

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

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14-545

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

Bloss, we beseech Thee, all those trusted with its planes, those who serve the needs of the wayfarer, those upon whose skill we depend for the safety of the traveller in the sky.

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

Grant fligt 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 persinnials 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 sched? ule 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 home-Land.

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 cloctrines. Simultaneously Cardinal Wyszynski, who comes face to face with Communism every day in Poland, keeps up a steady verbal lashing of the Red regime

## Bishop Kearney's Prayer U.S. Born Missionary Priest Candidate for Canonization

Washington - (NO)-The first step has been taken here toward the possible canonization of an American-born priest who founded two ra-ligious communities and a lay apostolic organization.

An ecclesiastical court has lieon established to investi-sate the life and writings of Father Thomas A. Judge, C.M., who died here Novembor 23, 1933. Persons who knew Father Judge will tes-tify before this group in the months abead.

FATHER JUDGE, a Vin-centian priest, was founder of a community of priests and Beothers (the Missionary Ser-vants of the Most Holy Tria-tity) a community of pure ity), a community of nuns (the Missionary Servants of the Most Blessod Trinity), and a lay organization (the Missionary Cenacle Apostolate).

The men's community numbers 238 members staffing 93 missions in the United States and Puerto Rico. Its head-quarters 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 cateclastical work in Roch-

halped his mother support the family of size children fallow. ing his Zeekers death in 1367. eller and starte to Louis

The Minisonity Constitute Apostolati Jist some 2000 members chiefly in areas where its Trinity priests. Brothers and huns have their roligious houses at the age of \$1 he enter-eq ? St. Vincent's Seminary, Germantown; Ps. He was or

The ecomination of i rt established Exercis headed by Archbishop Fattick A.O'Boyle Archbishop Pattick A. O'Boyle of Washington and includes sewen price jurists and the partilator of Father Judges course father beat by At the time of his ordina-tion he was authening from a serious case of tubercurosis and was expected to die soon? Hut he recovered and lived another 35 years. Judge's muse, Father David O'Connor, MESSS.T.

Between 1903 and 1915 Father Judge was a member of Vincentian mission bands stationed at Germantown and at Springfield, Mass. He was active in anwny parts of the cathern U.S. as a preacher, confessor and spiritual direc-tor. The soon priest jurists are from soon religious com-nunities. All hold degrees in canon lay and teach in seminories near the Catholic Uni-versity of America here.

Rather Jundro In the first American and prices to have his Beaulicantion cause considered.

The minists of the logal court's investigation will be ovaluated by the valuan's Secred Congregation of filtes. Under Church law, there must be proof of two initiacles for canonization. The entire pro-cess of evaluation is expected

to take marry years. Thomai Augustine Judge was born Eri South Boston, Mass., August 23, 1865, the son of hibm immigrants. He

In 1900 as salatant pastor at St. John the Baptist church Brooklyn, N.Y., he formed he nucleus of his iny spontols's group, which angaged in spin-itual and corporal works of mercy, especially among immigranis. In 1918 Father Judge be-came superior of the Vincen-tlans mission at Opelika-Ala. Unable to obtain num

to start a school there, he brought is members of his. Isy spostolate group. It was from among them that the two, religious communities

dained a Vincentian privat in



Father Thomas Judge

were formed, with their first headquarters at Holy Trip. by Als

Father Judge was given permission by his ruperiors in 1920 to devete his full-time to development of the new groups he had founded. Under his direction, their work spreid to many series of the eastern and southers U.S. and the Puartie flees. Faith dr. Judge himself was anown for his water friendliness and his devotion-to the spiritual

Following his desits here in 1953 Father Judge was buried at Holy Septilchire Cemetery, Philadelohis. The Holy See in 1955 granted pontifical status to the com-munities he founded.

COURIERJOURNAL ---- Friday, Sept. 13, 1963

Conner Conner OFFICIAL NEWSPAPER OF THE ROCHESTER DIOLERS Friday, Sept. 15, 1963

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## The Church's **Quiet Men**

New Orleans --- (NC)-- The of by a primitive and differ-- Alt Bart and mar and and a way of a star

Government pressure to in-

really quiet ment and women, of the Church in this country and throughout the world are menders at sycalar institutes, as pricet-college Archibishop Dents E. Hurprofessor said here. ley, O.M.I., of Durban sees this fear as imaginary. "The "They mainsis a discreat ogre that the while man silence and their memberfears does not exist." he said ist May, characterizing it as "the care of mon-whilts human. ship generally is not known to co-werkers, or even to ily ready to pounce and rend and destroy his sconomic well being, his freedom and his "Christiam civilization."" members of their ewa families," said Father Patrick M. J. Clarsey, O.P., philosophy professor at Loris College, Dubuccie, Jows, whe is presi-dent of the Conference of the Life of Total Deflection in the World.

self gavomment will offset

principles of social justice for all has been consistently ad-vocated by the bishops. As early as 1952 they said: Jus-tice demands that non-Euro-peans by permitted to evolve gradually cowards full partici-pation in the political, eco-nomic and cultural life of the country."

They sided: This evolu-tion cannot come about with-out carnest endeavors on the part of non-Europeans to prepare themselves for the duties connected with the rights they hope to enjoy."

Africa are segregated. Despite that fact, the Church has shown enough real evidence that integration is her ideal to command a large measure of good will among the coun-

- perhaps the most serregated city in the Republicwas conspicuously multi-Tacial.

statements on the subject are directed towards this end: . But the deadweight of Na-

spelation, the Society of St. Vincent de Paul, is totally integrated. So is the Kolbe Association (South Africa's Newman Association) and the

from outside the country only make white South Africans less inclined to lower their detenses. For that is what white Nationalist policies arebised upon-the white man's Tear, rooted in 200 years of Mistory, of heing overwheint-

tionalist legislation is set inexorably in the other direction. Contact between the various race groups is becoming more and more difficult.

And the threats of war and encouragement to revolution National Catholic Federation of Students, Integration is being gradually introduced into the Catholic Women's

League, A Large Catholic sociity which is not integrated is the Knights of Da Gama, but this society is conspicuous for its welfare work among -mon-wisites

ment. All the Opposition pariles say that his Bantustan policy is a main manoke screen; that

the whiteman is still the ulti-mate boy, and that the hard reality is that the majority of Africhin will always have to cars lists livelihood in the "while stend" - the national ecomonay wrould collapse li they did not - suffering the same discriminatory laws which she carming South Africa the hostility of the

The Catholic bishops roundrest of AirSca. ly condemned the government policy of spartheid, or racial If the policy should suc separateness, in joint state-ments in 1952, 1957, 1960 and ceed, on the other hand, it would amount to a disniem-berment of South Africa and 1962, Anglican bishops and fors of some other Christian churches have also spoken out against the regime's systematic encroachment on civil rights,

(The author of the follow-ing article, the managing editor of the Southern Cross, South Africa's national Catholic newspaper, has been N.C.W.C. News Service cor-

respondent in that country for more than a decade.) By ANDREW J. J. MURRAY

so serious that in 1963 there ir little time left. The stand of the Catholic Church against the government's increasingly stringent segregation policies is against the tide.

their lack of representation in the central white parlis-

Cape Town - (NC) ---South Africa's racial crisis is

country."

Catholic schools in South-

The largest Catholic lay ai-

Church Battles Segregation Tide in Africa

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's 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 Lesslie 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 fied 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 warfane 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 ohers 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 -Father Henry Aswell t00.

The only lasting solution to the problem. is a change of heart among the segregationists. The Republic of South Africa has only some 3 mil-lion whites in a total population of 16 million. There are 11 million Negro Bantur.

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 poli-tical divisions and in South Africa that means divisions on "native policy."

A few Cathalle intellectuals support the tiny Liberal party, which stands for "one man, one vote" and the total aboli-tion of all colar 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 is policy closely re-sembles 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 com-mon-roll 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 "while icsdership," eight White Natives' representatives in Parliament, modifications of color bar laws (in-cluding 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 govern-ment. 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-ly twice the size of the size of New Jersey. — is to be given limited self government. All members of the Xhom tribe (one of the largest Bantu groups in South Africa), whether living the Transkel or in the "white areas" will have the vote for Transkel's government.

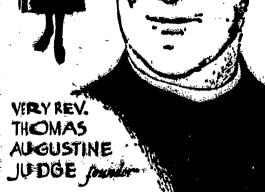
Other smaller "Bantustans" are also planned for the other tribes, such as the Zulus. In all these areas the Africans

the creater of potentially hustle atmite within hor try's non-Whites. borderii.

Catholie, churches are un-questionably the most integ-rated in the country. Wile very faw exceptions there is The Citrolic bishops have issued no statement on the. merits or defects of this very faw exceptions there is no sparlactif at all in thit. Members of one race may tend to its together but there is no oblightles to do by. have haird of reserved scale for whiles and the congrega-tions. Are everyholomingly Artical, but in 10 years in line country. I have novel been source in a catholic church were. policy but in general, all their joint statements have called for zinity, equal laws for all incl mutual cooperation for the common good. All have steplored the svil results of the migratory labor system, which the Bantusian policy envisates remaining. In their 1960 statement the bishops specifically advocated extending the franchise withchurch here.

in a united South Africa in these with "the ability to bra-ercise the wole in a ruly re-sponsible meaning." Big Citholic gatherings are big Gamble gainerings are al ways istally integrated. When lie Holiness Pope Paul VI — them Cardinal Montini — without the Transval in July, 1968, he haw how the Church predices what she presches. A big reception ar-ranged for him in Pretoria All this adds up to a con-demnation. In advance of the

Bantusia policy. A unified South Alrica based on broad THE MISSIONARY SERVANTS OF THE MOST BLESSED TRINITY



In The Vineyard

The Mistemary Servants of the Most Blassed Trially . . . An American Community, grew out of a by anostalate movement organized in Brooklyn, N.Y. In 1999 by the late Very Rov. Thomai A. deguatin Judge, C.M., who was been in South Boston, Mann., Angunt 23, 1865. From an Alabama Backwoods mission, the Suternhood has now reached out to Foundations with 220 mission contains in the United States, Paterie Rice and Cuba. The Sutern labor in four archediocesse and 18 diocares for the preservation of the faith among the people of all races in urban and rural contary. Popularly known is the Trialitatian Sisters, the community his two convents in the Rochester Dio-cese: Blassed Trinity Missionary Cenaris, 205 Kalabarg St., erving Shevred Heart Cathedral, Annuaciation, Holy Aposites, immaculante Conception and St. Pairle: particles, Rochester, The founded an companion community of primate and Brothert, The Missionary Servants of the Most Hely Triality. The Blutonary Servants of the Most Blussed Trially . . . An

will govern themselves. The founded an companion community of primes a theory is that this measure of Mindonny Servants of the Most Hely Trinity.

The Church conducts separate schools (and hospitals) for the various race groups in Boeth Africa, In the case of governmentaided achools or governmentation actions its is legally obliged to do so. In the case of private schools the main reason imdoubtedly that the whiles, even Catho-lics, are mustly not psycholo-gically ready for integration to this stient. It is not rear whicher it would be reasily The problem, said the Archibishop, is that the white man's prejudices for-bld fain to get to know the warm humanity and friendli-ness of the colored people, the unity, discipling and af-fections on the indian house hold, the courtesy, respect and good humor of African life." whither it would be legally possible to open an integrat-ed school beday. But if it were possible and the Church epen-

ed and, it is very dombtin whether painy while parents would at this singe and their children to it there remain great cultural differences between the race groups. But rather than lose all

If a change of government opportunity of preaching her and outlook comes to South message to the rion-whites, Africa the first stage in dethe Church is turning her attouttion in training non-white velopment towards integrated education would probably priests and lieligious who, under the aparthoid laws, will be able to continue the be the opening of some white Catholic schools to the children of educated non-while apostolate, For government policy makes it constantly more difficult for white priests and Religious to min-ister to non-whites. parents and the gradual introduction of integration (as as happening today in South-ern Ichodesia).

There is no cultural reason. why targe numbers of colortensify spartheid continues, and Indian children should and opposition from the Churches is becoming increas-ingle difficult. Auboracy of integrallon is seen as "un-South" African behavior," and is even equated with comnot be educated together with white children if the racial prejudicat they in-herit from their elders could be inhubited. Indeed, such mixing is seen by many as niunish. the best way of arriving at mutual respect and tolerance. ently sees a miracle as neces-sary to reverse the tide. He said in May: The cultural gap between most African children and those of the other races would not so easily be bridged.

On the other hand the eigerness of African children for education puts the nor-mal lesson-shy white child to shime.

If she were free to pursue her ideals, the Catholic Church in South Africa would undoubledly be one of the main forces educating this multiracial country towards a spainit the stream common nationhood in which soliter and, learn the human dignity of each another, the vision person is recognized irrespec-tive of racial origin. All her forms our country. courage necessary to trans-

## **Civil Rights Support** Sought Locally

Rochester Califolic Interracial Council has appending in Congress.

A letter from Dr. Nathaniel Hurst, Council presi-dent, asks that citizens write their Congressmen to back President Kennedy's program for racial justice. "Strengthening" of present proposals is also asked for by including a "fair employment practices" section.

Further details are available from the Council whose chaptain is Rey Robert Kreckel of Immaculate Conception Church. Rechester.

The Dominican, who been The Dominican, who itaken have to conduct a retrain for a community of sume, and the social institute members are from all walks of life-secretaries, teachers, social workers, projectional persons and those in high govern-ment positions.

Unlike members of rellglous communities, they have no distinctive gats nor som-munity life, but they do make promines of obedience, sover-ty and chastly, Father Clancy said during an interview.

Their ellectiveness at a lay aposile might be impeded greatly if their affiliation with a recular institute was known generally, the Domingcan asserted.

The promises of obedisice, poverty and chasticy taken by freese propies are full, as binding as yows taken by Re-ligious, Father Clancy added. They can only be dispended from the promises by the Holy See, he detailed. Archbishop Hurley appar-

Their presides of pererty does not mean they entrol over property. Fither Chiney said. He means the pitting up of estraviganoon and mideital things not receivary to their dedication in 1110. he mid-Thiy can sign subar, houses and similar property, he said.

"Perhaps by some nitracle of grace all of us who bellows that there is a just solution to South Africa's problems will manage to get together: university people, church peo-ple, business people, family people, people like the brave ministers of the Dütch Re-formed Churches and the pro-fersors of the Afrikant unit. On the positive aide, the continued these people are "dedicated to the lay sponto-late to being a without to Christ in the market place, bath professionally and so-cially." fersors of the Afrikana universities whic dars to swim, spaint the stream; get to, nother and, learn from one another, the vision and the

> They lead a troly Christian life In their everyday lives and attempt to set are example in their confacts at work and in their confacts at work and in their social lives, the Do-minican said.

Daily attendance at Mass fragitent reception of the an-taments and daily mental prayers are part of their way of living he explained. Single persons, widows and widew-ers are eligible for membership in a secular institute, he

The information center of the Conference of the Life of Total Dedication is located in Total Dedication is decated in Washington, it is a coordinat-ting agoing designed to assist persons seeking to live a deal cased life of perfection in the world. The matting address is nor 4537, Brookland, P.O., Washington 17, D.C.

