

## Bishop Kearney's Prayer At Airport Dedication

Bishop Kearney offered the following prayer at dedication ceremonies marking expansion of Rochester-Monroe County airport Sunday afternoon, Sept. 8:

Almighty and Eternal God, we humbly ask thy blessing upon this port of entry to our city.

Bless, we beseech Thee, all those trusted with its care; bless the eyes and hands of those who pilot its planes, those who serve the needs of the wayfarer, those upon whose skill we depend for the safety of the traveler in the sky.

May there be here always a safe haven for the guest; may there be here, more happy, welcomes than sad farewells, more sunshine than storm, more smiles than tears.

Grant that the visitor to our city may find in it a flower city, indeed, where bloom the beautiful blossoms of brotherhood, friendship, tolerance and the hardy perennials of the love of God and our neighbor.

God bless all of us assembled here and grant that when our final flight is called, it will lead us safely to the gates of Heaven for all eternity. Amen.

## Some Problems Have No Answers

Catholic lay people, we've often been told, look to their diocesan paper for the Church's answer to current problems.

This week even many editors weren't too sure what that viewpoint is — at least one some subjects, such as the Diem-Buddhist impasse in Vietnam, the nuclear test ban treaty, how to cope with Communists, the practical way to work for racial justice, where does charity begin — at home or in the foreign missions?

Little wonder we have the Council of the world's bishops stretching from its original few months scheduled to what looks like it'll take a few years!

What explanation is an editor to give his readers in the Vietnam situation? Repeated reports from trusted sources said President Diem (whose brother is an archbishop) is more a victim of Buddhists than their persecutor, and then the Pope cancels a scheduled audience with the archbishop when he comes to Rome and orders him to keep silent on the crisis in his homeland.

And what about co-existing with Communists? Pope John welcomes the editor of a Kremlin newspaper and Pope Paul says "charity" for Communists must go hand-in-hand with condemnation of their erroneous doctrines. Simultaneously Cardinal Wyszyński, who comes face to face with Communism every day in Poland, keeps up a steady verbal lashing of the Red regime there.

Should the free world sign a treaty with Soviet Russia to stop testing nuclear weapons — and maybe get left on a suicidal limb? Two American Cardinals sign a public statement in favor of the treaty. One American bishop signs a public statement to the contrary.

Within two weeks of hearing in their churches a pastoral letter of all the nation's Catholic bishops saying it is a Christian duty to admit Negroes to equal opportunities in housing, education, employment and public facilities — Catholics play a vociferous part in riots in Pennsylvania to wreck a young Negro couple's home and in Illinois to picket against an open housing law and in most of the rest of the nation preserve a massive lack of interest in pending civil rights legislation in Congress. The bishops' pastoral seems to have been read in a vacuum for all the impact it's made on some of our own people so far.

Finally, nationally famous Bishop Sheen chides the nation's Catholics and their clergy for building luxurious churches, schools, recreational units — while missionaries plead for necessities to give the Church a foothold in new nations wavering between Christian faith or Communist materialism. Yet despite all our own extensive "building programs at home, we still need twice as many schools just to provide for youngsters who want a religious education here and most city churches are barely able to take care of those who come let alone reach out for more.

For every problem, there are different answers — many of them equally gloomy.

And maybe this is precisely where a Catholic interpretation can find its cue — not to solve the world's problems or even the problems which divide our own communities and even our own individual consciences — just simply admit some problems don't have answers yet and we will have to wait patiently like waiting for the rain to stop.

During the late August World Council of Churches meeting in Rochester I met Bishop Leslie Newbigin of the recently organized Church of South India. He has personally had to face many similar problems which puzzled his conscience too and he told me this story:

A young nun was left behind in the Congo after all other white people had fled when that nation collapsed into chaos three years ago. For two days she cried and then sent a message to her superior, "What should I do?"

The answer came back, "You stay, and if necessary you die."

She stopped crying and went on with her work. Was that too harsh a reply?

At Anzio this summer I saw the cemetery where hundreds of young Americans stayed and died in defense of freedom's cause during World War II. Our faith is also a warfare and a servant is not greater than his Lord. Our duty in the turmoil and conflict of our present time is to "stay" at our task no matter what others do or say.

This loyalty to our faith, Pope Paul said in his sermon last Sunday, will give us confidence, peace, hope — and that is but an echo of the great Good Shepherd who said, "In the world you will have affliction. But take courage, I have overcome the world."

What matters, therefore, is not that we have a prompt and pat answer for all the puzzles before us. What really matters is that we know Christ our loving Lord, know that there is no fear except to be separated from Him and knows that we prove our love for Him by the simple, uncomplicated love we give to our fellowmen. He died for. When more of us do that we'll find He also gives us the answers to most of our problems too.

—Father Henry Aswell

## U.S. Born Missionary Priest Candidate for Canonization

Washington — (NOC) — The first step has been taken here toward the possible canonization of an American-born priest who founded two religious communities and a lay apostolic organization.

An ecclesiastical court has been established to investigate the life and writings of Father Thomas A. Judge, C.M., who died here November 23, 1933. Persons who knew Father Judge will testify before this group in the months ahead.

FATHER JUDGE, a Vincentian priest, was founder of a community of priests and Brothers (the Missionary Servants of the Most Holy Trinity), a community of nuns (the Missionary Servants of the Most Blessed Trinity), and a lay organization (the Missionary Servants of the Most Blessed Trinity).

The men's community numbers 238 members staffing 93 missions in the United States and Puerto Rico. Its headquarters are in nearby Silver Spring, Md.

The women's community has 522 members in 24 dioceses in the U.S. and in Puerto Rico. Its headquarters are in Philadelphia.

(Six Trinitarian Sisters aid in catechetical work in Rochester.)

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helped his mother support the family of six children following his father's death in 1877.

The Missionary Servants of the Most Blessed Trinity, Apostolate, has some 2,000 members, chiefly in areas where the Trinity priests, Brothers and nuns have their religious houses.

The ecclesiastical court established here is headed by Archbishop Patrick A. O'Boyle of Washington and includes seven priests and the president of Father Judge's nuns, Sister David O'Connor, M.S.S.T.

The seven priest-jurors are from seven religious communities. All hold degrees in canon law and teach in seminaries near the Catholic University of America here.

Father Judge in the first American-born priest to have his beatification cause considered.

The results of the local court's investigation will be evaluated by the Vatican Sacred Congregation of Rites. Under Church law, there must be proof of two miracles for canonization. The entire process of canonization is expected to take many years.

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All the Opposition parties say that the Bantustan policy is a step towards apartheid, the white man's policy of racial segregation and that the hard reality is that the majority of Africans will always have to earn their livelihood in the "white areas" — the national economy would collapse if they did not — suffering the same economic hardship as the white man.

The Catholic bishops roundly condemned the government policy of apartheid, or racial separatism, in joint statements in 1957, 1960 and 1962. Anglican bishops and leaders of some other Christian churches have also spoken out against the regime's systematic encroachment on civil rights.

The only lasting solution to the problem lies in change of heart among the segregationists. The Republic of South Africa has only some 3 million whites in a total population of 18 million. There are 11 million Negro Bantus.

The Catholic Church in South Africa numbers about six per cent of the total population and about six per cent of the whites. Even among Catholics there are deep political divisions and in South Africa that means divisions on "native policy."

A few Catholic intellectuals support the tiny Liberal party, which stands for "one man, one vote" and the total abolition of all color bars (today it has no members of Parliament).

More, but still not many, support the Progressive party (one member in Parliament) whose Catholic members claim that it is policy closely resembles the joint statements of the Catholic bishops. The policy of the Progressive party is summed up in the phrase "merit, not color." It stands for a universal franchise for all able to meet certain education and property qualifications and a constitution framed so that no one racial group can dominate the others.

Most Catholics are believed to support the United party, the main Opposition party in Parliament. This stands for "white leadership," eight "White Natives" representatives in Parliament, modification of color bar laws (including abolition of job reservation) and a race federation whereby each group has a real say in the framing of laws affecting that group.

It is not known how many Catholics support the government. But judging from letters to the Southern Cross, the national Catholic weekly, the Nationalist party is not without its Catholic supporters.

The main shop-window item in Nationalist policy, by which it hopes to regain the good will of the West, is its "Bantustan" plan. Under this, the Transkei — an area near by New Jersey — is to be given limited self government. All members of the Xhosa tribe (one of the largest Bantu groups in South Africa), whether living in the Transkei or in the "white areas" will have the vote for Transkei's government.

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Father Thomas Judge

## Church Battles Segregation Tide in Africa

(The author of the following article, the managing editor of the Southern Cross, South Africa's national Catholic newspaper, has been N.C.W.C. News Service correspondent in that country for more than a decade.)

By ANDREW J. J. MURRAY

Cape Town — (NOC) — South Africa's racial crisis is so serious that in 1963 there is little time left. The stand of the Catholic Church against the government's increasingly stringent segregation policies is against the tide.

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perhaps the most segregated city in the Republic — was conspicuously multi-racial.

The largest Catholic lay association, the Society of St. Vincent de Paul, is totally integrated. So is the Kolbe Association (South Africa's Newman Association) and the National Catholic Federation of Students. Integration is being gradually introduced into the Catholic Women's League. A large Catholic society which is not integrated is the Knights of Da Gama, but this society is conspicuous for its welfare work among non-whites.

The Church conducts separate schools (and hospitals) for the various race groups in South Africa. In the case of government-aided schools, the law is legally obliged to do so. In the case of private schools, the main reason undoubtedly is that the whites, even Catholics, are mostly not psychologically ready for integration.

In this respect it is not clear whether it would be legally possible to open an integrated school today. But if it were possible and the Church opened one, it is very doubtful whether many white parents would send their children to it, though it would be a great cultural difference between the race groups.

If a change of government and outlook comes to South Africa, the first stage in development towards integrated education would probably be the opening of some white Catholic schools to the children of educated non-white parents and the gradual introduction of integration (as is happening today in South African Rhodesia).

There is no cultural reason why large numbers of colored and Indian children should not be educated together with white children in the same schools — they inherit from their elders could be inhibited. Indeed, such mixing is seen by many as the best way of arriving at mutual respect and tolerance.

The cultural gap between most African children and those of the other races would not so easily be bridged.

On the other hand the eagerness of African children for education puts the normal lesson-white child to shame.

If she were free to pursue her ideas, the Catholic Church in South Africa would undoubtedly be one of the main forces educating this magnificent country towards a common nationhood in which the human dignity of each person is recognized irrespective of racial origin. All her

statements on the subject are directed towards this end. But the deadweight of Nationalist legislation is set inexorably in the other direction. Contact between the various race groups is becoming more and more difficult.

And the threat of war and encroachment is resented from outside the country only make white South Africans less inclined to lower their defenses. For that is what white Nationalist policies are based upon — the white man's fear, rooted in 500 years of history, of being overwhelmed by a primitive and different race.

Archbishop Denis J. Hurley, O.M.I., of Durban sees this fear as imaginary. "The only fear that this white man has is not that," he said last May, characterizing it as "the greatest misconception of the white man's mind and ready to poison and ruin and destroy his freedom and his Christian civilization."

The problem, said the Archbishop, is that "the white man's prejudice forbids him to get to know the warm humanity and friendliness of the colored people, the unity, discipline and affection of the Indian houses, the courtesy, respect and good humor of African life."

But rather than lose all opportunity of preaching his message to the non-whites, the Church is turning her attention to training non-white priests and religious who, under the apartheid laws, will be able to continue the apostolate. For government policy makes it constantly more difficult for white priests and religious to minister to non-whites.

Government pressure to intensify apartheid continues, and opposition from the Churches is becoming increasingly difficult. Advocacy of integration is seen as "un-African behavior" and is even equated with communism.

Archbishop Hurley apparently sees a miracle necessary to reverse the tide. He said in May:

"Perhaps by some miracle of grace all of us who believe that there is a just solution to South Africa's problems will manage to get together university people, church people, business people, family people, people like the brave ministers of the Dutch Reformed Churches and the professors of the Afrikaans universities who have as their aim the 'Apartheid' system, and learn from one another, the vision and the courage necessary to transform our country."

were formed, with their first headquarters at Holy Trinity, Ala.

Father Judge was given permission by his superior in 1920 to devote his full time to development of the new groups he had founded. Under his direction, their work spread to many parts of the United States and to Puerto Rico. Father Judge himself was known for his warm friendliness and his devotion to the spiritual life.

Following his death here in 1933 Father Judge was buried at Holy Sepulchre Cemetery, Philadelphia. The Holy See in 1962 granted pontifical canonization to the communities he founded.

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