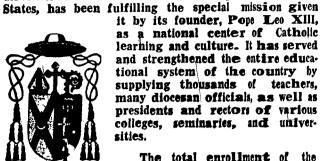
Bishop Asks Support For Catholic University

My dear People:

On the first Sunday of Advent, December 2, 1962, we shall have the annual appeal for the support of

the Catholic University of America. For seventy-three years this University under the direction and with the aid of the Bishops of the United



The total enrollment of the Catholic University for the present academic year approximates 9,000 students. The traditional emphasis

on advanced study is being maintained and the proportion of more than two-thirds graduate and professional degrees given at Commencement last June is unique among all the universities of America. Such emphasis, together with the great increase in enrollment, gives rise to serious financial problems.

Student tuition and fees meet ony the direct costs of instruction of less than one-half of the total expenses. The cost of operation and maintenance, which have increased enormously, must come from other sources. Public schools derive their support from taxes. Most private schools carry on through endowments and private contributions. The Catholic University of America depends on the Annual Collection of the first Sun-

May I ask, therefore, with renewed confidence your generous assistance in the cause of our National Pontifical University. Whatever is given will redound to the entire Church in America and yield rich fruits. in our own vineyard.

With a grateful blessing, I am

Your devoted Shepherd in Christ, + Jama E Kermay



Bishop Kearney's **Appointments**

DECEMBER

1 Saturday - St. Mary's Church - Diocesan Council of

Chamber of Commerce - DCCW Luncheom - 12:15 p.m.

2 Sunday - St. Joseph's Church - Annual Communion-Breakfast of Employees of Sibley, Lindsay & Curr Co. - 9:00 a.m.

3 Monday - McQuaid Jesuit High School - Low Mass -

7 Friday - Sheraton Hotel - First Friday Luncheon -12:15 p.m.

Sacred Heart Academy - Immaculate Conception Pro-

cession - 2:00 p.m.

8 Saturday — St. Bernard's Seminary — Solemn Pontifical Mass — 9:30 a.m.

St. Francis of Assisi Church — Family Rosary — 7:00 p.m. 9 Sunday - Notre Dame Retreat House - Directors' Meet-

ing - 4:00 p.m.

St. Thomas Church - Silver Jubilee of Rt. Rev. Magr. Richard K. Burns - 5:00 p.m.

11 Tuesday — St. John Fisher College — Low Mass — 9 a.m.

16 Sunday - St. Cecilia's Church, New York - St. Cecilia Alumni Mass and Breakfast - 9:00 am-

Good Counsel College, White Plains - Address 3:00 p.m.

18 Tuesday - Nazareth College - Low Mass - 4:00 p.m.

19 Wednesday - St. Andrew's Seminary - Low Mass -

20 Thursday — Bishop Kearney High School — Low Mass — 9:00 a.m

21 Friday - Cardinal Mooney High School - Low Mass -

22 Saturday — St. Monica's Church — Anniversary Mass for Rt. Rev. Msgr. William F. Bergan - 9:00 a.m.

23 Sunday — St. Ann's Home — Low Mass — 9:00 a.m.

24 Monday - St. Mary's Hospital - Low Mass and Visita-

tion - 8:30 a.m.

Founder of Eucharistic Devotion to be Canonized

The founder of a wide- February 4, 1811, of middle working for the headmaster spread devotion in the Catholic Church will be canonized as a saint Sunday, Decêm-

Pope John will make the official proclamation in colorful Vatican rites which will also add two other saints to the Church's calendar of

The new saints will be St. Peter Julian Eymard, founder of a religious order dedicated to perpetual adoration of the Blessed Sacrament; St. Francesco Maria Croese, a Capuchin brother, and St. Antonio Pucci, a Servite priest.

The Blessed Sacrament Fathers, the order established in 1856, has parallel groups for nuns and lay people—the Servants of the Blessed Sacrament and the People's Eucharistic League.

The League's young people's branch is called Catholic Youth Adoration (CYA) Society and draws hundreds of Rochester youngsters to a monthly holy hour at St. Joseph's Church.

A BIOGRAPHY of the new saint as released by NCWC News Service from Rome is as follows:

Blessed Peter was born at La Mure d'Isere near Gren- boarding school in La Mure, oble in the French Alps on where he paid his way by

Between

The Eyes

With Truth

Pittsburgh -(RNS)- The

ecumenical spirit does not de-

mand of Catholics that they

"run around evangelizing, try-

ting them between the eyes

with our truth," a Catholic

editor told a convention of

John G. Deedy, editor of

the Pittsburgh Catholic publi-

cation of the Roman Catholic

Diocese of Pittsburgh, said

the ecumenical spirit "merely

Speaking at the annual ed-

of Charity in Western Penn-

sylvania, Deedy commented

that the ecumenical spirit is

the facility "to see beyond

the limits of parochlalism and

self-interest; to recognize the

faults in ourselves and see

others; to be free of arro-

gance, prejudice, smugness,

complacency and self-satisfac-

tion—so often the character-

Deedy stated that "in a

simple phrase, the ecumenical

spirit is enlightened plural-

He deplored the tendency

of many to justify Catholicism

in negative polemic: "How

often do we see the validity

of our credo, the worth of

our intellectual and social

systems, argued not in terms

of their effectiveness, their

irrefutable commitment to

truth, justice and charity, but

rather in terms of the in-

validity or the inadequuate-

ness of the system we look on

"Thus, in the political

sphere, we condemn the er-

rors of communism, but at

the same time neglect in our

own system some of the basic

elements of social justice for

which communism stands four-

square, but to which we fre-

quently give mere lip service

-interracial justice, for in-,

"Thus, in the realm of re-

ligion, we shoot holes in the

philosophies of Anglicans,

Presbyterians and Methodists,

but our eyes so often remain

shut to challenges these peo-

ple see instinctively, and

tenets we find so easy to de-

Deedy pointed out.

as competitive. . .

stance."

ists of Mr. Average Catholic."

nuns here.

we care."

class parents. His father, Julian Eymard, a cutler by trade, suffered for his faith during the Reign of Terror in 1794. His mother, Marie Madeleine Pelorse-his father's second wife-took Peter, when he was still a baby, to visit the

Blessed Peter showed a lively devotion to the Blessed Sacrament from his earliest years but did not make his first Comunmion until he was 12. The influence of the austere Jansenist heresy in France blocked younger children from Communion. Peter also wanted to receive the sacrament often.

The priests at La Mure would not allow this So he went to the shrine of Notre Dame du Laus, 37 miles away. and obtained the permission of a missionary to receive the sacrament every Sunday.

YOUNG PETER Eymard wanted to study for the priesthood, but his father would not consent. He wanted his son to take over his thriving business. So Peter Julian saved up his money, bought a Latin grammar and started studying on his own.

Peter Julian received his first formal education at a during his free time.

When he was 17 he worked for the chaplain of an institution for sick and wayward women in Grenoble in return for Latin lessons. "

Young Eymard's father still Blessed Sacrament with her did not want him to become frequently.

did not want him to become a priest. He was finally persuaded by Father Joseph H. Guibert, O.M.I., later Cardinal-Archbishop of Paris, to let his son enter the novitiate of the Oblates of Mary Immaculate in Marseilles. Peter entered in June, 1829, but he had to leave because of poor health six months later.

> Peter Julian's father died after a short illness on March 3, 1831, and Peter was free to study for the priesthood. He was admitted to the diocesan seminary in Grenoble in October, 1831, and was ordained July 20, 1834.

In October, he was assigned as curate in Chattee. Three years later, when he was only 26, he was appointed pastor in Monteynard.

The people there had not had a pastor for over thirty years, since the French Revolution at the end of the 18th century. Within two years, all the parishioners had returned to reception of the sacra-

ish in 1839 and, with his bishop's permission, entered the Marist Fathers novitiate in Lyons. He took his vows as a Marist on February 16, 1840. Father Jean Claude Colin, who founded the society in 1816, appointed Father Eym-

paratory seminary in Belley. In 1844, he was appointed Provincial Superior of the Marists in Lyons; in 1845, director general of the Third Order of Mary; and was Visitor General of the Marists from 1846 to 1850, when he replaced an ailing master of

The following year, on February 2, while he was praying at the shrine of Our Lady of Fourviere in Lyons, Our Lady is said to have asked him to found a congregation devoted to honoring the Blessed Sac-

Father Eymard submitted his idea of founding a society of adoration of the Blessed Sacrament to Pope Pius IX who replied on June 29, 1853: "It is a beautiful thought. If it materializes, I will give it my encouragement."

could devote himself to the work of organizing the new congregation. On June 1, 1856. Father Eymard opened

Blessed Sacrament in Paris with one companion. Father Raymond de Cuers.

The first solemn exposition of the Blessed Sacrament took place on January 7, 1857. At first, the Blessed Sacrament ard spiritual director of a prewas exposed three days a week-Sundays, Tuesdays and Thursdays. Father Eymard's aim was to have exposition continuously from Holy Saturday to the following Holy Thursday.

> Pope Pius IX signed prelininary documents of approval for the new congregation, January 5, 1859. The final approbation was given on June 3, 1863. By this time, two other houses had been founded, one in Marseilles and one in Angers.

In 1858, with Marguerite Gillot, who became Mother Marguerite of the Blessed Sacrament, he founded the Servants of the Blessed Sacrament so that women could share in the vocation of adoration. The order now numbers 400 members in 16 houses

Father Eymard organized two associations to foster de-He was released from his votion to the Eucharist: the vows as a Marist so that he Priests' Eucharistic League, which now has 150,000 members, who spend an hour a week before the Blessed Sacrament; and the People's the first house of the Congre- Eucharistic League, whose

This later aim, he hinted,

is Pope John's objective at the

Council. Modernism, conclud-

ed the Corriere Della Sera

correspondent, was strong in

ed in a little of this atmos-

Such insinuations must pro-

phere.**

Father Eymard left the par- gation of Priests of the more than a million members. besides spending time in adoration, provide materials needed for exposition.

When Father Eymnard died on August 1, 1868, the Blessed Sacrament Fathers had five houses in France and Belgium. They now have 104 houses, divided among 14 provinces and 1 vice province. in 28 countries. Their U.S. headquarters are in New York

Father Eymard's cause was introduced in 1899 and he was beatified by Pope Pius XI on July 12, 1925.

The cures attributed to Blessed Peter—two are necessary for canonization—involve a French priest and an Australian housewife.

The Sacred Congregation of Rites in 1956 approved as miraculous the cure of Father Eugene Verdier of Bourges from tuberculosis of the bone.

The other cure involved Mrs. Mariadora C. Bartels, of South Caulfield, near Melbourne, Australia. Mrs. Bartels was suffering from angina pectoris and myocardial degeneration. Her physicians pronounced the heart trouble incurable. She began a novena to Blessed Peter Eymard in July, 1949, and on his feast day, August 3, suddenly felt better. The following day, her doctor pronounced her cured.

Is Aggiornamento Modernism? Italy's Press Ridicules Council

Religious News Service ing to convert people by bat-Special Correspondent

> Vatican City — The first session of the Second Vatican Council is drawing rapidly to its close on Dec. 8 and the final days will be given over to the crucial problem of the Church and its organization.

Observers question whether asks that we belong and that any real progress will be made on this particular draft, or scheme, before the Council reconvenes next year, icr ucational meeting of Sisters. some reason, this document was not distributed to the There has, therefore, been no time to give it serious study.

This schema is in many the essential goodness in ways a key doctrinal project facing the entire Council, for it involves a study of the relationships among the Pope, the Roman administration, and bishops.

> It is at this point, commentators say, that the Council Fathers are called upon to carry on the unfinished work of the First Vatican Council which defined the powers of the Pope without being able to define the powers of bishops as successors of the

A visitor to Rome had a chance meanwhile during a relatively calm interlude --while the non-controversial schema on mass communications was debated - to study what the Italian press is saying about the Ecumenical Council.

Reactions are, of course, conditioned by the political orientation of newspapers, ranging from extreme left to extreme right.

For example, the Communist press has gleefully expoited the failure of Cardinal Ottaviani, president of the Council's Theological Commission, to get his schema on the sources of revelation accepted, using this means to take their own vengeance against their most redoubtable foe and critic.

"Ottaviani Humiliated!" was often because of philosophical one of the more moderate grade in their system and headlines in a recent issue of Paese Sera. The Communists ignore in our own," Mr. thus demonstrate their readi-

By FR. ROBERT A. GRAHAM ness to use any stick, including the Council, with which to beat their adversary.

> The right-wing press, in its turn, gives Council events treatments colored to suit their viewpoints of the moment. They write scathingly about the "Red Pope." The extreme right cannot forgive Pope John XXIII for declining to use his influence to stop the recent opening to the left in Italy's political life.

They did not like his social encyclical, Mater et Magistra, and they pounced upon his welcome to the Russian Council Fathers until a week Church's delegate observers before it was to be discussed. as "proof" of Pope John's "dangerous trends."

> A certain amount of this is normal in Italy and no one pays much attention to such partisan agitation. But it is a different case with an article appearing in the respected Corriere Della Sera of Milan. Something akin to shock and even resentment is felt in Council circles over this article which was weighted with disagreeable insinuations against Pope John.

This newspaper has won a European reputation as a liberal organ, but on Church matters it has, of late, evidenced its displeasure over the course followed by the present pontiff.

The article was written to probe why Pope John had called the Council in the first place. The explanation included an attempt to link the pontiff with the modernism heresy condemned by Pope St.

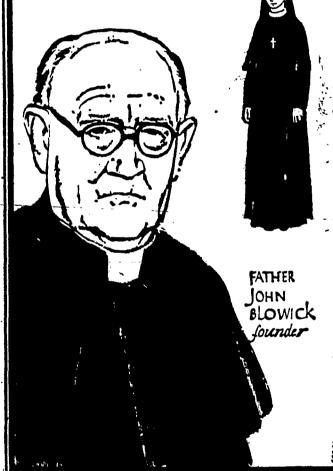
"The clergy of Bergamo, from which Roncalli comes," s 'd the Milan correspondent, "has never loved Rome much North Italy, "Perhaps," he said, "young Roncalli breathand has remained affected by modernism. By this we do not mean to say that the Pope is a modernist or has modernist tendencies. But if our informfoundly hurt the Pope. They ation is correct, Roncalli the young priest had Buonaiutti, certainly fill visiting bishops John called the Council. the great herald of modern-

"Punnaiutti, I am told, was also his assistant at Roncalli's first Mass. Nothing leads us to suppose that the student shared the ideas of his master who was later excommunic ed, but he did have much human sympathy for him. while he held no brief for Pope St. Pius X who inflicted the excommunication, although the Church venerates him as a saint."

ism, as his theology professor.

After alternating insinuations with disclaimers, the writer went on to define modernism. The reader is left to conclude for himself that the aims of Pope John at the present Council are very much like those reforms demanded by modernists. In other words, "aggiornamento" equals "modernism."

Modernism, according to the correspondent identified as Indo Montanelli, called for adaptation of the Catholic religion to modern culture and especially to rationalism and science. It called for more liberty and responsibility for the individual conscience. Hence, the writer claimed, it involved the weakening of the monolithic structure of the



THE CATHOLIC OUTIET SOUTHAL OFFICIAL BENSPAPER DE STRE ROCHESTER DIOCESE

Vol. 74 No. 9

Friday, Nov. 30, 1962

MOST REV. JAMES E. KEARNEY, D.D., President MAIN OFFICE 35 Scie St. -- BAker 5-6210 -- Rochester 4, N. T.

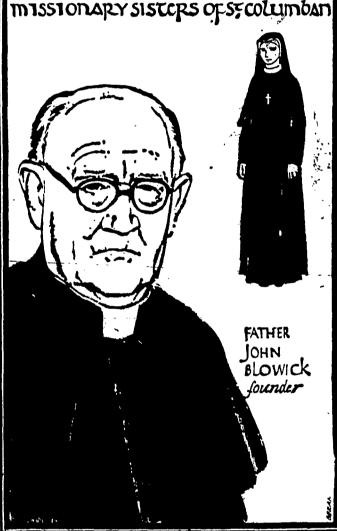
ELMIRA OFFICE 317 Robinson Bldg., Lake 5t.- RE 2-5688 or RE 2-5623 AUBURN OFFICE 76 Capital - AL 2-4883 Second class postage paid at Rochester, N. Y.

As required under the Act of Congress of March 8, 1879. Single copy 10c; 1 year subscription in U. S., \$4.50 Canada \$5.00; Foreign Countries \$6.25



with indignation and one wonders from what source the representative of a presumably responsible newspaper got his line of thought. By grim irony, the words

appeared on the eve of the Pope's 81st birthday. His critics had to reach back all the way to his youth - leaping over 50 years of priesthood and service to the Church — to find an explanation suitable to the frame of mind of an unidentifiable small group on why Pope



In The Vineyard

The Missionary Sisters of St. Columban . . . were founded in 1921 by Fither John Blowick, Columban Father, who obtained permission from Rome to found a Congregation of Sisters who would undertake educational, medical and social work in the foreign missions. On February 22, 1922, thirteen young women who were to form the nucleus of the new congregation began their novitiate in St. Columban's Convent, Cahiracon, Ireland. The first Sisters were professed in 1924 and two years later saw six of them bound for China. Since then their work has spread to Korea, The Philippines, Burma, South America and the Pacific Coast. They labor for the salvation of souls, especially in foreign lands, and minister to the spiritual and corporal needs of the peoples among whom they are sent. They also labor among Catholics of the Eastern Rites.

Honor God, Seek Peace Reapings At Random Pope Tells Buddhist Monks,

Vatican City — (RNS) — Twenty-eight Japanese Buddhist monks received in special audience heard Pope John XXIII declare that "both Buddhism and Catholicism honor God and work for peace and the good of mankind."

The Pope's visitors arrived in Rome on their way to Japan after having toured the United States for celebrations marking the 70th anniversary of the introduction of Buddhism in that country. They were presented to the Pope by Msgr. Antoine Anoge, ecclesiastical adviser to the Japanese Ambassador to the

Speaking, alternately in English and in French, Pope John noted the wide spiritual conceptions that pervade Buddhism and stressed that from "different positions we render homage to God."

He went on to refer to the missionary work of St. Francis Xavier in Japan, recalling that when Catholic missionaries were allowed to return there in 1865 after 200 years of anti-Catholic persecution, they found there were still Christians there.

Late for Mass, a Discourteous Habit

By GERARD E. SHERRY

Editor, Central California Register

It had to happen sometime. I have a reputation for being punctual for appointments, meetings, and other events. I have a phobia about being late for Mass. Yet here it was, five minutes past the hour, and the family rolls up to the Church door, There was a welcoming committee of one waiting for us—a benign Irishman, of prelate stature, who bid us good morning.

It was not the pixey grin that disturbed me I was used to that. It was what was going on in the mind of his. "Ha, ha," he was obviously saying. "I have caught you at last. Mr. Editor, you, who constantly chide others for being late. Now, for the most important of all appointments—the Sacrifice of Holy Mass—you try to sneak in before the Gospel."

There was nothing to do but return the greeting and speed into a pew, in the rear, of course. It wouldn't do to see the editor of the diocesan weekly newspaper prancing up the aigle with his family just as the Episte is being read. The trouble was, of course,

there were no rear seats available. They always sem to be full—as if the worshippers in them really believed they emulated the Publican standing afar off.

What is more, I kept justifying myself like the proverbial Pharisee. After all, I am never late for Mass-or anything else. It was unfair for the pastor to be outside, looking for the strays to come into the House of the

Alas, late arrival at Mass is a perennial problem. For some there are genine excuses. For many, it is just a question of bad manners and disrespect. Many who wouldn't think. of being late for family or business affairs make it a habit to spend as little time as they can in Church. "Will you not stay one hour with Me?" Bluntly! they won't.

It reminds me of the story of the saintly parishioner who not only attended daily Mass, but also managed to attend twice on Sundays. One particular Sabbath he got into the second Mass just as the priest entered the pulpit for the sermon. The front pews were almost simply, while there was standing room only in the rear. The priess refused to start the sermon until "those disgraceful latecomers" were escorted up the sisle to the front and exhibited before the rest of the congregation. The saintly man was herded forward with the rest; but there were smiles of understanding from his fellow parshioners. It was a bad break-to say the least-but it was good for his humility.

Parents have the prime responsibility to see that young people, especially, get into the habit of being at Mass on time. Most latecomers and SRO devotees are teenagers. If they are allowed to get away with it in their formative years, they'll only carry the habit on into their family life, and to their children. Personally, I think the answer is for the whole family to attend Mass eogether. Family unity is then brought to the Tabernacle, where it is sustained. .

Getting back to the general question of punctuality-it's surprising to note the attitudes in different parts of the country. In the East, 10 o'clock means 10 e'clock; in other areas it can meen when one arrives. Let's take my recent home bese of Frems.

When I first arrived I noticed right away how flippantly people treated firm appoint ments. I would arrange to see a person in my office at a given hour; any time up to two or three hours later would see the visitor makeing the call-and showing hurt if I chided or refused to see him. The same goes for appointments one makes with others in their offices. I would turn up at the appointed time and would be left cooling my heels for quite a while. Naturally, I rebelled against the system. I would just leave after waiting a reasonable time and then send off a blast about discourtesy. It didn't do any good.

A big executive in the town had come from the East and found the same intolerable lack of punctuality, However, his solution was too simple: if you can't lick them, join them. The net result was that he's as bad as the rest and we rarely see each other.

Oops, I'm going to have to cut this column here. I've suddenly realized that I've got an' minument for 10 o'clock and it's already 10:26. Why worry, I have a reputation for

being punctual.