

# DCCW President Reports on National Convention

## Reality Shocks India's Hopes

By Religious News Service

In a talk one year ago to the Third Assembly of the World Council of (Protestant and Orthodox) Churches in New Delhi, Prime Minister Nehru of India declared that "if we seek peace, we must adopt in some measure the ways of peace." This, according to observers, was a characteristic statement from a statesman whose consistent policy was one of strict neutrality in the conflict between communism and the free world.

Mr. Nehru had the support of most of India's intellectuals for his non-alignment stand. But the Chinese Communist aggression on India has inevitably led to profound changes in their outlook on world affairs.

More and more of India's leaders, according to reports, are realizing that the policy of non-alignment pursued during the past 15 years was essentially a policy of isolationism and an attempt by their country to suspend moral judgment on the crisis posed to the world by communism. The hope — now tragically dispelled — was that such an amoral attitude would leave India free to pursue the task of economic development it had set for herself.

Indian Christians, whose influence is far greater than their small numbers (8,500,000 in a total population of 438,000,000), would suggest they have always looked upon the Chinese threat as one of communism against not only freedom and the Indian way of life but even against religion itself.

However, while many Indians were shocked by the brutal suppression of the Hungarian Freedom Fighters by the Soviet Union in 1956 and by the persecution of Catholics in Eastern Europe, their criticism of the U.S.S.R. remained veiled out of a desire to ward off Communist anger.

It is now being brought home to the people of India, according to The New Leader, a Catholic paper published in Madras, that this cautious attitude has been interpreted in Communist China as showing that India was a nation against which it could safely launch whatever aggressive action seemed expedient.

How far from the truth Peiping's cynical evaluation of the Indian people was could be seen immediately when thousands of young men in cities and towns throughout the country volunteered for military service, and even the humblest citizens offered whatever precious gifts they possessed to help build up the military machine.

In this patriotic upsurge, both Protestants and Catholics figured prominently.

The All-India Council of Churches, a Protestant organization, promptly announced that it would seek to recruit about 10,000 volunteers to join the Indian forces. Church leaders, through circulars and sermons, appealed for financial contributions and prayers to aid the troops on the Himalayan battle lines.

"Remember that death is better than slavery," was the rallying cry heard in many places.

In one demonstration of support, Catholics in Trivandrum participated in an 18-hour-long Rosary crusade in St. Joseph's Cathedral. Workers at a Catholic diocesan institution contributed a day's salary for the defense effort.

Meanwhile many Hindu leaders warmly commended an editorial in which the Madras Catholic paper deplored the fact that some Indians had nourished "the illusion that this is only a dispute between two nations."

"They did not realize," it said, "that this is one more step taken by international communism in the conquest of the world. . . . The mission of China, as well as her Red allies, has always been the overthrow of the democracies and the establishment of communism all over the world. . . . It is, therefore, not merely an invasion of one country by another, but a bitter struggle between democracy and communism, freedom and slavery, and especially between theism and atheism."

At the height of the crisis, Valerian Cardinal Gracias, Archbishop of Bombay, flew back from the Second Vatican Council in Rome to help bolster national morale. Before returning to Rome, he preached a sermon during which he called upon Indians to be fully conscious of the seriousness of the situation, but not to be pessimistic.

Cardinal Gracias brought with him a message from Pope John XXIII of sympathy and prayer for India.

Attention was focused on the Indian situation by many religious periodicals both in the United States and Britain, two countries which have pledged military aid to the Nehru government.

America, national Catholic weekly published in New York, commented that, confronted with a hostile Red China and the need to build up India's armed strength, Prime Minister Nehru "has at last been brought to confess: 'We have been living in an artificial atmosphere of our own creation, and we have been shocked out of it.' It said that "if that means what we think it means, we welcome the Prime Minister of India to the world of the real."

Following is a first-hand account of Mrs. Humiston's attendance at the October-convention of the National Council of Catholic Women in Detroit. Mrs. Humiston is president of the Rochester unit of the NCCW.

"The Christian in a Changing World." With this very simple yet profound title The National Council of Catholic Women summoned representatives from its almost fourteen thousand affiliated societies to meet in Detroit for the 31st National Convention.

The three main topics proclaimed that we, as Catholic Women, were to "come to grips" with the realities of our times — that we were to be challenged — that these challenges would confront us as members of families, members of communities and members of our world. But above all, that our greatest challenge lies in our membership in the Mystical Body of Christ, the call to Christ-like living.

As our plane was warming up I had the usual "breath-holding" thoughts before take-off. Seasoned air traveler that I am, it is impossible for me not to come face to face with the reality that we are in God's Hands. Seated happily beside a lovely-looking Maryknoll Sister and surrounded by three of my dear friends from our Council, Fran Merriman, Stella and Josephine Zawadzki, I had the comforting feeling that He would set us down safely in Detroit and that I would return to Fatima Farm, to my good husband Julian and to give you this report.

The trip was a joy. My lovely looking Maryknoll Sister was the world traveler and renowned author, Sister Maria del Rey, whose latest book is "Safari By Jet." An autographed first edition is now a treasured part of our home library. The usual "small world" proved true once more. Sister was carrying a handbag, a gift from the parents of another Maryknoll nun, a friend from my home town of Flushing. She told me of many happy memories of Rochester and her visits there.

Her final remark was — "I have flown over a million miles. Thank God for another safe landing." Proof positive that woman's place is where God wants her to be. A Catholic Woman, a nun, who has given a jet-propelled response to the challenge of our time, man's hunger for Love.

The advance notice told us that we must be in Cobo Hall for our first general meeting at 1:45 p.m. A fast drive through driving rain deposited us at the Sheraton-Cadillac just before one o'clock. Precious little time to register, unpack and be off in one of the cabs which would shuttle us to and from our new home for the next five days.

From the moment we took the escalator to our hotel lobby, a great sense of the sincerity of purpose of these hurrying women seemed to envelope us. As the days passed this was indeed the all-pervading spirit. It is a joy to be one of such a group, a sort of reassurance that with such dedication things are bound to come out right in the end. A desire to find out how one person can help to change the world, by finding out first how she can change herself.

Both Fran Merriman and I had the fun of renewing council friendships. Fran who knows so many as a veteran of five national conventions and I through my attendance at the UN Institute last spring in New York. These encounters are what add warmth and intimacy to the large-scale expression of a national convention and the vastness of a Cobo Arena!

Munching our "hots" in the Exhibit Hall just before the general meeting, we were able to catch our first breath. Looking about we saw the variety and beauty of the booths, dozens of them surrounded by the pride and joy of Detroit — the 1963 automobiles. We were to grab many a bite there in the next five days but it made for wonderful moments spent in knowing the exhibitors — especially the Orders of Missionaries who had come to thank us, to show us the results of our Foreign Relief Work through the NCCW and to beg us to continue and expand our efforts. Our old clothes are making many new friends for Christ!

I am sure that Margaret McWhinney, our diocesan vice-chairman of International Relations will have much to tell on that subject for many days to come. She lived in an international world for five days and her zeal and compassion were a joy to behold.

"Welcome to all of you. It is a joy to see so many delegates." With these friendly words Mrs. Arthur L. Zepf of Toledo, the president of NCCW brought the 31st National Convention into being. The grand ballroom of Cobo



Mrs. Julian G. Humiston, president of the Rochester Diocesan Council of Catholic Women, attended recent national convention of National Council of Catholic Women, coordinating agency for thousands of parish and regional groups in the United States. With her in photo are, from left, Mrs. Albert Spillman of the World Union of

Catholic Women's Organizations, Jesuit Father Robert Vizzard, a convention speaker; Mrs. Michael G. Malko, NCCW director for New York State, and Miss Elizabeth von Strachotinsky of the World Union's unit in Austria.

Hall was filled to overflowing. Our theme, The Christian in a Changing World was inspired by the statement of our bishops issued in November 1961 which said, "In today's world our most obvious duty is to speak out, to make open profession of religious beliefs and to reaffirm morality as the foundation of our nation's past greatness and future aspirations." Mrs. Zepf, continued, "the challenge to women is to persevere in our duty, to explain our moral principles and never to remain silent or inactive out of fear of human reaction." And so the pattern had been set. We must know the mind of our bishops, we must follow their directives and we must persevere in our efforts.

The keynote speech was given by Very Rev. Clarence D. White, assistant general secretary of the National Catholic Welfare Conference, Washington, D.C. Monsignor White noted the aim when he said, "The purpose of this convention is to help each one of you to come to a sense of personal involvement in the Ecumenical Council. This Council is the visible portrayal of the Church of Christ in this changing world. Our role as members of the NCCW is to collaborate with the teaching magisterium of The Church, to put greater emphasis on the spiritual and to bring more unity to the apostolate. If the Church is willing to make drastic changes in age old customs and methods, while remaining constant in truth and purpose, so too must the NCCW be willing to make whatever changes are needed to give closer collaboration with the hierarchy. The Holy Father has said that we must find new avenues to the Catholic Apostolate."

With this in mind Monsignor White listed three ways to find those avenues — First, on the personal level we must have the courage to look for new and better ways to do things despite opposition and criticism. Second — on the organizational level a greater sense of sacrifice of self for Christ must be evident in all plans and programs. (The test will be if we are receiving less while others are receiving more.) Third — we as individuals and as organizations must have greater reliance on the Holy Spirit.

"If you do these things," said Monsignor White, "then you will be able to perform these works of love, your unchanging duty in a changing world. Then will the earthly city bear resemblance to the Heavenly City where Truth reigns and Charity is the Law and Ecumenical Spirit is Eternal."

Saturday afternoon was taken up with business meetings and dealt with the needs for revision in the committees system, the increasing need for leadership training and finally the pressing need for a revision of the financial structure of the NCCW.

A special presentation — "We Pay as We Grow" — showed that the annual cost of service to each affiliated organization was almost twice as much as the annual dues paid by each affiliation. The only answer seems to lie in our willingness to change to change the structure of our dues along with all the other things that must be changed to meet the challenges of our day.

A Civic Night was the big event Saturday. Several thousand persons, including residents of Detroit, heard greetings from the Honorable Jerome P. Cavanaugh, Mayor of the city, and from Mrs. O.

E. Wolford, Jr., chairman of the convention.

A special message from President Kennedy was read which said in part — "Inspired by the principles of 'Mater et Magistra,' the themes which will guide your conferences are most appropriate in these difficult days. I commend you for the emphasis you have placed on individual responsibility coupled with collective action. I urge all members of the National Council of Catholic Women to continue the constructive programs, especially those directed toward increased world understanding."

A dramatic appeal by Philip Scharper, editor of Sheed and Ward, for an applied theology to the American Scene, drew an ovation. Mr. Scharper continued, "Our Catholic leadership must be more than crusades against indecent films and literature. We must apply the doctrine of the Mystical Body to the American scene, specifically to work to race and to urban responsibility." Mr. Scharper concluded with the admonition that American Catholics must be more American in two ways. First, we must have typical "open-mindedness" to accept the challenge of change willingly and, second, we must be more American in our application of the quality of "personalism," an awareness of the dignity of the individual. In the Ecumenical Spirit we must apply both of these characteristics, he said.

Attending the convention with us was Rev. E. Leo McMannus, our diocesan moderator, who has been a continuing inspiration to all of us in all our Council and convention activities.

Sunday morning found us breakfasting at our own hotel and we were happy in the company of our National Director, Mrs. Michael Malko of Brooklyn, her chairman of Public Relations, Mrs. Marie Mulligan and our own Father James O'Connell who had arrived by car late the evening before. Also newly arrived were four of our most valuable councillors, Virginia Croston, Margaret McWhinney, Florence Tischer and Rosemary Waterman from Rochester. Needless to say it was a joy to greet them and what a marvelous group of delegates they were.

Time after time it was my privilege to hear — "Oh you are with those wonderful women from the Rochester Council. How dedicated, how enthusiastic and how generous they are with their ideas." The four of them roomed together and I hear they really loved every minute of the convention and all its doings. We can thank them for their fine representation of our diocese and we can expect to hear much from them at our own Spring Convention.

More than eight thousand were present in the vast arena of Cobo Hall on Sunday afternoon as the solemn procession led by hundreds of Knights of Columbus entered the Hall as we all sang the glorious entrance hymn "Praise to the Lord." Hundreds of monsignors, priests and sisters filled the main floor of the auditorium and the rest of us filled all the stands from the floor to the ceiling four stories high. A specially trained choir under the direction of the archdiocesan coordinator of school music sang the principal parts of the Mass.

The entire congregation joined in singing all responses in addition to singing the Kyrie, the Gloria and the Agnus Dei. It was incredibly

beautiful. Truly "The People of God at Worship."

Communion rails were erected to accommodate the several thousand who would Twenty-five priests distributed Holy Communion for all receive Holy Communion. Most forty-five minutes until the last communicant had left the rail. All returned to our seats in long lines, climbing the inclined ramps that took us from the floor level of the arena to the topmost balconies. A long, silent procession of souls, hands folded and eyes modestly downcast walking slowly. In the background we could hear the voices of the choir singing a triumphant hymn of praise.

This was the first Mass to be celebrated in Cobo Hall. The celebrant of the solemn Mass was Rt. Rev. Bernard Kearns, vicar general and chancellor of the Archdiocese of Detroit. The sermon was given by Very Rev. William Kelley, S.J., president of Marquette University.

Sunday evening was given over to a musical program which featured the General Motors Chorus and a formal reception of The National Board at which time we had the pleasure of meeting personally all the directors, officers and executives of NCCW.

Monday morning, at the invitation of Father O'Connell, our group heard Mass in the room at the Statler-Hilton which had been set aside for priests attending the convention. Portable altars had been erected and about a dozen Masses were being celebrated at the same time. He graciously offered his Mass for our intention. As we knelt on the carpeted floor of what must be a "party room" to say our thanksgiving, I could not help but marvel at the miracle of the Mass, which could transform such a worldly setting into the House of God.

National officers gave their biennial reports Monday morning, committees were appointed. It was my privilege to serve on the Nominations Committee, where I not only met many diocesan presidents but where I picked up some excellent pointers on raising beef cattle from those from the "wide open spaces of the west."

The resolutions, twenty-three of them, were passed unanimously. The amendment to revise the NCCW publication was also passed unanimously. However, a second amendment which would authorize the Board of Directors to study the dues structure for the purpose of increasing the annual revenue, was defeated after a most confusing discussion. It was most unfortunate because the need for added income from dues is a genuine one.

It was a clear case of all around misunderstanding of the purposes of the amendment and the duties and responsibilities of the Board of Directors who are duly recommended by their bishops and freely elected by the members to be their trusted representatives.

The greatest value of the directors to NCCW lies in the fact that they are women of long experience, sound judgment and trusted guardians of our best interests. Yet the delegates refused to empower them to handle the matter of annual dues.

The next three days were given over to the consideration of the three challenges upon which all workshop programs would be based. Our first speaker Monday afternoon was Dr. John Meng, president of Hunter College, New York City. His topic "The Challenge to Public Morality" brought out one

very strong point. "Recognize the applicability of moral principles no less in public than in private affairs. Apply these more effectively to rules of social living in conformity to the Judeo-Christian Ethic."

Monsignor John Tracy Ellis, professor of Church History at the Catholic University of America addressed himself to the second topic — "The Challenge to Personal Responsibility." Monsignor Ellis, outlining the role of the Catholic Laywoman made four points. 1. Fidelity to her nature as a woman. 2. Sanctification of herself through prayer and good works. 3. Formation of her thought pattern in the mind of the Church. 4. Personal training to the highest degree of competence in whatever career or vocation she has elected to follow.

He pointed up his remarks by citing glowing examples of Catholic women from the earliest days of our country's history who have brought striking changes to our world by their unflinching dedication to the principle of personal responsibility for the good of their fellow men.

Our final challenge was presented on Wednesday morning in the person of a tiny nun, hardly able to see over the lectern, Sister M. Charles Bertrone, C.S.C., Dunbarton College, teacher of theology. "The Challenge of Human Dignity, Man's inhumanity to Man," the horrible indignities of slavery at one amidst plenty, the indignities of racial discrimination, the indignities of a sub human housing, the failure to provide the self-help of education to the underdeveloped countries of the world and finally our personal failure to give the person-to-person example of the love of Christ for all men.

Miss Kathleen Charles, a member of The Guild, spoke on the personal approach to Human Dignity and she said, "Realize what it is to be a person, made in the image and likeness of God. Appreciate what one is more than what one does."

Speaking on the need for "Human Dignity in Family Relationships," Father John O'Sullivan of St. Paul Seminary said, "Many families in America have the highest standard of living and the lowest standard of loving. Let your material gifts to your children be expressions of your abiding love for them, not substitutes for it. Respect their right to privacy, avoid harsh criticism, encourage their confidences." Then Father O'Sullivan said, "We are living in a time of too many orphans whose parents are living — too busy living their own selfish lives. It is the first generation in history in which children are rearing themselves. The first generation of parents who neither prepare their children for the challenges of the future nor protect them from them."

The vast arena rang with the sound of three words, echoing and re-echoing as speaker after speaker mounted the rostrum — "Challenge, Change and Charity."

The convention was over. The formal banquet had been held in the big exhibit hall where colored light and fountains provided the backdrop for the three thousand who had attended. Our new national president, Mrs. Joseph McCarthy of San Francisco promised to "give and never count the cost" and to ask no less from each one of us. It was an exhilarating affair. We were all dressed in our best, slightly faded, felt drag-

ging but souls wearing, we stayed to the very end.

One very special honor for the Province of New York was the election of our own director as the one and only Director-at-Large on the Executive Committee of NCCW. Many of us remember Mrs. Malko as our installing officer at our last convention. She is a gracious and sincere lay apostle. She had arranged a most delightful provincial luncheon for us on Monday which gave us a chance to visit with our neighbors who had numbered twenty-nine enthusiastic women led by their moderator Monsignor Growney.

We landed Saturday morning out of an impenetrable fog to find ourselves greeted by a heavy and driving rain. We returned to the airport to fly home the following Thursday afternoon. The sky was blue, the air was calm and the sun was shining. As we flew toward Rochester I saw the whole symbolism. It was a sort of heavenly comparison. The fog from which we dropped was the enveloping mist of worldliness and materialism which is constantly trying to engulf the soul of Christians. The clear blue sky was Our Lady's Mantle protecting us, the calm air was the abiding presence of The Holy Spirit and the sunshine was the light of Christ, Our Teacher, Our Redeemer and Our Eternal Reward.

With this lovely picture I was able to settle back in my seat, anxious for the reunion with my husband whom I had missed so much and firm in my purpose to try to be "A Christian in a Changing World."

## The Friar Found An Oil Well

New York — (NC) — A Franciscan priest, missionary to Indians, was the first white man to discover oil in North America, 233 years before the first oil well was sunk successfully.

He was Father Joseph de la Roche D'Aillon, O.F.M., who had renounced wealth and social position in France for a life of poverty and mission service. He came to Montreal in New France (Canada) in 1625 and a year later was a missionary among the Tionnati Indians, led by Chief Soubarissen, in what is now upper New York state.

While ministering to the Indians, the Franciscan learned they used oil which came from a spring where Cuba, N.Y., now is located for tanning and waterproofing skins, mixing paints and for medicine. Eventually the property came into the hands of the Seneca Indians. By treaty with the U.S. the oil spring and one square mile around it remained under Seneca control.

The first successful oil well in the U.S. was sunk by Edwin L. Drake on August 27, 1859, at Titusville, Pa. The first successful oil well in New York state was drilled in 1865, just 20 miles from the surface oil Father D'Aillon had found. The Franciscan was returned to France after the British had captured Quebec in 1629 and died there in 1656.

These facts were disclosed in an article, "The Friar and the Indian Chief," by Edward Heath, published in the current issue of Petroleum Today, quarterly magazine of the American Petroleum Institute published here.

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**Laymen To Edit New Magazine**

New York — (RNS) — A new monthly news magazine, Report, edited by Catholic laymen and intended to "give a more comprehensive and Christian understanding of the events of our day," will begin publication early in 1963, it was announced here.

"It will not be a devotional born Carl B. Schmitt, a member of Opus Dei (Work of God, an internationally-established secular institute) who holds a doctorate in history from Harvard University and studied in France and Italy.

"Report," he said, "will look with Christian eyes at the events of our secular society. It will not be a devotional magazine nor a magazine of Catholic news. We are not seeking to indoctrinate, but simply to give the truth — truth that is often distorted by those who report by erasing the supernatural from our world."