

# Bishop's Appeal For Seminaries

My dear People:

There is no more important work in a diocese than the Seminary. The encouragement of those who would devote their lives to the service of God in this diocese has been one of the most admirable features of the Church of Rochester. On the coat of arms of Rochester's first Bishop, we find the motto, "The salvation of souls is the highest law." He was eminent in the motto, for one of his first projects was St. Andrew's Seminary, followed later by the major Seminary of St. Bernard.

The generosity of people like yourselves made it possible for him to do these things long before they were attempted elsewhere, and the same generous sense of responsibility has enabled his successors to develop this program and give to both seminaries stability and national prestige.

With the passing of years and the resultant depreciation of the buildings, our expenses increase year by year, and this annual collection becomes the lifeblood of these institutions.

May I ask, then, your support of our annual appeal for the seminaries. Your parish has a quota of a reasonable figure, which can easily be realized in next Sunday's collection if you will give a donation of five dollars, \$2.50 for St. Bernard's, and \$2.50 for St. Andrew's.

Rest assured of my deep appreciation of your generous response to my appeals through the years for this important project. I need not say that this work is very dear to the Sacred Heart of Jesus, and your help will bring you rich blessings.

Very gratefully in Christ,

*James E. Neasey*  
Bishop of Rochester

# Opinions Vary on 'America' Comment

New York—(RNS)—America, national Catholic weekly, published in its Sept. 22 issue a series of letters from both Christians and Jews which the Jesuit-edited magazine said gave "concrete evidence" of the validity of its contention that the "big Jewish defense agencies" do not speak for Jews in general when they "campaign for the total secularization of the public schools and of public life."

The letters were prompted by an editorial in America's Sept. 1 issue which warned that pressure by such agencies as the American Jewish Congress to keep religion out of the public schools had been followed by "disturbing hints of heightened anti-Semitism." The editorial appeared in the wake of the U.S. Supreme Court decision of June 25 barring a Regents-composed prayer from the New York public schools.

Accompanying the letters was a "postscript" editorial in which America said it was terminating its "carefully considered involvement" with a "delicate subject" and was leaving the argument to "those most directly concerned with the problems which have been raised."

In an introductory preface to the letters — they filled six pages in the magazine — America noted that the questions raised in its Sept. 1 editorial had already been posed two months earlier by the Intermountain Jewish News, a Denver, Colo., publication. It quoted the paper as asking:

"When will there be order and cooperation in the disorganized American Jewish community so that the organized 'defenders' themselves will work together and think together on all the ramifications of their actions before they rush into court?"

America's final editorial — it followed a second one in which the magazine denied charges that it had issued "velled" warnings to the Jewish community — declared that "there has been a lot of static, but our message got through."

"The pages of letters," it said, "show that we now withdraw from the fray — bloodied a bit, in a worthy cause, but unbowed. Today our purpose remains what it was four weeks ago, when we set out to speak the truth in charity 'To Our Jewish Friends.'"

One of the letters, a sharply critical attack on the American Jewish Congress and its general counsel, Dr. Leo Pfeffer, came from Aaron N. Blasbaig, practicing Orthodox Jew of New York, who called the group "a heavily-financed, well-oiled, self-perpetuating organization that attacks continuously on to issues that do not regard the Jews, for lack of a desire to tackle any sort of serious and constructive work on the Jewish scene."

Observing that "almost all Orthodox Jews look with strong disfavor" on the Supreme Court decision, Mr. Blasbaig added: "It is high time for somebody to explain to our Gentile friends that the Leo Pfeffers and some few dozen Reform rabbis . . . are not representative of the average American Jew, and certainly not of the God-fearing Orthodox Jews."

ONE WRITER, Benjamin Ginzburg of Arlington, Va., former research director for the Senate Subcommittee on Constitutional Rights, told America he accepted as "factually true your statement that the participation of Jewish organizations in the campaign that led to the (Supreme Court) decision is bringing about an increase of anti-Semitic feeling."

However, he asked, "Where is the vaunted Jesuit expertise in an editorial which tells the Jewish organizations to abandon the fight for the principles they believe in, because that fight is making all Jews unpopular with their neighbors and may even bring physical harm to them?"

At the same time, Mr. Ginzburg wrote: "Let everybody remember that insofar as he has a living religious faith, he is duty-bound to see to it that religion does not die out in our political and educational life. Let everybody also remember that in fighting for the confinement of religion to purely private worship, he is not fighting for the freedom of religion — he is fighting for the death of religion as a creative force in human affairs."

Rabbi Arthur Gilbert of New York, in his letter to America, said that "there are in the Jewish community many — particularly religious leaders — who question either the tactics of our secular community-relations organizations or the desired end-goal of their thrust, or both."

Commenting that America's editorial was "but a footnote in the larger, long-term struggle of religion vs. secularism," he stressed that there are important Jewish leaders who are also worried over the fact that many Jews have come to the conclusion that the fight for the causes of atheists is the first line in the defense of Jewish religious liberty.

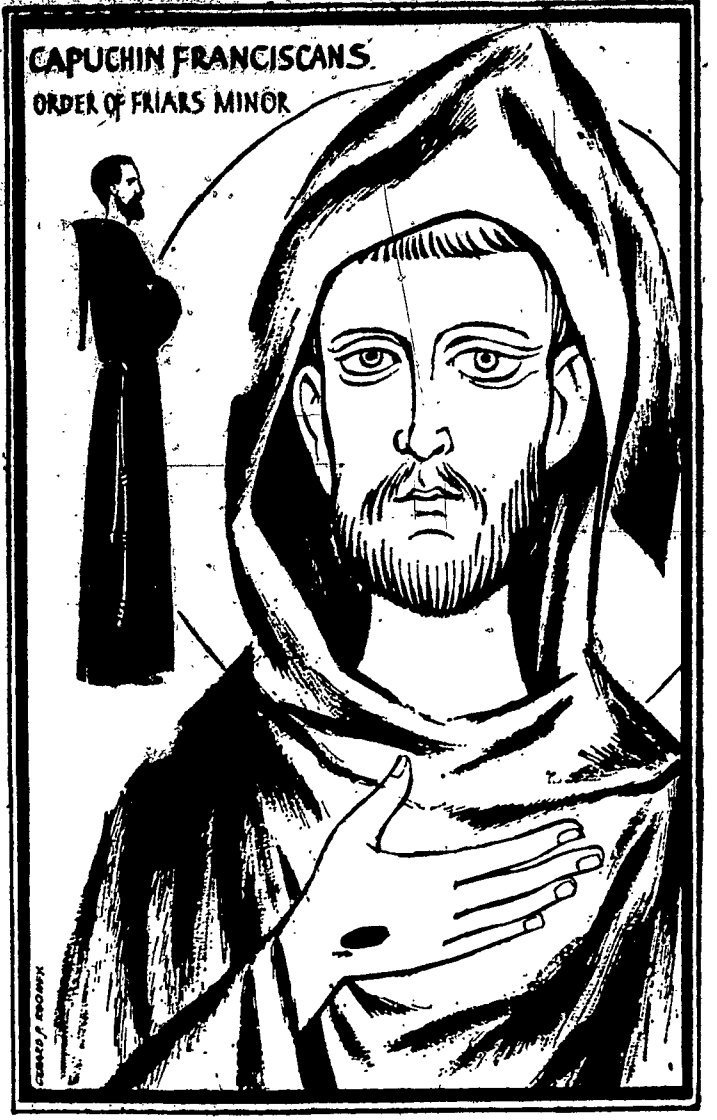
Rabbi Elmer Berger, executive vice-president of the anti-Zionist American Council for Judaism, said "one fundamental fact of American life . . . is that there is no Jewish community." Therefore, no Jew, no organization of Jews, nor any combination of organizations — including the American Jewish Congress — has any democratically determinable constituency other than its own members.

America printed another letter from a Jewish writer, whose name was withheld, declaring that "I would rather a Jewish publication did what you did, but I have despaired of them having the courage for it."

"These Jewish organizations," he said, "do not represent the majority of the Jewish people. They have always been very vocal, making non-Jews think they represent the sentiments of the majority of Jews. As a Jew, I'm sick and tired of 'professional' Jews. I'm sick and tired of chip-on-the-shoulder Jews."

Others whose letters America published were Robert Pell, a veteran of many years in the State Department; Matthew Ahmann, executive director of the National Catholic Conference for Interracial Justice; and Father Henry J. Browne, a priest who is president of the Strycker's Bay Neighborhood Council.

Mr. Pell, who claimed "to have won my spurs as a battler against anti-Semitism," said that in a quarter of a century of experience he had found his Jewish friends "inclined to cry 'anti-Semitism' at the shadow of a criticism, even by their best friends."



CAPUCHIN FRANCISCANS. ORDER OF FRIARS MINOR

## In The Vineyard

The Capuchin Franciscans (O.F.M. Cap.) The Order of Friars Minor Capuchin, is an autonomous branch of the Order of Friars Minor founded by St. Francis of Assisi in 1209. As early as 1517 the Franciscan Order had divided into two distinct families known as Friars Minor Conventual and Friars Minor of the Observance. The Capuchin family is an offshoot of the Friars Minor of the Observance. Its foundation was aimed at a more perfect return to the primitive Franciscan ideal. The name Capuchin (Capuccini) was originally a playful designation suggested by the long pointed capuche, or hood attached to their garb. As followers of St. Francis, the Capuchins seek to live the gospel life and to interpret that life to others. While Capuchin activity has always been manifold, its chief glory is its achievement in home and foreign missions.

# 'Rebellion' Against JFK?

The cloudy border between Church and State in this country has had a rash of skirmishes this month—some simply ridiculous but others, pitiful.

In the nation's capital, Catholic high school football games were ruled a "sectarian activity" and barred from renting public school football fields.

The ruling was based on a 1945 regulation of the Washington Board of Education which forbids use of public school facilities for "sectarian purposes, for acrimonious discussions, for activities tending to create unrest in the community, or for teachings contrary to the spirit of American institutions."

Catholics are not just victims of such idiocy, however. They are sometimes its authors.

A 95-page booklet titled "A Catholic Rebels" arrived by mail at the Courier Journal this week. Written by Gordon Fitzgerald, a Catholic and a newspaper columnist in Texas, the booklet's cover explains its purpose — to urge "you to join the moral rebellion against the Kennedy Administration's disregard of permanent truths and values."

Claiming to be a "conservative" Fitzgerald explains "a Liberal is one who plans for others . . . a Conservative is one who wishes to plan for himself."

The author alleges that President Kennedy has "collaborated with, and allowed propagation of, Communism . . . in clear violation of the teaching of his Church and mine."

He quotes extensively from papal documents; he quotes the President once.

He equates increased government activity with socialism, then neatly quotes Soviet Premier Nikita Khrushchev who said "small doses" of socialism will lead to a Communist takeover of the United States.

This trend to socialism, Fitzgerald claims, is evident in the President's positions on foreign aid, the United Nations and even "the location of heaven."

The whole stupid little tirade wouldn't be worth comment except that unsuspecting readers might mistake the imprimatur of (big capital letters) Bishop Thomas K. Gorman of Dallas-Fort Worth as official Catholic approval of "rebellion" against the President. In much smaller print is the observation that the imprimatur merely indicates the book is "free of doctrinal and moral error" and does not imply agreement "with the opinions expressed."

CATHOLICS, LIKE OTHER AMERICANS, are still quite free to disagree with Gordon Fitzgerald.

If he is right, we wonder why Pope John hasn't hinted a similar displeasure with the American President.

The Pontiff has had numerous opportunities — Mrs. Kennedy visited him last year, Vice President Johnson visited him two weeks ago and other United States Cabinet members and Congressmen have had audience with the Pope. His cordial welcome to them all, his much-longer-than-usual audiences with them, his exchange of gifts and always a fond greeting for President Kennedy give little evidence Pope John suspects Mr. Kennedy is a collaborator with Communists or a traitor to his Church.

Catholics, like other Americans, have their disagreements with the President's proposals — and Catholics are pretty evenly divided themselves on which they approve and which they don't.

Whatever may be the areas of debate where the President is vulnerable, we think every right-minded American — of whatever religious denomination and whatever political preference agrees with his basic goals — goals which Pope John and all the world's reputable leaders have countless times voiced as also their own — freedom for all men everywhere, food for so many who are hungry, peace for a world armed with weapons powerful enough to annihilate human life.

President Kennedy, in a talk to the nation July 25, 1961, said, "In meeting my responsibilities in these coming months as President, I need your good will, and your support and above all, your prayers."

To those who are tempted to be so glib in criticism we suggest that they offer instead the prayers Mr. Kennedy so humbly requests and certainly needs to fulfill his arduous duties.

# Vatican Press Office to Speed Council News to World

(The author of the following article, who heads the Rome bureau of the N.C.W.C. News Service, has recently been appointed director of the English-language group of the press office for the coming ecumenical council.)

By MSGR. JAMES I. TUCEK

Vatican City — (NC) — All the facilities needed by the world press to report adequately on the coming ecumenical council are being provided by the officials of the council's press office.

This was brought out here in an interview with Msgr. Fausto Vallaine, who for the past two years has been director of the press office.

Msgr. Vallaine said that "only those will be disappointed who either do not understand the nature of an ecumenical council or do not appreciate the limitations which must be imposed for the sake of good order."

The council press office is already well along in readying the following facilities for members of the press and other communications media:

- Credentials on request to professional correspondents and technicians of the communications media.
- Conference halls and working space for those accredited.
- A series of brochures providing background material for use in their reports on the council.
- Verbal conferences and printed communiques whenever material is authorized for release by the secretary general of the council.
- Telephone and radio communication facilities at council press headquarters.
- Press officers for seven separate language groups.
- Periodic conferences by experts in various fields on matters which are to be discussed at the council.
- An information office at the service of the bishops.

Msgr. Vallaine stated that so far his office has issued press credentials to more than 500 persons. He expects, he said, that last-minute applicants may total another 300.

The credentials — a small leather folder called a tessera — are issued to persons of professional standing who make formal application and append a letter of authorization from their editors or other superiors.

The tessera carries a photograph of the person to whom it is issued and states that the bearer is authorized "to enter the office of the press service of the ecumenical council." Strictly speaking, it grants no other rights.

(Similar credentials are given to correspondents covering the White House in Washington. These newsmen receive a small card with their picture on it as well as a description of the bearer. The cards, issued by the chief of the U.S. Secret Service, give bearers access to the White House press room and entitle them to attend press conferences given by the president and other public functions at which he officiates.)

Contrary to some reports, council credentials have been issued to members of the socialist and communist press. According to Msgr. Vallaine, no limitations will be placed on these journalists which do not also bind other newsmen.

The council press headquarters is in a new building immediately facing St. Peter's square. It contains two large rooms measuring approximately 50 by 150 feet which will be for conferences and working areas. Adjacent to these are 30 stalls for telephones, with a switchboard operator on duty. There are two other rooms for radio dispatchers.

In the foyer of the headquarters there will be a desk for general information, intended primarily to be at the service of the bishops. On the mezzanine is office space for the seven directors of the language groups.

There will not be a coffee lounge for correspondents as was originally planned because of lack of space and because there are a large number of coffee shops in the immediate vicinity.

The brochures which will be given to correspondents are concise guides to the history of past ecumenical councils, the nature of a council and the terminology which will be commonly encountered in communiques.

The frequency of press conferences and the extent of the material to be released cannot be determined until the council is under way. The determination of these matters will be made by the secretary general of the council, Archbishop Pericle Felice.

There is no question that the final decisions of the council will be released. The only area of probable limitation will be when the agenda of the council is under debate. But even here it is expected that a degree of reporting will be possible.

On this particular point, Msgr. Vallaine referred to the words spoken by Pope John XXIII on June 20, 1961, when he addressed the first assembly of the members and consultors of the council's preparatory bodies. At that time the Pope said:

"We address our thanks for the (journalists') kind attention, while we invite them courteously to remember that an ecumenical council is not an academy or a parliament, but a solemn meeting of all the ecclesiastical hierarchy to discuss questions regarding the ordinary life of the Church and the welfare of souls. It is clear that all this attracts their interest but requires of them also special respect and reserve."

Msgr. Vallaine observed that Church officials consider it important, as much or more than journalists, that the council be reported adequately and accurately.

Press officers for the seven language groups have already been appointed and begin their duties on September 20. They are:

- Father Francois Bernard, A.A., of the Paris Catholic daily, La Croix, for the French-speaking section.
- Msgr. Gerard Fittkau, a professor of dogma at the Exser seminary, for the German-speaking section.
- Father Cipriano Calderon, Rome correspondent for a number of Spanish newspapers, for the Spanish-speaking section.
- Father Bonaventure Kloppenburg, editor of Barsleira, for the Portuguese-speaking section.
- Father Stefan Vesoly, Rome correspondent for several Polish papers, for the Slav-language group.
- Father Francesco Farusi, S.J., director of the news section of Vatican Radio, for the Italian-speaking section.
- Msgr. James I. Tucek, head of the Rome bureau of the N.C.W.C. News Service, for the English-speaking group.



Father Gerard Fittkau, who will be press chief for German newspapers at the Vatican Council is known in the Rochester area. Friends have aided him in his religious services to refugees to West Germany.

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## Reapings At Random

# Priest's Vocation - To Be a 'Carrier of Christ'

By GERARD E. SHERRY  
Editor, Central California Register

We have been talking a lot these days with the emphasis on the laity, but one should never forget the importance of the priesthood. As has been so often said before in relations to the Lay Apostles, the priest is everything.

Here are a few ideas which are worthy of serious consideration by all of the laity in order that we can better accept some of the minor irritations of parochial life.

The priesthood belongs to no man but only to Christ. It is for this reason that long ago men began to speak of the priest as "another Christ." The priesthood which the human priest exercises belongs to Christ. The truths which he is commissioned to speak belong also to Christ.

Yet the man who is a priest is not an automaton. Rather, he is a man who has entered into an almost miraculous partnership. He has freely allowed Christ to possess him, to fill him with divine power, and to set him upon a divine mission. So when we speak of a priest we speak rightly. But we speak rightly also when we say that there is and can be but one priest. As Cardinal Suhard puts it, "There are not, therefore, several kinds or degrees of priests, as if each one were a separate kind of priest. The priesthood cannot be invented, it is. It is not even, in a sense, something. It is someone: Christ."

Any ordination day, therefore, is a challenge — a challenge to our realization of what Christ has done for us.

would seem to indicate that many lay people do not understand. There are some who see the priest as a man with a job to do, a man susceptible to the same evaluations as other men. And this is not true.

The priest is a carrier of Christ. He may, indeed, carry Him lovingly and nobly, as Mary did, or — this would be an extreme case — he may drag and transport Him as the soldiers did on the way to Calvary. In either case he remains a carrier of Christ. He and the Master are linked inseparably for all eternity.

Hence, when any of us look at a priest, be he young or old, suave or abrupt, dapper or dishevelled, pleasing or irritating, good or bad, we cannot close our eyes to the presence of the Master.

Christ chooses a priest to carry on the expansion of God's kingdom on earth through the preaching of the divine word, and through the administration of the sacraments. He entrusts the renewing of His redeeming death to him, who has become one of Christ's chosen few.

True, we can conceive the redemption so devised that we might participate in its saving grace without any mediation, whatever. If God so wished. He could require that we merely say: "I believe in Thee, my Lord," and thereupon we should become Christians without any outward baptismal ceremony. If God wished, He could require that we merely kneel down, beat our breast, and say: "Lord, be merciful to me a sinner," and then our sins would be forgiven without confession and priestly absolution.

it so. Christ decreed that we are to avail ourselves of outward sign and ceremonies for the dispensation of His grace, and that these cannot be performed by anyone except those to whom He has entrusted this office. Since man is not merely a spirit but is composed also of a material body, it is fitting to our material natures that God, in dispensing His interior, invisible grace, should use external, visible signs and ceremonies. To this end He needs the priesthood, a priesthood living only to serve God and to lead souls to God.

Even though God knew that human weakness would still remain in His priest, yet He wanted His love to reach so far as to embrace all mankind. Without hesitation the priest must go wherever duty sends him: to the little village, to the great city, to children at school, to sick persons in hospitals, to the poor in the slums, to strangers and to heathens.

All over the country in every diocese, the vast majority of our priests perform an unending task of being "other Christs." They are active in the civic organizations, especially those concerning charity and education. So very often we are apt to forget that the priest is expected to be an expert in practically everything.

Only the other day I sat for a couple of hours in the austere room of one of our local pastors. I was not at all surprised that there must have been 20 or 30 telephone interruptions.

Three or four callers wanted to know whether Father could come to dinner. (It was almost dinner time then.) They had a good roast in the oven and they would love Father to be their guest. He knew there was a prob-

lem, and Father was expected to be the counselor. Another phone call was from a local judge. He had a problem Catholic juvenile, whom he would have liked off his hands. He was sure Father could do it — and right away. Then there were the calls from Non-Catholics. Some merely to say hello; some to ask questions about the Faith; and others just plain cranks.

This, of course, is only a portion of a priest's life. They do make sick calls to homes and hospitals. They do have to attend parochial group meetings, and they do minister to their own people.

What is very often forgotten is that priests are human beings. Physically and mentally they are no better and no worse in these regards than anyone else. Yet, one must confess that we often look upon them as supermen. To be sure, there are a few just as there are in other walks of life. But they do need all the breaks and recreation that the rest of us need to keep our health and sanity.

There are abuses. Not every priest lives an austere life; not every priest has a simple room or a simple home; but the fact remains that most of them do. Hence, in our attempt to evaluate the priesthood in relation to ourselves, let us always understand that most of them are in reality as we expect them to be in their high calling.

It would be good for us perhaps, whenever we want to blame the priest in the parish, instead to examine ourselves; to see our own deficiencies; our own sins; our own abuses. Then perhaps we will see Christ in the "other Christs" and pray all the harder that they may be worthy of being everything and nothing.