

World Still Needs Peace Assurance

All our present progress — and our equally as persistent failings — are acted on a world stage with an omnipotent backdrop.

The achievements of science on display at the World's Fair and the spiritual hopes given wing by the Vatican Council are ultimately under a cloud — the mushroom cloud of impending atomic annihilation.

Little wonder that Pope Paul at the summit of Christendom had this cosmic doom in mind when he reviewed his first year as Supreme Pontiff.

Whatever else the world may need, Pope Paul said with emphasis, "The world has an absolute need for peace."

Even as he spoke the nations of the world resumed their talks at Geneva in Switzerland to reduce the arsenal of nuclear weapons.

Churchmen of all denominations have shown a deepened interest in these talks — so often so frustrating in the past.

Protestant and Orthodox leaders echoed Pope Paul's statement in one of their own, warning the governments against "the dangers of self righteousness and presumption of power." They also said, "We are all involved in the same fate, and we could all be victims of careless or false steps leading to destruction."

Four months ago, the World Council of (Protestant and Orthodox) Churches' Executive Committee, meeting in Odessa, Russia, issued another statement declaring that the time was "ripe" for new advances toward peace through disarmament. The statement said, "Churches on their part must 'renew and intensify their zeal for peace' by joining with 'other men of goodwill' in exerting pressures on governments."

The Odessa meeting welcomed the international relaxation of tension following completion of widely-hailed limited nuclear test ban treaty last summer, and said that now "every opportunity should be seized to advance from competition in armaments to cooperation in disarmament."

The test ban treaty had also been welcomed by the head of a Catholic organization devoted to world peace through disarmament as offering "the first glimmer of hope" that East and West have created a climate possible for disarmament.

Harry W. Flannery, president of the Catholic Association for International Peace, who said: "While the treaty does not ban all forms of nuclear testing, it provides hope that the free and Communist worlds may have created a climate in which we can ultimately achieve what Pope Pius XII termed 'a mutually agreed, organic and progressive disarmament, spiritual as well as material.'"

Political observers in Geneva have meanwhile commented on what they regard as something new and hopeful—and potentially important—in the disarmament conference in the Palais des Nations.

While they saw little chance that the five Communist countries, the four Western nations and the eight non-aligned countries would suddenly come up with a formula to banish nuclear bombers, they found solid encouragement in the growing cordiality between the Soviet Union and the United States which was bound to have an impact on the Geneva debates.

As one commentator put it: "The nuclear giants are no longer snarling at each other; on some days, in fact, they are so busy being nice to each other that the eight neutral delegates are not sure what to make of it all."

In this connection, it was interesting to note that some of the leading American, British and Russian disarmament negotiators took time out to address the CIAA consultation. They included William C. Foster, director of the U.S. Arms Control and Disarmament Agency; Ambassador Paul Mason of the United Kingdom; and Ambassador Mandelstam, deputy chairman of the U.S.S.R. delegation. Another negotiator who spoke at the consultation was L.C.N. Obi of Nigeria, who presented the views of a non-aligned country.

It was only two months before his death in June last year that Pope John, XXIII, in his historic social encyclical, *Pacem in Terris*, called for an end to the armaments race and a ban on nuclear testing. In doing so he noted with "deep sorrow" the enormous stocks of armaments that have been and still are being made in the more economically developed countries with a vast outlay of intellectual and economic resources.

Observers at the Geneva talks saw no serious expectations on either side that meaningful measures on disarmament proper would be agreed on in the immediate future. The chief hope, they said, seemed to be the approval of what the negotiators called collateral measures to lessen the danger of surprise nuclear attack.

However, the CIAA statement pointed out that every advance made in disarmament helps to improve the political atmosphere and that, at the same time, easing of political differences facilitates disarmament talks.

"It is hard," it said, "for the mutual trust essential to the achievement of disarmament to grow when great powers are divided over major political problems, such as the future of a united Germany and of Southeast Asia."

Mockingbird Author Cites Church Work in South

Milwaukee — (NC) — "In my opinion, the Roman Catholic Church is doing more than anyone else to promote understanding in the area of race relations," Harper Lee, author of "To Kill a Mockingbird," said here.

In Milwaukee to receive an honorary degree from Mount Mary college, the Monroeville, Ala., native stated she has seen "priests and sisters working among poor in the South with no thought of what race or creed they were."

"I've seen them, in their attempt to educate and help these people, work under unbelievable conditions."



Four young nuns, formerly members of Sacred Heart Cathedral parish, newly garbed in the religious habit of the Sisters of St. Joseph, pose with Bishop Casey, Cathedral rector, following reception rites at the Motherhouse Saturday morning. They are Sister Mary Annora, Sister Noella and blood sisters Sister Francis Joseph and Sister Eileen Mary.

New Nuns Enter School of the Gospel

This is an important day for the Diocese of Rochester and the Sisters of St. Joseph. In this impressive ceremony, thirty-one candidates have received the holy habit and twenty-six candidates have made their final profession.

God alone can measure the extent of your contribution to the Church. However, as we look into the future with human eyes, we know this contribution will be considerable. Like the fourteen new sisters of the Motherhouse three weeks ago, you will play a major part in the salvation of thousands of souls. You will help lead children and young people, most of them at yet unborn, reach heaven.

Each of you can say, "Because I entered the convent, many children will receive a Catholic education who otherwise would have been deprived of it." This, therefore, is a most important day for religion and for your Community and our heartfelt congratulations to you for reaching your separate goals.

Equally sincere congratulations go to your good parents. Some priests and nuns undoubtedly played their part in fostering your vocation. Ultimately, however, most of the religious spirit you now possess came from your parents. You owe the beginning of your vocation to their good example and their strong faith — and their generosity. The fact that you approached the sanctuary this morning to receive the habit or to pronounce your final vows is, most of all, God's seal of approval on the homes you came from.

You parents have been generous. When your daughter told you her decision to enter the convent, you thought more of her happiness than of your own possible loneliness. Laying the flower of your home. But you haven't lost her love and affection. She is now, and will be in the years to come, more deeply concerned with anything that affects you than if she had married and had family problems of her own.

If there be tears here today, let them be tears of happiness. Now, after God, you come first with your daughter in religion. She is the one to whom you will most likely go with your problems because she possesses a wisdom that is not of this world. You have no worries about her present or her future. She has found her where God wants her to be. And in this act of trust you own faith and that of the other members of the family has been deepened because she has entered the convent. Perhaps this is God's blessing for the sacrifice you made in letting her go. And there will be countless other blessings in time to come.

And for you, my dear sisters, this is one of the happiest days of your lives. You have prepar-

ed well for this ceremony by a week's retreat. The past seven days you have been standing, as it were, on a mountain where the air is clear and the view is good. It may be, in the silence of your retreat, that the Lord granted you a vision of the years ahead. You felt you had the longer and the wider view which comes from close communion with God. You saw the world of your daily experience stretched out before you like a map, going on to wider horizons beyond. With the grace that comes from a good retreat, you saw each element in your life fall into its exact proper place, and you know today what you have to do to be a good nun.

For you, the days of indecision are over. Long ago, it seems to you now, you stood at the crossroads of making your decision, the world or the convent. As Robert Frost put it:

Two roads diverged in a yellow wood,
And sorry I could not travel both,
And being one traveler . . .
I took the one less traveled by,
And that has made all the difference.

To take the "less-traveled" road required courage on your

part and faith that God would see you safely through to your destination. He won't let you down. You can look to the years ahead with great confidence.

You sisters who have made your final profession today have been given a spiritual and intellectual formation second to none. You have received a professional and apostolic preparation superior to the lay colleagues with whom you will work.

You sisters who have made the first step in your religious life, the Reception of the Habit, must now spend two years in the novitiate, followed by five years as junior religious before you take your final vows. It is for the critical shortage of nuns in our schools today, it might seem more expedient for your superior to send you into the classroom immediately after your novitiate year. They see you as a lifetime vocation and in the long run you will be more committed to your cause than you could be otherwise. You will have had years of intensive preparation. But these formative years at Nazareth will help you later in the good days and the bad days with equal hand and firm you forever from

any haunting uncertainty as to your adequacy both as a nun and a teacher.

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This is the complete text of Bishop Casey's talk at reception and profession of vows ceremonies of the Sisters of St. Joseph Motherhouse Chapel, Rochester, Saturday morning June 27. Bishop Casey presided at the rite and celebrated the Mass.

You are fortunate you accepted Christ's invitation and chose the "less-traveled" road, sisters and priests are invariably a happy crowd of people. And postulators and novices, I know, are especially gay and lively. Your high spirits are the result of giving yourselves most generously to God and to others. This is the secret of happiness.

I've often thought that the cryptic sentence of Christ, the one where He promises a reward to those who serve Him well — "He that shall lose his life for My sake, shall find it" — refers not only to the next life but to this life as well. You have found "life" here at Nazareth.

Last January, Pope Paul visited Nazareth during his pilgrimage to the Holy Land. Speaking in the sacred shrine there, he said, "Nazareth is the school of initiation into the understanding of the life of Jesus. It is the school of the Gospel. Here one learns to observe, to listen, to meditate and to penetrate into the profound and mysterious message of that simple, humble and loving apparition of God among men. Here one learns almost imperceptibly to imitate Him. Here one learns the way by which we can enter into the understanding of Christ."

Another Nazareth, here in this place, has been your school of initiation. May you Sisters enter, unimpeded, the lessons you have learned here, into eternity.

When You Say 'Amen' At Holy Communion

The recent change in the method of receiving Holy Communion is certainly in keeping with the current trend to give the lay person a more active part in the liturgy. But like any change it will take some getting used to on the part of the faithful, not to mention the priests.

It should be emphasized that the formula now used is not new, but it is a return to an ancient formula which has been used for centuries in the Ambrosian Rite. St. Ambrose (338-397 A.D.) himself says, "When you come forward, the priest says to you 'The Body of Christ' and you answer, 'Amen,' that is, 'It is true.'" Your "Amen" therefore, takes on a deep dogmatic significance. It is an expression of a lively faith and awareness of the great mystery of the Holy Eucharist. In effect the priest is saying, "Look, here is the Body of Christ," and your answer, "Amen" is a response of faith. Since this is said aloud it becomes a public affirmation of your faith.

According to the Liturgy, the Holy Eucharist is an act of public worship. Your "Amen" confirms this idea.

In order to make this public act more meaningful to yourself, please look at the Host as you make your act of faith before you receive Holy Communion.

—Sacred Heart Cathedral, Buffalo

The Sun is Shining in Ireland

BY GARY MACEON

Bright warm weather has greeted the early summer tourist thronging from all parts of Europe and the United States into Ireland's impressive network of modern hotels. The country is losing its dilapidated appearance. Homes are painted in bright colors. Flowers sparkle in gardens and fields. Hedgerows are trimmed.

Businessmen, too, have smiles on their faces. The economy is experiencing a boom such as it has never previously known. If emigration has not ceased, it has finally declined to a trickle. Skilled workers are returning from England and America to work in the rapidly expanding factories. The statisticians forecast that by 1970 fewer than 20 per cent of the population will remain on the land. For the first time, more people will be employed in industry than in agriculture.

In Dublin I ran into an American friend. I used to know him in Mexico where he built up a profitable industry producing a hundred thousand automobile piston rings a day. He has sold his Mexican interests and bought five factories in Ireland. His immediate target is a mass market in Scandinavia for a line of knit goods. "Ireland is at the beginning of a major industrial expansion," he told me. "I have greater opportunity than I ever dreamt of in Mexico."

Ironically, the greatest impetus to Ireland's economy today is being provided by the English financial interests which wiped out Irish industry in the nineteenth century and fought its revival in the twentieth. Remorse is not responsible for the change of tactics. It is simply that capital finds more opportunity under an Irish government offering inducements to new industry than under the government of Britain's welfare state. And the indications are that flight to Ireland will assume flood proportions in the fairly likely event of a Socialist victory in British general elections later this year.

To the Irish themselves it all seems as unreal as the Celtic twilight or the purple heat has shrouding the peaks of the hills of Donegal. Nobody is better than are they at enjoying the pleasures and benefits of modern living.

They have doubled the number of automobiles on the roads (and immeasurably improved the roads themselves) in ten years. They have increased enrollment of students in high school by 40 per cent in the same period. Yet they struggle in their emotions against the implications of change. They did not really look for it or make the initiative in bringing it about. Rather, it was thrust on them, the stimulus being a large part external, dictated by the economic of the European Common Market and the inflow of capital from Britain, Germany and the United States.

Many, consequently, try to have the best of two worlds. They refuse to recognize that change is integral; that, for example, you must open your store early in the morning in a competitive industrial economy, but that you won't be very bright at dawn if you sit up half the night engaged

in a sparkling Irish discussion, high in poetry and low in facts. Another lesson that is only slowly impressing itself on the minds of both civil and ecclesiastical leaders is that the traditional methods of decision-making will not work in a society open to the communications media of modern Europe, including television. They have to learn to present facts and reasons in terms that will speak with the intellectual and emotional assent of the public.

The situation, however, is not entirely static. Leadership of the three political parties has passed from old men formed in the conflicts of the Anglo-Irish and Civil Wars to younger men more conscious of the new importance of economic issues. And the air of spring blowing in through the late Pope John's open window has awakened not a few churchmen to an awareness of the existence of the world and its ills.

The question is not whether the leaders are moving, but whether they can move against deeply ingrained inertia far enough and fast enough.

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"I think there is a growing sense of hopelessness on the part of those of us who know what should be done," said priest. "Nothing is likely to be done short of federal intervention. Even this would seem to be unrealistic because the presence of 500 federal marshall would not have been able to prevent this kind of violence."

As for the role of the Catholic Church, the priest continued: "Some people have the impression that we are just sitting on our hands, that we are part of the establishment. This is not so. The problem is not so easily solved as it would appear. We have learned here, into eternity.

The mission of the Church in Mississippi, he said, is a very delicate one. He said that teaching of the Church does have a "moderating influence" on Catholics, which makes up only 3% of the state's population, but added that these Catholics are influenced also by the deeply rooted segregationist society around them.

'Amigos' To Aid Mexico's Poor

San Francisco — (NC) — While most college people are looking forward to June and the start of a long summer vacation, a group of students from Newman clubs in this area are getting ready to work in poverty stricken Mexican villages. They are Amigos Anonimos, the name given to the local group program of the International Student Worker Corps.

For the last three summers young people from the University of California, Stanford, Santa Clara, Holy Names, San Jose State, St. Mary's, Dominican, and the University of San Francisco have assisted Mexican families in raising their social and economic standards in villages near Morelia in Central Mexico.

So Easy Miles Away

Jackson, Miss. — (NC) — The general feeling here is that things are going to get a lot worse before they get better. And there is no indication at the present time that they will ever get better.

These words by a Catholic priest in Mississippi express the growing dismay and anxiety felt by many persons here over this state's accelerating racial violence, culminating in the disappearance of three civil rights workers.

Even as federal and state law officers searched the swamps near Philadelphia, Miss., for the bodies of the three young men, presidential adviser Allen Dulles met religious leaders of both races in the Catholic chancery here to discuss problems of law enforcement.

Dulles, former head of the Central Intelligence Agency, left the two-hour meeting saying only that he had a "frank and full discussion" with the eight religious leaders who were present.

Among those known to have attended the meeting were Bishop Richard O. Geroy of the Natchez-Jackson Diocese; Miss. James McLaughlin, chancellor of the diocese; Father Bernard F. Law, editor of the diocesan weekly, the Mississippi Register; and two Negro Baptist ministers, Rev. S. L. Whitney and Rev. G. R. Haughton, both of Jackson. The names of the other participants were not disclosed.

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