opening the conference, Metropolitan Chrysostom Constantines of Myron, stressed that all Orthodox had high hopes for the conference. He spoke of the obligation to show forth the unity of Orthodoxy and the necessity to demonstrate the vigor of the Church, its interest in all the vital areas of life and the positive contributions it could make to the entire world. The opening statements of the heads of each delegation mentioned, in one way or another, the same ideas.

After holding two plenary sessions to organize the work of the conference, the delegations broke up into various committees which, in closed sessions, considered various problems concerning faith

and dogma, worship, ecclesiastical administration, theology and social questions, relations with Western Christian Churches. The chairmanships of these committees were distributed according to the order of seniority of the participating churches.

In this way, the chairmanships of two of the most important committees fell to prelates from communist-ruled countries. Metropolitan Nikodim of Russia became chairman of the committee on theology and social questions while Archbishop Justin of Rumania was chairman of the committee on relations with the Western Christian Churches.

Though the question of relations with the Roman Catholic Church was but one item on a long list of topics, it frequently came up in private discussions and conversations. A great deal of interest was expressed in the coming Second Vatican Council and the preparation now being made for that council.

It was clear that one of the main interests of the conference and the presynod for which it was preparing was the possibility of better contacts with the Church of Old Rome and the establishment of closer ties between Catholics and Orthodox.

The results of the work done in the committees has not been made public. It will be first communicated to the local Orthodox Churches for their consideration. However, it was clear that the present conference took a great step forward toward united action by the various Churches of Orthodoxy.

Observers at the conference were unanimous in their agreement that the personal contacts which were achieved here contributed a great deal towards the internal unity of the Orthodox Churches and the possibility of their playing a greater part in what is commonly called the ecumenical movement.

## Freethinkers Block Chapel Construction

New York—(NC)—A suit to prevent construction of three religious chapels at New York International Airport has been filed in State Supreme Court by the Freethinkers of America.

The Port of New York Authority, which operates the airport, leased three half-acre tracts for annual rentals of \$650 for Catholic, Protestant and Jewish buildings.

Joseph Lewis, Freethinkers president, contended in the suit that the port authority had violated the principle of separation of Church and State in making the leases.

## Reapings at Random

# Parents, Not Just Money Raisers for Schools

By GERARD E. SHERRY  
Editor, Central California Register

Recently Jesuit Father Neill G. McCluskey advocated the elimination of certain grades of Catholic elementary education in the interests of economy.

Father McCluskey's position is that the goal of "a school in every parish" is much too expensive a burden—especially when such schools still will be unable to accommodate all the Catholic children available.

This idea was first broached in public by Archbishop Lawrence J. Shehan, Coadjutor of Baltimore, when he was the Bishop of Bridgeport. Archbishop Shehan is episcopal chairman of the education department of the National Catholic Welfare Conference. He is particularly suited as an authority on this subject and he has a good case. So has Father McCluskey who also suggested that the money saved through the elimination of lower grades could be used to build more Catholic high schools.

Of course, there are many dissenters to this point of view, including Rev. John T. Foudy, San Francisco Archdiocesan Superintendent of Schools. Father Foudy asserts that the elementary and high school systems in the Church are dependent upon each other. He also denies any assumption that Catholic elementary schools are simply thinly disguised instruments for catechetical instruction which could be dropped with little or no loss. These

are debatable questions and are held sincerely by proponents of each view. However, there are two points in Father Foudy's observation which I, as a parent and a writer, would like to take issue.

Father Foudy asserts that despite financial burdens, Catholics in the East have built up a parochial school system which enrolls nearly 80 per cent or more of elementary Catholic children. He suggests therefore that in California and the West the same is possible despite the cost. Frankly, I do not see how, here and now, Father Foudy can offer this argument with any validity.

The Catholic school system in the East has been a lot longer in existence than in the West. Population-wise, Eastern areas of heavy Catholic concentration should be able to do what they have done. However, the West is still a mission area. Catholics in the East have already built their Churches and parish plants. Out in the West, their fellow Catholics are facing a crushing financial burden of not only building schools but churches, convents and the like.

It is more expensive to live in the West—without even bothering about the educational burdens Catholics have to bear in relation to their schools. Hence, I think Father Foudy's argument is valid from the rectory viewpoint but certainly not from the viewpoint of Catholic parents trying to establish a home in the West—paying fantastic state and local taxes which are not faced in the East.

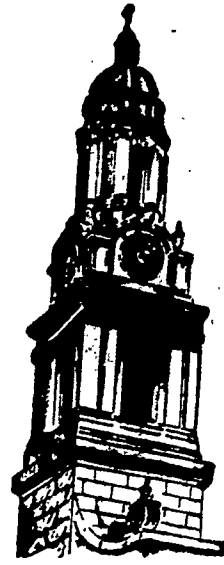
## Looking Back

# 'Gemutlick' Memories On St. Joseph's Jubilee

By THOMAS H. O'CONNOR

The Pontifical Mass at St. Joseph's Church and the 125th anniversary banquet at the War Memorial, Sunday, Oct. 9, will bring back memories for Catholics throughout the diocese and beyond. The anniversary stirs a few for this writer.

St. Joseph's Church began to be impressed on my mind when the managership of the Rochester Echo was taken over in 1924. I was told that promotion of that Catholic newspaper published in Buffalo and having the social problems of the time as its concern was voluntarily entered into by Father John Behr, Redemptorist rector of St. Joseph's.



Father Behr, large in stature and energetic, not only encouraged the previous manager but went around to the stores trying to get advertising for the newspaper.

The newspaper was the official organ of the Catholic Central Verein of America and that brought me to St. Joseph's for church services, meetings and social gatherings—"Gemutlichkeits."

FOR ONE of Irish descent, this writer was well received by the parishioners of St. Joseph's of those days and even was invited to join the Knights of St. John. The priests of St. Joseph's in those days were of German descent.

John W. Mattie who signed my application for the Knights of St. John also helped me to become active in St. Eustace Commandery, and eventually the Knights made the paper their official organ.

District commandery meetings were held in the rooms in back of the church and to its left. Colonels Joseph H. Weis, Frank H. Biel, Frederick Wegman presided at the meetings. Later the present Colonel Emil G. Eckert presided.

One of the things remembered is the reading of the regimental minutes by Quartermaster John G. Bittner. None of the officers could say that meetings were not recorded, accurately and thoroughly.

The start of St. Francis de Sales Chapel for the deaf on the second floor of St. Joseph's School building is recalled. Father William Doherty, C.S.S.R., now in New Smyrna, Fla., is recalled as accounts of the work appeared in the Echo and later in the Courier Journal.

When the Courier was taken over as a diocesan project in the early 1930s, St. Joseph's Church was again close to the newspaper. The Novena in honor of Our Lady of Perpetual Help was drawing crowds each Wednesday to the Franklin St. Church. A series of articles was being run in this newspaper written by outstanding Redemptorists including Bishop William Murray.

ONE WEEK, when finances were real low at the Courier office on Andrews St., back of the Abendpost, Father Edward Crotty then in charge of the Novena sold more than 700 copies of the paper and small as the revenue was it helped the paper to survive.

Bishop Kearney came to the diocese in 1937 and presided at many functions at the Redemptorist Church. The Catholic War Veterans of the County scheduled their annual Mass there the first week in Lent and the Knights of Columbus, when there was but one council, followed the next week.

Convention Masses of the Knights of St. John and of the Knights of Columbus brought distinguished laymen from the nation and state to St. Joseph's. The Knights of St. John's Noble Degree was conducted by Bishop Kearney in the sanctuary of St. Joseph to the edification of the members.

In the early days, as the saying goes, the parish conducted a young men's organization in its own building on Franklin Square that produced many of the better known athletes of the era. This was the Catholic Young Men's Association or CYMA.

The building, as I recall, was entered up a flight of stairs with a library to the right and another room to the left. The gymnasium was to the rear. Even in high school days we played basketball there and later attended a golden jubilee banquet at which Charles Welch, the well-known newspaper man consulted his listeners with dull anecdotes. Joseph L. Ernst was chairman of the Jubilee. Dick Toole was there as were Ray Bayer and many other oldtimers.

RECTORS after Father Behr became known to this writer, I recall Father Lieberth, Father Schmidt and others. The Bishop William Murray who wrote for this newspaper was interviewed in one of the private offices in the rectory separated by glass partitions.

On one of his visits to Rochester, Father Thomas Wheelwright, C.S.S.R., brother of Eamon DeValera talked for the paper.

Though he is not one of the old-timers, Father Daniel Tobin must be mentioned. As chaplain of the Knights of Columbus and moderator of the First Friday Club he became especially known to many of us. A past master at telling stories producing merriment, his advice and counsel were sought by all.

The second point is in relation to Father Foudy's assertion that parent-school cooperation in education is greater among the parents of elementary students. He says that such parents are more alert to the need for cooperation than are high school parents. I don't agree. I think an objective appraisal of the situation would bear me out.

One of the greatest difficulties Catholic parents have in relation to the Catholic school is that they are not considered cooperators, except in relation to finances. One in ten Catholic elementary schools will consult parents in relation to tuition, school uniforms, and the like.

Parents resent being treated only as money raisers. Often they are treated as interlopers if they make suggestions for the betterment of the school. And this takes place even where the parent is competent to make such a recommendation.

Let's face it. Many of the administrators of our Catholic schools pay only lip service to parent-teacher cooperation. In some cases they complain that parents are not interested in attending meetings. It is simply called a question of parental apathy. However, in many cases this is just not true.

I am rather lucky in the parochial school my children attend. At the beginning of the school year the pastor called a meeting of the parents and introduced the teachers of the school, both clerical and lay. He reminded the parents of their financial obligations, but also invited them to participate in the deliberations of every level of school problems. He wants the parents to really belong to the school and he made it clear to the teachers they complement rather than supplant the parents. This is an ideal approach. Unfortunately, it is by no means the norm.

Parent-teacher cooperation is a two-way street. For every Catholic school that carries this principle beyond the theory stage there are nine which don't.

It all goes back to the old saw that the laity cannot be trusted, to the old idea that laity must be submissive. In matters of doctrine, in matters of ecclesiastical discipline, the laity must indeed be submissive. There are many areas of the Church's life, however, where a vital laity is not only needed but desired.

The problem will not be solved by asserting that there is no problem. Neither will it be solved by the laity becoming arrogant in the matter. But solved it should be with charity and understanding on both sides.

If there is a new approach to parent-teacher cooperation I would then say that Father Foudy is on good ground in calling for continued Catholic parental sacrifice in increasing the number of our elementary schools. Alas, the sacrifice will be in vain if parents are treated as donors to parish plants instead of partners in the mystical body of Christ.

THE CATHOLIC  
**Courier Journal**  
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Vol. 73 No. 1 Friday, October 6, 1961

MOST REV. JAMES E. KEARNEY, D.D., President  
MAIN OFFICE 51 Solo St.—Rm. 2-4210—Rochester 4, N. Y.  
ELMIRA OFFICE 517 Robinson Bldg., Lake St. NE. 2-5888 or RE. 2-2423  
AUBURN OFFICE 76 Capitol—AU. 2-2624

Second class postage paid at Rochester, N. Y.  
March 1961 Postmaster: This publication is U. S. 54-28  
Second 54-28 Foreign Complete \$4.25  
An approved member of the Act of Congress of March 4, 1879.