## Boston Priest in Paris Uses Subtle Tools to Rebuild

By LYNNE WATSON Special to the Courier from Paris

In two dissimilar sections of Paris-the worker crowded northeast and the variegated Latin Quarter—modern "eyangelists" chisel at religious indifference with subtle, unpatroni-

At the Left Bank's St. Sever-in; a Catholic priest from Boston, Rev. William Sullivan, CS. P. attracts young French workers and disenchanted students to the Paris parish church which has pioneered in liturgical experimentation.

Across the Seine, Profestant Rev. George Velten and his staff attempt to entice the impover-Ished agnostic workers to their modest Fover Fraternal, 59 rue Fontaine-au-Rol.

When Father Sullivan, a Paule ist, recently said Mass at St. Severin, he heard young voices outside singing loudly in French "You Made Me a Pallet on the Floor," an American folksong.

Father Sullivan, 23, completed

his Mass unperturbed. The folk singing told him the young people were at least about the church, if not in it.

Father Sullivan came to St. Severin looking for foom and board in September, 1962. He was asked to stay. The former Catholic chaplain at Massassa-chusetts Institute of Technology now cannot walk across narrow rue St. Severin without collecting sandal-shod conversations-

"I'm also chaplain for the young people and for the clochards" he said. "The clochards are like that woman begging by the church door. Most of them live in the Metro during the night.

"The kids from here went into the Metro last Christman and brought them all down to St. Severin for a party. It was pretty successful; the clochards felt no one was exploiting them and they had a good time."

"We run a soup line for the clochards every night in the courtyard, starting at 7:30 p.m. We also get young people in the line, arty types out of money. Anyone can get in the line—we classer.

don't ask any questions,' Pastor Velten, 43, explained the Mission Populaire, Evange-lique, also called the McCall Mission, which was founded in Paris Belleville district in 1872 by an Englishman, Robert W.

parish priest, Father John Barreau.

"Churches in France find they are out of touch with the manual worker," he said "and notjust in the ways of worshipping. in a sort of informal way we Protestants and the Catholics are working together on the problem.

'In one of our four Paris foyers, for instance, a Roman

Catholic parish cosponsors Bible

Less than two per cent of the workers in Paris, he claimed, feel they belong to any church, "They feel God in useless". they have little hope of improv-ing their lives."

Pastor Velten's center is in Folie Mericourt, where approximately 50,000 people many of them unskilled laborers, live in one-third of a square mile. There is a Roman Catholic. church and the Protestant center to serve the populace.

"The Catholic church minis-ters to about 3,300 persons," said the articulate pastor, "we, to about 200?" He added there was no local ward government

Peuple de Dieu. Nous sommes tous le Peuple de Dieu.—The Church,

it is all of us. It is not just the hierarchy, it is the People of God. All

of us together are the People of God.—This is what the people at

St. Severin Church in Paris were told in a Sunday sermon by their

or organized public recreation for the inhabitants.

To interest the people the fover offers adult discussions on family life consumer buying, workers' claims, painless child-birth and the Borno. There are craft classes for children, Sunday services, guidance for al-coholics and a youth club.

"The approach of the French worker to politics is a mixture of resentment, unhappiness and hopelessness. They are more confident in unions than politi-cal parties."

Pastor Vellen enumerated the housing needs of the area—"only two private houses built in the past 30 years"—with

distaste. In a walk throughout L'Eglise, c'est nous tous. Ce n'est pas seulement hierarchie, c'est le

the area, he pointed to sunlers crowded flats, unsanitary tollers off littered alleys, cheerless tenements.

The French cleric is also secretary to the British Mission. With only two per cent of the French population Protestant, his work is heavily supported by Anglican, Presbyterian and Lutheran churches in England and America.

While Paster Velten tries to bring helpful Christianity to his industrial, urban Polle Meri-court, Father Sullivan shows Latin Quarter habitues a liberal Catholicism.

He is associated at St. Severin with il other priests, six from outside France and with lay-workers, such as Miss Mariette Wicken of Rochesten N.V., & member of Grall, a lay apostolic women's movement

She praised St. Severin for its liturgical record. They were reading the Epistle and Gospel directly in the national language here before this was customary anywhere."

evening.

ly great.

public schools.

The nation's parochial schools, said Bishop Casey, 'have made the Church in America unique

"The ideal," he said, "is for all our children and joung peo-ple to attend Catholic schools."

He simitted however, that for the "foresecable future" this ideal "will not be reached"

and that the majority of Catho-

"It is imperative that the

Confraernity of Christian Doc-trine carry on its work of offer-ing the majority of our young-

sters, that religious training

which is their just due," be

He repeated - "with the sp-

proval of Bishop Kearney" -

There are churches now in France going farther and faster in liturgical modernization. said Father Sullivan but St. 8everin is still ahead of most churches in the United States, he continued.

The time-blackened church began as a chapel erected in memory of a holy hermit, Sever-inus, who died about 550. It was burned by the Normans in the ninth century and rebuilt in the eleventh. St. Severin represents three types of Gothic architecture—primitive, rayonnent, flamboyant.

The church offers courses in French for North Africans, social hours for Greek workers, concerts, art exhibitions and the gregariousness of Father Sullivan, who unfortunately leaves for Geneva next month.

Illustrative of he potpuril is conter across the street—"for people who live art, music and theatre and aren't ready for the Church, or the Church Isn't ready for them," concluded Miss Wickes.

Two Oars'

To Teach

Religion

as operated by the Confraternity of Christian Doctrine.

tensive Catholic school system in the United States.

You need two cars to row a boat across Irondequoit Bay. And the Catholic Church needs both its own parochial schools and, for pupils in public schools, catechism classes

This was the analogy and the meaning spelled out clearly by Bishop Casey in a talk at Sacred Heart Cathedral Sunday

This was also his answer to a recent spate of speakers and writers who have questioned the need to continue the ex-

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THE NEWSPAPER OF THE ROCHESTER DIOCESE

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# Elbow Room' and News from 'Backstage'

### Goals for Catholic Press In Era of Vatican Council

'Elbow room" and "honesty" should characterize the Catholic press, its editors were told this week.

The message came from a prelate and a layman at the riational Catholic press convention in Pittsburgh.

Two priests, both ndvisers at the Vatican Council, also urged the editors to aid the ecumenical movement — the quest for religious unity — and to encourage "a pluralism of

Courier edilors thought these recommendations were afready in large measure characteristic of this paper.

Attending the convention from Rochester are Monsignor John S. Randall, managing edi-tor, Thomas H. O'Cohoor and Robert Smett, news editors, and Harold H. Connors, advertising

"The Catholic press," Archiishop Paul J. Hallman of At-lanta said, "cannot draw back its skirts today and avoid the Christian stand on poverty, racial discrimination, freedom, of conscience, the marriage code, organized crime, war and peace, world order, and a score of other subjects."

A hishop's role as publisher, he added is to foster the news paper and to limit clearly the cofficial character of the paper to pronouncements within the erea of the Church's teaching. When these principles are expressed, "it is the bishop's duty to see that they are stated rightly," he declared.

"But beyond that, the editor, staff, and readers must have elbow room to enjoy what Pops John called "the holy liberty of the children of God."

Archbishop Hallinan urged Catholics to outgrow yester-day's tendency to regard every-Thing they read in a Catholic newspaper as "the Catholic post-tion." He said the Catholic press is "free to present any Catholic position touching humanity and the social order.

The archoishop said that "be-youd the ordinary discipline of truth and charity, charity should stimulate our Catholic press to two responses: It must care and it must move it can do neither without the other.

"A Catholic driving through a slum should be shocked. If he is caught up in his own racial prejudice he should sense shame. When he thinks about the personal crisis that can break in the married lives of his friends, or the wholesale agony of millions whose faith is under official persecution, the Christian cannot pretend to be an unaffected island. With the intellect's concern must go the heart's compassion. Mercy is a strong component of the virtue of love, so the Catholic editor must reflect that care."

Daniel Callahan, an associate editor of The Commonweal and author of The Mind of the Catholic Layman," stressed that the Catholic press, "must be a source of independent information, and not just a dumping ground for official press re-

"To be blunt, it must always assume (as any good secular paper would assume) that there is usually a story behind important speeches, behind author-italive pronouncements, behind articular decisions and decrees. Nazareth Degree for Mrs. Power one-position is presented by particular decisions and decrees. if one position is presented by an authoritative personage or office; then there probably ex-ists another viewpoint on the

same subject." Callahan spoke at a session devoted to the Second Vatican Council and the expectations of the laity from the Catholic press. He declared that the great challenge before the press today is to present the Church and the Council honestly, fairly and con-crefely."

"The layman today dees not heed to be told, ad nauseam, how glorious the Church is. Or how speciacular its triumphs have been. Or how superior it is to all other churches and institutions," he continued. "He needs to know this, not just for

(Continued on Page 2).

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Bishop Casey and Father Schnacky, diocesan director of the Contraternity of Christian Doctrine, present membership cards and plus to more than 300 calechists in Cathedral ceremony Sunday evening: They will teach Catholic pupils in public schools:

# Father Hastings' Funeral

A priest noted for "his single-ness of purpose" and whose final years were marked with a cross of suffering was laid to rest this week after solemn funeral rites at Sacred Heart Cathedral

Rev. Leo E. Hastings, 56, former pastor of St. Dominic's Church, Shortsville, and Iong a teacher at Adminis Institute, died Saturday, May 23, 1954, following a three years' illness.

His seminary classmate, Rev. John J. Healy, gave the eulogy at Tuesday morning's Requiem Mass offered by Auxiliary Bishop Lawrence B. Casey.

"Father Hastings adopted as his own the motter of Bishop Mc-Quaid, The salvation of souls is the supreme law, Father Healy said. And from the day of his ordination in 1931, "this, singlemindedness of devotion to Christ and to the Church of Christ shone forth from him like a radiant siar."\_\_\_\_

Full fext of eulogy will be in next week's Courier.

Father Hastings served ten parishes besides his ten year teaching assignment at Aquinas in his 33 years in the priesthood.

Following ordination in 1931: ne was named currate at Holy Family Church, Auburn, and then from 1932 to 1942 was head of the social studies department at Aquinas. Institute.

He then served as curate at St. Margaret Mary Church, St. Augustine Church and Holy Apos-tles Church, Rochester, He was there named pastor of St. The "esa Church, Stanley, and St. Mary's Church, Rushville, a pastorate he held from 1948 to 1954. He was then named pastor of St. Bernard's Church, Scipio Center, St. Hilary Church, Genoa, and St. Isaac Jogues Church, Fleming, and in 1958 made pas-

tor at Shortsville.

He is survived by a sister, Mrs. Marcella Hoeller, and a brother, Patrick, both of Rochester.

Priests of the Diocese chanted Yespers of the dead at the Cathedral Monday evening.

ASSISTING Bishop Casey at the funeral Mass were Monsig-nor John E. Maney vicar general and chancellor, who was assistant priest; Rev. Joseph Vogt, deacon, and Rev. Leo Lynch, subdeacon.

"Masters of ceremonles were

tive committee of the Red Cross

where she has also served as chairman of all city units.

PATHER HASTINGS

Rev. James Moynihan and Rev. Conrad Sundholm.

Rev. Leo Inglis was thurifer. Acolytes were Rev. William Gordinier and Rev. Thomas Statt. Rev. Eugene Emo and Rev. John Glogowski were book and candle bearers. Rev. Eugene Weis and Rev. Roger Baglin were miter and gremiale bear-

A priests choir directed by Rev. Robert Smith sang the Mass.

ATTENDING the Mass were the Rt. P. Monsignors Wilfred T. Craugh, Demis Hickey, Robert Keleher, Albert Simonetti, Lesile Whalen, William Naugh-ton and forty priects, many nuns and scores of lay people from parishes served by Father Hast-

Burial was in Holy Sepulchre

## Diocese. Bishop to Lead Radio Rosarv

his statement of a year ugo that

"no new Catholic schools would

be opened in the Diceso for the present, due to the shortage of

religious teachers and qualified

"This policy is still in effect,"

He said there was hope to ex-

next year, however, because the religious novices now involv-

program will begin to enter the classrooms in September, 1965.

talk is on page four,

Full text of Bishop Casey's

He spoke at graduation rites

for 346 catechists - nuns, sem-

inarians and lay people-who

had completed an eight month's

course to teach catechism classes for Catholic children in

Bishop Casey said their study gave them "a two-edged sword—to teach the Living Words of

Scripture to others and to . . .

measure up in your personal lives . . . with a living Faith."

The graduates represented

forty-two parishes of the

lay teachers.

Bishop Kearney will lead in recitation of the Rosary during the Family Rosary for Peace program broadcast by radio stations WSAY and WMBO FM this Sunday evening, May 31, from 7:00 to 7:30 p.m.

Sunday is the least of the Blested Virgin Mary as universal

Participants in the broadcast will be students from Our Lady of Mercy High School.

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**Public School Prayer** And Parenti Rights Page 3

### The only woman member of the New York State Board of Regents will be the recipient of an honorary degree from Naza-Among other activities, she reth College at commencement has served in many capacities on exercises Sunday, May 31, at both a local and state level in the American Association of University Women.

Mrs. Kennelh T. Power, & Portsmouth Terrace, Rochester, will be the eleventh recipient of an honorary degree in the col-lege's 41-year history, She will receive an honorary Doctor of Letters for "outstanding service" to the community."

LONG ACTIVE in local and state political, civic, and educa-tional activities, Mrs. Power plans to curtail some of her activities to allow sufficient time to perform her Regents duties.

She will step down as presi-

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MRS. KENNETH POWER

dent of the Rochester Federation of Women's Clubs July 1 and has resigned from the State serving on the Board of Visitors, because of a conflict of meeting. dates with the Board of Regents. She will remain on the execuyears she has been a member of the board administering the AAUW educational fund and for the past year she has been active in the selection of the first re-ciplent of the Judy Weiss Politi-

Locally she has served as

president, a member of the board

of directors, and chairman of various committees. For many

cal Achievement Award. Mrs. Power is a graduate of Corpus Christi grade, school, East-High School and the University of Rochester. Her husband is commissioner of elec-tions and the couple have three

Orange Blossom Diamond Rings. Terms. William S. Thoma Jeweler, 318 Main St.

## Meat OK on Friday, Holiday Prayers for Peace

Catholics in the Rochester Diocese may eat meat tomorrow Friday, May 29.

Bishop Kearney granted the dispensation from the Church's law of abstinence to mark the legal observance of Memorial Day which occurs Saturday.

Catholics are urged to attend Mass on the holiday or visit their churches to pray for peace, as requested by President Johnson in his Memorial Day proclamation.