

Thanksgiving Appeal For World's Poor

My dear People:
For thirteen years I have asked you at Thanksgiving time to share your usable clothing with the needy of the world. And for thirteen years you have responded most generously to the pleas of Our Lord's poor and needy. Since the first Thanksgiving Clothing Collection in 1949, you have donated 1,725 tons of clothing and shoes.



I am grateful to you for this excellent record of your charity. Would that such a magnificent total meant that no further need continued! However, it does continue, as we are painfully aware, and Christ in His poor still pleads with us for help.

May I ask, then, that again this year you take your gifts of usable clothing to your own parish collection center at the time and place designated by your pastor. Your gift will make your Thanksgiving Day that much happier, and your Thanksgiving prayers will be that much more sincere.

With a blessing, I am
Your devoted Shepherd in Christ,

James E. Kearney
Bishop of Rochester

Humble Holiness Of Saint Joseph

St. Joseph is at long last "canonized." His name will be mentioned in the Canon prayers of the Mass shortly after the Sanctus and just before the consecration.

Pope John's decision to place the Carpenter of Nazareth at the head of the list of twenty-four saints was announced this week at the Vatican Council.

The Pope's action has special significance for the Rochester Diocese which has observed 1962 as "The Year of St. Joseph."



Bishop Kearney designated the year long devotion because Pope John chose St. Joseph as patron of the Council which opened in Rome just a month ago.

An increasing flood of requests has poured into the Vatican in recent years asking that St. Joseph be included with other saints regularly mentioned in the Mass prayers—at the Confiteor, the final Offertory prayer and in the prayer which follows the Pater Noster as in the Canon prayer. More than 200 U. S. bishops and 100,000 priests, nuns and lay people signed petitions in recent years asking mention of St. Joseph.

Pope John made the change, he said, because of the already evident success of the Council he placed under St. Joseph's patronage. The Pontiff's baptismal name is Joseph and he has had a life long devotion to him.

As the Catholic bishops of the world ponder in Rome ways to guide men in their first duty — the adoration of God, they undoubtedly think back to the man who first knelt to adore God-on-earth — St. Joseph, spouse of the Blessed Virgin Mary and foster father of the Christ Child.

Although he was destined by God to play so important a role in the drama of salvation, St. Joseph's life remains shrouded in obscurity. Scripture makes little mention of him, never quotes a word he ever said.

Spiritual writers surmise that just as God prepared the Mother of the Saviour with special graces to make her the holiest of women, so St. Joseph must also have been endowed with abundant blessings.

The company of Jesus and Mary and his awareness that his work supported the Son of God and the Queen of Angels must have been for St. Joseph an inspiration to lift him in holiness above all other saints, even perhaps above the angels. His vocation was rooted in great humility. He was to be a servant even though he was head of the Holy Family.

St. Joseph did not live to see the Saviour's miracles or hear His eloquent preaching, much less to witness the agonizing hours of Gethsemane and Golgotha. His life is centered on Bethlehem and Nazareth, on a little home and hard work.

He is, therefore, a model for those countless souls whose lives are also hedged in with similar responsibilities. It is also significant that while eminent clergymen are engaged in charting the Church's course for the century ahead, Pope John chooses to put such emphasis on a layman.

Holiness is the true key to all progress in the Church's life, a characteristic that is not restricted to race or rank.

Naming of St. Joseph in the prayers of the Mass may seem to be a trivial change in ritual when the world is looking for dramatic adjustments. If increased devotion to this Saint spurs clergy and laity to imitate his humble holiness then the world will find its hopes fulfilled of "peace on earth" — the message St. Joseph first heard on a quiet, silent night long ago.

'The Wonderful Gift of the Past Twenty Five Years'

Following is the complete text of the talk given by Bishop Kearney at his Jubilee Mass in Sacred Heart Cathedral, Sunday, November 11, which marked his twenty-fifth anniversary of installation as spiritual shepherd of the Rochester Diocese.

May I express my sincere thanks to all of you for joining me this afternoon in this act of thanksgiving to Almighty God for the wonderful gift of the past twenty-five years.

I should like first of all to express my sincere thanks to Monsignor McAniff for his very personal, very delightful tributes and for his masterly interpretation of the Office of Bishop which we commemorate this afternoon. My only hope is that the Recording Angel is keeping a record of all that has been said and will have it available when the time comes when it will be very deeply significant.

I appreciate very much the opportunity of coming back for this celebration. I rather feel that the Ecumenical Council will get along without me. But it is a very happy opportunity to have you come together with me to thank God for the very beautiful story of these twenty-five years.

I came here, as many of you recall, a perfect stranger twenty-five years ago. I enjoy now some of the most beautiful, the most tender friendships of a lifetime, friendships extending to every nook and corner of this Diocese.

I'm happy that you have joined with me in this prayer of thanks to God. I thank Him

first of all for the gift of time — that He has allowed me so many years and with them so many opportunities to carry out the kind of shepherding that He was so graciously willing to con-sign to me at the time of my consecration.

I thank Him for the cooperation of the priests of this Diocese. You know a Bishop is a good deal in the same situation as a very skilled and competent quarterback or back field player on a football team. He may be a genius in the technique of the game but if he hasn't got a good line in front of him he doesn't amount to anything. Almighty God has given me through these years a magnificent group of laymen who have enabled me to carry out the program which has been so graciously mentioned this afternoon.

The cooperation of the priests, the magnificent spirit

of the Sisters, the organizations of the Diocese, the tremendous spirit of cooperation in the parishes, so that even when I at times have felt rather sensitive about offering this or that new project which required the sacrifices of our people, the generosity, spontaneity, and the genuineness of the cooperation of priests and people has often brought tears to my eyes in the consciousness that there seemed to be no limit to this spirit of cooperation.

There seemed to be no end, as Monsignor McAniff very well said, to which the people would not follow their Shepherd.

So today, I have as I say, thanked God first of all for the gift of time, for the many opportunities involved in that time but especially for you, the priests, the Sisters, the people of this Diocese without whom any of the things that have been mentioned to

day or in other times about things that I have done would have been virtually impossible. Your cooperation and above all your personal friendship and devotion have made these years, may I say, happier maybe than I deserve. But that has been God's will and, if God has chosen to put my shepherding in the fold that gave me only happiness and contentment in the leadership, I thank Him today from the bottom of my heart because that has been the story of the last twenty-five years in joy and in sorrow.

A few years ago, when I was stricken with a dangerous illness, the prayers of the people cooperating with the very fine staff in our own hospital brought me back to this throne and made it possible for me to carry on so much work and to have the inestimable privilege of being at the opening of the great

Ecumenical Council only a few weeks ago.

God has been very, very good to me and this Holy Sacrifice of the Mass in honor of the Patron Saint of our Diocese is just a humble and poor expression of my devotion but whatever humility and simplicity it may have is enhanced tremendously by the presence of the priests, the Sisters and you who have come here this afternoon to join with me.

Whatever my own act of thanksgiving may lack in vitality before the Throne of God I'm happy to feel that your devotion and your joining with me has made it a very acceptable thing in His sight and so I in conclusion — Thank God for the past quarter century and thank all of you for having made it the very beautiful story that it is in my life. God bless you.

Bishop Kearney, the Good Shepherd of Souls in Diocese

Following is the complete text of the sermon given by Rt. Rev. Msgr. James C. McAniff, P.A., Vicar General of the Diocese, at Bishop Kearney's Jubilee Mass in Sacred Heart Cathedral last Sunday.

It is a gracious providence that brings us to our Cathedral this afternoon to celebrate the twenty-fifth anniversary of Bishop Kearney's installation as Ordinary of the Diocese of Rochester. And I think that we owe a special token of affection to Our Holy Father, the Pope, who so graciously made it possible for Bishop Kearney to return to us to celebrate the Holy Mysteries for us and with us this afternoon.

We come to join him as he makes his personal act of thanksgiving for all the blessings and graces that have come to him during all these twenty-five years. And we come to make our own act of thanksgiving too because we thank God from the bottom of our hearts for having given us Bishop Kearney and having kept him with us for so long.

We also come with an asking prayer, we come to ask that this happy state of affairs may continue for many, many years.

It is an occupational hazard that all jubilarians must endure — to listen to the jubilee sermon. Many of us know from experience that on the occasion of a jubilee, our friends talk in untempered language. They are overly generous to us and sometimes they even exaggerate a little the perfections and the good deeds that can be attributed to us.

I am sure this afternoon that if your preacher errs, he is going to err on the side of understatement.

During all of these past weeks I have been going over the events of the past twenty-five years to see if I could form some picture that would fit Bishop Kearney and if I could find some expression that would typify in a word or two the whole spirit of his regime in Rochester.

I thought of the many churches that he had built and I know he takes a great personal delight in blessing a new church because he knows that it is to be the altar of sacrifice and the House of the Living God. I thought of all the schools that he has started and finished and all the other buildings and institutions, the retreat houses, the hospitals, the homes for the aged, all these have been built under his direction and with his blessing. I thought maybe we should call him the Master Builder but I do not think Bishop Kearney considers himself a Master Builder.

I thought of the wise and prudent management of our

temporalities, the temporalities that belong to the Diocese and I thought of him as a good business man but Bishop Kearney is more than a good business man.

I thought of the great personal gifts that have been given to him — his outgoing nature, his ability, his unparalleled gift for public speaking, the ability and the capacity to use the good word at the right time and I thought of the great image that he has created for the Catholic Church in this area but Bishop Kearney is more than a public relations man.

So I went back to where I should have started in the first place, I went back to Sacred Scriptures and found out what Scriptures said about a good Bishop and immediately my mind ran back to the twenty-third psalm, the psalm that is so beloved of the English speaking peoples, "The Lord is my shepherd," where the duty of a shepherd is so beautifully outlined for us. My mind also went back again to those glorious words of St. John in the Gospel where Christ Our Lord deigned to call himself the Shepherd. And I saw right there that we had the picture, the image, the true image of Bishop Kearney and seeing him as the shepherd we had the true way to describe his regime in Rochester — benign and paternal.

We should always remember that among the eastern peoples the shepherd did not drive his sheep, the shepherd led his sheep. He went before them and if there was danger he shared the danger. If there was food he brought them to it. If there was water he led them to it to quench their thirst. And as the psalm so beautifully says we follow our shepherd and then we are at our ease in the darkest valleys because he is ahead of us with his rod and staff.

So it has been with Bishop Kearney in all these twenty-five years. He has been a leader for us, a benign and paternal leader. And there is scarcely one of us, and this I say with almost no exaggeration, there is scarcely one of us who in all these twenty-five years has not been the recipient of some kindness from this dearly beloved father.

As the result, the priests love him and he is beloved by the lay folk.

I think that in the final analysis this graciousness that he shows on all oc-

casions will count more than all the buildings and all the money and all the public images that are created elsewhere and otherwise.

Bishop Kearney is as much a realist as anyone here. He knows that praise on an occasion like this is something that will pass away very quickly and he knows too that regardless of what the judgement of men is, the time will come when he will have to face the judgement of God. He knows too that were there to be another man sitting on this throne of a different stamp and different temperament, or perhaps with no achievements, yet without the Christian people precisely because they are Christians would gather around him in fondness too on the occasion of his jubilee because the Christian people instinctively know that in honoring the man who is our Bishop we do greater honor to the office.

So this afternoon I would like to take a few moments to talk to you about the dignity of the episcopal office.

You will notice that when I began this talk I quoted no text. I would like you to mull over with me, if you will, a passage that we find in the writings of St. Ignatius of Antioch. As you know perhaps, St. Ignatius of Antioch was one of the great early martyrs — a man whom the ancients held in great esteem as is evidenced by the fact that he was one of the few non-Romans whose name is found in our Canon of the Mass. He was almost a contemporary of the apostles. He was probably born shortly after the year 50 and he died just before or at the beginning of the second century.

And you may recall too the manner of his death. He was torn to pieces by lions in the circus at Rome. Ignatius was bishop of Antioch — that great diocese which was founded by St. Peter, where Peter dwelt before the Spirit led him to the Eternal City. Antioch has given us some of the great lights of the oriental church — Basil, the two Gregories and, above all, that great man John Chrysostom.

This Ignatius of Antioch wrote a circular letter to the churches of his area. It was a common practice, this was what St. Paul did. He wrote letters to the churches that he had founded. You find the same thing in sparser form in the Apocalypse where John writes to the individual churches warning them about certain defects.

As St. Ignatius wrote his letter to the people of Smyrna which was not far from Antioch, which we would now say was in his metropolitan,

he spoke about the dignity of the episcopal office — the essence of the episcopal office.

I think we might summarize what he had to say under three headings — first of all for him, the episcopal office is the liturgical or sacramental office; secondly, it is a prophetic office and, lastly, as we shall see at some length, it is both apostolic and catholic.

Now probably we should reverse these if we want to be 100 per cent theologically exact. But I have a motive for stating them the way I did because in our day I feel that sometimes we misinterpret the real essence of what a bishop is. We look upon the bishop as being a leader, yes. We look upon him as being the business man, the executive, the chairman of the board if you will. But that is not precisely what the bishop is. The bishop is by divine appointment, a spiritual man and a spiritual leader.

And then sometimes too, we find a modern misconception of the exact nature of the diocesan bishop. We find too many people acting and writing as though the bishop in his own territory was just a helper of the Holy Father, much in the way in which the pastor and the assistants act as helpers of the bishop, and nothing could be farther from the truth.

And there is another misconception and naivness of conception too, partly theological. It is produced by those people who have come to St. Paul late in life or have not read him with that fullness of reflection in which you will get the real Pauline doctrine. These people profess to see in our stressing of the bishop and the bishop's order, which is the same thing as stressing the organization of the church, a concept that is inferior to the concept that we find in viewing the Church as the Mystical Body as developed in the epistles of St. Paul.

Now as we shall see, our concept of the bishop as the external expression of Christ completes the concept of the mystical Body of Christ as it was worked out by St. Paul. Now when we say that the bishop, the post of bishop, the episcopal dignity is primarily spiritual, therefore liturgical and sacramental, what St. Ignatius meant was this: that it is not licit to administer the sacraments apart from the bishop. In other words, the bishop is the first one who, by divine right, in the given territory, is the one to give the sacraments.

He is the first administrator and if anybody else administers the sacraments it

is by gracious leave of the bishop.

Thus, Ignatius says it is illicit for anyone to baptize or celebrate the agape. Now the agape, you may well know, was the feast that went before or sometimes accompanied the Eucharistic sacrifice. That was not to take place without the leadership of the bishop.

Similarly when he speaks about the "Eucharistia" which was the technical name in the early ages for the Divine Sacrifice, he said only those Eucharistic offerings are valid and have value in the sight of God which are celebrated by the bishop or by one whom he has given the power.

This was a practice of the early church. It was the practice in the city of Rome for many many years. The Pope himself celebrated the only Mass and later when others had to celebrate Mass in the various parishes, a runner was sent from the Vatican or from St. John Lateran or wherever the Pope celebrated with a particle of the Host to show to the people that everybody else's sacrifice was secondary and partial to that offered by the bishop.

Secondly, in the writings of this great St. Ignatius, we find the note that the bishop has a prophetic office and by that we mean as he meant that the bishop is the one who speaks for Christ in his territory. He is the one who preaches the word. It is his word, according to St. Ignatius, that is approved by God and given a firmness of truth so that it will persevere. And so down through the ages it has been the bishop who is the living voice of Christ and that is not because he was appointed by anybody save by Christ Our Lord. The power that he has to preach is the power that comes directly from Christ Our Lord.

And lastly, he said that the bishop was what I would call apostolic and catholic. It is most difficult to get one word to explain what he means. But let me quote a text from him to prove the point.

First of all he tells us to obey our bishops — not that we should obey the apostles as we might think — but "Obey your bishop as Jesus Christ obeyed the Father." In other words you obey Christ directly when you obey your bishop. He goes on to explain once again that nothing can be carried out in the Church, no church work is to be undertaken, without the jurisdiction and permission of the bishop because he alone speaks for Christ in the Church. And again St. Ignatius tells the faithful in what may seem a very odd statement, "Where the bishop

shall have appeared, let there be the people, just as where Jesus Christ shall have been, there was the Catholic Church.

Note the comparison between the bishop and the people, Jesus Christ and the Catholic Church. In other words the bishop is the living representative of Christ in his Church in his particular area.

And where the bishop is, there is the Catholic Church. And note that very significant word, the "Catholic" Church, Catholic, of course, means universal but in a most mysterious way. Ignatius has caught the spirit that Paul had — the spirit that took Paul many, many years to develop — how to reconcile the individual church, with the church universal.

The conclusion, of course, that Paul eventually came to was that the individual church is the Church universal in the sense that it has everything that the Church universal has. It is like a soul in a body. Philosophers tell us that a soul is entirely in the body, in every part of the body, and so where the bishop is, the Church is there in its totality.

Since these things are so we have no necessity any longer to raise any of these ticklish questions about the relationship of the organized Church with the Body of Christ as conceived by St. Paul. They are one and the same thing. We could no more conceive of the mystical Body of Christ without the office of bishop than could we conceive of a living man without a circulatory system. But this brings us back to the point where we started from.

All these things we have related from antiquity and it is most interesting to see how modern St. Ignatius was and how ancient our own doctrine is.

All these thoughts bring us back once again to the concept of the Good Shepherd. When we say that Bishop Kearney has been a good shepherd for us during all these past twenty-five years, I think we say the best thing that we can say about a bishop.

Our only prayer, after a prayer of thanks for him, is an asking prayer — a prayer that God will spare him for many, many years and that He will bless him as he comes and bless him as he goes, that He will give him great health, strength and then when the inevitable end comes, usher him into the presence of all the other great bishops whose labor has magnified and glorified the cause of Christ in His Church.

Reapings At Random

Local Solutions Best in Changing Neighborhoods

By GERARD E. SHERRY
Editor, Central California Register

A recent visitor to my office was having difficulty in allaying the fears of fellow parishioners in a Mother's Club concerning the problem of changing neighborhoods. In this particular town Negroes are trying to get out of their ghetto and take advantage of the urban renewal program. She wanted to know what was her answer to these fearful people in her club.

If people are the primary consideration then they must participate fully in the program. They must share in the work of improvement of environments and neighborhoods because it is they who will benefit most. It is the people then who must be first mobilized to participate in the program and work for its successful conclusion. How to carry out this mobilization is the real question. It can and should be done on a local basis through Community Improvement Associations. Not enough is done in this regard. Indeed, many such associations have become

nothing more than neighborhood social clubs. They place emphasis on entertainment and the like. They fight rezoning where it will affect their property but are not interested when it affects others.

In new developments in the suburban areas membership is pretty strong at the beginning — while a new neighborhood is consolidating itself. However, once street lights are in and the builder's guarantee has run out, very few residents stay interested.

There is also the question of leadership and coordination of community association activities. There are few permanent leaders in these associations and some center of stability is required if aum clearance, blight eradication and neighborhood conservation is to be accomplished.

Where can we find such centers of stability — of permanence? We would suggest the churches of a community. They are centers attracting people of all social strata, already unified in their faith under the leadership of pastors, ministers, and rabbis. Furthermore,

churches have the one extra quality needed for leadership in such an area as Urban Renewal — they are devoid of politics.

Time and time again we are faced with the fact that physical or material renewal cannot succeed without spiritual renewal. Hence, the churches have an added incentive to give strong leadership in the renewal of our city. Our own Catholic parishes have a wonderful opportunity to show the way in reawakening genuine Christian attitudes in neighborhood relations. Alas, we seem only to have stood by wringing our hands. We have allowed the problem to be faced individually instead of working towards its solution as a united community.

All this is especially true in parishes embracing areas covered by the Urban Renewal Program. There seems to be great fears generated by the swiftly changing population. Racial differences come into play and many become bewildered and disillusioned by the uncertainties which lie ahead. Here is a unique opportunity for our parishes to come

forth with leadership through formation and participation. So-called "block-busting" would not be the frightening spectre it has become if genuine Christian attitudes prevailed.

Racial tensions are unnecessary in our housing programs. Negro families are entitled to get out of their slum ghettos into better housing, with decent light, roomy back yards and pleasant streets. Many can afford it and are as capable of helping conserve a neighborhood as are their White brethren. They need only a chance to prove it. Unfortunately fears prevail and the Negro is damned before he is able to show his equal understanding of social and civic responsibility.

Our parishes could help to eliminate these fears by encouraging people to welcome the Negro neighbor into a community. Property values come down only because of panic brought about by unnecessary fears. These fears must be conquered. And when they are neighborhoods will not decline, but will be enhanced through the cooperative efforts of both races.