

### A Great Tradition Now In Our Hands

My dear People:

Seventy-one years ago this September, Bishop McQuaid, with the remarkable vision which characterized his career as Bishop of Rochester, opened St. Bernard's Seminary on Lake Avenue. Considering the financial status of most of his people, it was a daring effort; some called it fantastic. But that strong will and inspired vision carried his plans to realization and for seventy-one years the "generations in Rochester have called him blessed."



For us who have inherited so many of the wonderful works of his hands, the Seminary of St. Bernard has been our richest legacy. From its halls have come the generations of priests who have stood before our altars, preached from our pulpits, brought God to men and women to God. More than one bishop's throne in our country has been graced by men whom God has prepared for their destiny in those "hallowed halls of ivy" on Lake Avenue.

We know, however, that had the first Bishop not laid the foundation for a student body by establishing the minor seminary and college of St. Andrew years before, the classrooms at St. Bernard's might have had scant occupancy. It has been the magnificent work of these time-honored schools that has created the story of the priesthood in this diocese.

This great tradition is in our hands today. The passing years take their toll of these buildings. The holy work to which they are dedicated demands that we keep them in good condition at all costs. Our annual collection for that purpose will be taken up next Sunday. Your parish has its definite allotment in supplying our needs. If you will give your seminary a gift of five dollars, two and a half dollars for each seminary, your pastor can meet his quota without further delay.

This work is most dear to the heart of Christ. I do not hesitate to promise you His richest blessings for your generosity. Please pray for our seminarians and for the young people whom God has called to our care.

Very gratefully yours in Christ,

*James E. Kearney*

Bishop of Rochester

The Seminary Collection must be taken up as a special separate collection on Sunday, September 27.

Open House at St. Bernard's Seminary will be held on Sunday, September 27, from 2 to 5 p.m., and at St. Andrew's Seminary on Sunday, October 4, from 2 to 5 p.m.



Jesuit Father John Walcher  
memories of years of peril

### Long, Hard Road Of a Missionary

His homeland under Nazi control, his parish in the heart of Communist China — these are the memories of Jesuit Father John Walcher who recently gave two weekend retreats at the Convent in Rochester.

Born in Austria, ordained in China, the exile is now a member of the Cranwell School faculty in Massachusetts. During August he gave retreats to U.S. diplomatic personnel in Brazil.

Father Walcher, 68, reveals his Austrian origin in his accent but it's hard to pry out the details of the grim years prior to 1946.

He said China then was like Vietnam now—Communists ruled the rural areas, the cities were free under harassed federal control. "The Communists in our area didn't bother us very much," he recalls. The difficulty came when he tried to call on his bishop, a trip which took him into a different area where he was known only as "a foreign dog."

Communist troops arrested him, debated whether to shoot him on the spot but decided to keep him prisoner awhile. He was locked in a Buddhist temple overnight—and released the next morning. He made it to his bishop but return to his parish was then impossible—and Soviet troops were then still in Austria, so that's how he came to the United States.

His parish in China required bicycle treks to mission outposts, sleeping in farm huts while rats nibbled nearby. "I slept on a table when I could find one. It was better than waking up to see a rat inches from you."

Father Walcher is the author of two books, both intended for "those quiet hours when the soul searches the ways and the secrets of God." — The Call from Beyond and just published Splendor and Shadow.

His mother, sister and two brothers live in Vienna.

Despite his present peaceful duties as author, teacher and retreat master, his nine years of peril crept into his conversation and his writings as this one from his new book. "A long road is stretched out before our weary eyes, a road infested with bursting dangers and tremendous glories. To walk it is our duty, and never to escape from it is our solemn promise."

To meet him is to know a man who made the journey, who kept the promise.

### 'Agreement' with Hungary

## Vatican's First Diplomatic Step behind Iron Curtain

Vatican City — (RNS) — The agreement on Church-State relations signed by the Vatican and Communist Hungary in no way forebears diplomatic relations between the Holy See and Budapest, according to high Vatican sources.

There have been no diplomatic ties between Hungary and the Vatican since 1945, when Archbishop Angelo Rotta, then Papal Nuncio in Budapest, was forced to leave the country. This was a prelude to the systematic persecution of the Church which began with a decree early in 1946 suppressing all Catholic associations and organizations.

RESUMPTION OF Vatican-Hungary relations continued to be a topic of lively but fruitless discussion during succeeding years. In 1947, Dr. Joseph Cavallier, a Catholic philosopher and educator, was named Minister Plenipotentiary to the Vatican by the Hungarian government. However, it was later disclosed that instead he had been appointed head of a section of the Foreign Ministry dealing with the International Labor Office in Geneva.

The issue of re-establishing relations was revived last year when Janos Kadar, head of the

Communist government, was quoted as saying that this was "theoretically possible." In that case, he added, a papal nunciature could be opened in Budapest.

Earlier this same year it was reported that a member of the Hungarian Foreign Office had called at the Holy See with a formal note that asked for establishment of diplomatic relations.

In official Vatican quarters, there was no immediate comment on the new Hungarian-Vatican agreement, nor any amplification of the terms.

The agreement was signed in Budapest on behalf of the Holy See by Mr. Agostino Casaroli, under secretary for Extraordinary Ecclesiastical Affairs in the Vatican Secretariat of State. Signing for the Hungarian government was Josef Prantner, head of the State Office for Church Affairs since October, 1961.

Witnessing the ceremony were Msgr. Lujzi Bogdanovic, an official of the Vatican Secretariat; a representative of the Ministry of Foreign Affairs; Imre Miklos, deputy chief of the Church Affairs office; Bela Szilagyi, the Deputy Foreign Minister; and

Josef Hall, Hungarian Ambassador to Italy.

In a subsequent radio interview, Mr. Prantner declared that "this agreement which concerns the appointment of bishops, the oath of allegiance of priests, and the position of the Pontifical Hungarian Colleges in Rome, promises a further improvement of relations between the state and the Catholic Church."

"We take note of the fact," he added, "that as regards certain problems, a more realistic appraisal of the development of the Hungarian People's Republic has gained ground in the Vatican. If this realistic policy is continued it will be possible to settle those problems which are still awaiting a solution between the state and the Church."

Mr. Prantner's predecessor, it was recalled, was Karoly Ott, a veteran Communist who held the office for three years. During his regime, the Church Affairs office tightened controls on the Church; he also pledged the full support of the Communist government to "progressive" churchmen in their political struggle against reactionary elements in their midst.

In 1959, the Vatican City newspaper, Osservatore Ro-

mano, sharply criticized a Hungarian government decree which empowered the state to fill all Church posts, even vacant bishoprics. It said the government had given the Pope all the "judicial instruments" he needed to "begin all those which civil powers seek to commit against the Church."

Acting under the terms of the new agreement, Pope Paul promptly filled the vacant archbishopric of Kalocsa, named four new Hungarian bishops, and confirmed the nomination of a primate who was appointed by Pope John XXIII in 1960 but not permitted by the Budapest regime to be consecrated.

There was no immediate information here whether the new bishop would be consecrated in Hungary or in Rome. Some observers believed that they would go to Rome for their consecration and then participate in the Second Vatican Council.

The general impression in Rome quarters was that the newly-named bishops were chosen by the Vatican because of their working class origins and also their so-called progressive views.

It was felt that a major benefit of the new agreement permits the Hungarian bishops to take over administration of the Hungarian Colleges in Rome,

thus insuring the training of Hungarian priests in Rome, the service in Hungary.

In announcing the agreement, a Vatican communication published in Osservatore Romano said the envoy of the Vatican and Hungary had discussed the entire question of Church-State relations and had agreed to a binding document setting out results achieved so far.

"The envoy," the communication said, "has had deep exchanges of views concerning the entire question of law and of fact which concern the relations between the Roman Catholic Church and the state of Hungary. The Holy See and the government of the Hungarian People's Republic have agreed to fix in a binding document for both sides the results so far achieved in this field."

The communication noted that in the meantime "the two sides have declared themselves disposed to continue in the future the exchange of views with the aim of possibly reaching wider agreements."

This has been interpreted as involving, among other things, a solution of the "problem" of Joszef Cardinal Mindszenty, Primate of Hungary, who still remains in asylum at the U.S. legation in Budapest.

### 'A Guy in a Bright Red Hat'

## The 'Prisoner' in U.S. Legation in Budapest

By ELMER VON FELDT  
Budapest — (NC) — The prison of one of the highest dignitaries in the world, the American flag in the center of a Communist capital.

The ironic address is Szabadsg Ter (Freedom Square) 19. A sign on the wall reads: American Legation, Office Hours Monday to Friday, 0900 to 1300, 1400 to 1600. Closed Saturdays and Sundays. After office hours ring night bell or telephone 110-629.

THE PRISONER is in a room on the third floor.

He is the pierce-eyed 62-year-old Primate of Hungary, Joszef Cardinal Mindszenty, who is just as effectively cut off from his flock and the administration of his See as when he was imprisoned behind Red bars after a quick trial in 1949.

He was accused of treason, plotting against the Communist regime and illegal currency dealings. He was sentenced to life imprisonment.

Since his arrest almost 15 years ago, he has known only a few days of freedom.

This blessing came at the end of October, 1958, when Hungarian revolutionaries freed him from his prison monastery and brought him in triumph to Budapest to preside over his flock. But when the massive onslaught of Soviet troops and tanks suppressed the revolution, he sought and was granted refuge in the American legation.

HOW SOON he may leave this self-chosen prison, in view of the new agreement between Hungary and the Holy See, remains to be seen. The general impression is that the cardinal wants to see definite improvement in the Church's freedom of operation before he consents to leave the country.

Permission for him to enter the American legation resulted from a chance establishment of radio communications between the legation and U.S. authorities in Washington. At the rumble and exploding gunfire of Russian tanks was penetrating the capital, a small radio transmitting and receiving set was set up in the legation building. After many attempts, it was successful in establishing contact with Washington.

The legation officials reported the invasion and the use of

hundreds of Russian tanks and legions of new Moskvian troops. Then the conversation mentioned other problems. Incidentally, Washington officials noted that if Cardinal Mindszenty were to seek asylum it should be granted.

The conversations continued for about five minutes and then suddenly radio contact faded, never to be reestablished again.

It was some time later that a young American marine guarding the legation entrance yelled through the door with a problem. There were hundreds of frightened Hungarians in the street and park facing the legation, but he had orders that no one should be admitted.

"There's a guy here in a bright red hat," the marine yelled. "He says he's the cardinal and wants to come in. What shall I do?"

On the strength of the radio conversation with Washington, the cardinal was admitted and has never left the legation since. He was accompanied to the legation door by Msgr. Egon Turczanyi, his secretary, who was later sentenced to life imprisonment by the Soviet-imposed regime of Janos Kadar on the charge of sacking the office of the government's church affairs bureau during the October uprising. He was released under an amnesty in March, 1963.

Since the Soviets crushed the revolution, the U.S. Marine guards have been withdrawn from the American legation entrance. But a Hungarian uniformed guard is stationed beside a wooden booth near the legation door.

Two plainclothesmen were with him as I strolled past on a Sunday afternoon. Another plainclothesman sat in the driver's seat of a car parked about 10 paces away.

At the street intersection, 50 yards away, stood another uniformed guard, his eyes fixed on the legation door. He was standing next to the car with the door open. It was manned by a plainclothes driver.

Fifty yards down a side street adjoining the legation, another uniformed guard stood next to the wooden shed with a complex of telephone wires. Beside him was a car with a plainclothes chauffeur.

Clearly visible from the legation's six-story building is the

monument to Soviet soldiers who liberated the city from the Nazis in 1945. The red marble monument shows Russian troops crouching behind their rifles as they assaulted the city.

Despite the garden of flowers at the base, the monument looked deserted and lonely in the huge park. As I walked around it and sat on a park bench a short distance away, not a single Hungarian approached the monument. It carries the liberation date of 1945. It says nothing of the second assault by

Soviet troops on the city in 1954.

My observations and note-taking around the legation while Hungarian guards III at once and triggered a flurry of nervous activity.

A guard near the door first conferred with his chauffeur, then strode diagonally across the street to talk with a guard standing at the intersection, and finally marched down a side street to consult with the guard next to all the telephone wires.



### Patron of Austria

Herald of the East — The place of origin of St. Severinus is unknown, but we first hear of him as a hermit of the east. He then went as a missionary to Noricum (Austria). His first success was in famine-stricken Faviana, where his preaching touched the hearts of a wealthy food hoarder, of which the chief was on the Danube near Vienna, and earned the respect of the leaders of the barbarians. His feastday is January 8.

### Cancel Twice For Emphasis

Notre Dame — (RNS) — A Texas reader of an influential Roman Catholic publication, that because it had supported water fluoridation, took out a second \$7 subscription just so he could have the pleasure of cancelling it.

Net result: the Texas was \$14 out of pocket and the proceeds of the American Society for Fluoridation went up \$7.

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## Vietnam's Refugees are Ready to Move Again

By DR. GARY MACDOIN

Fifty minutes in a fast American car along the new American highway south from Saigon, capital of South Vietnam, takes one to Van Hoi. It is a village of wood workers. Some of the men are lumberjacks in the nearby forest. Many have little carpentry shops by their homes, and display the furniture for sale on the roadside.

All around are grouped other villages, some with as few as 20 to 30 families, others with several hundred. On every side stretch the paddy fields which have made this region famous as the Rice-Bowl of the Orient, and because of which rice hungry China looks down on it with covetous eyes.

Each village, even the smallest, is dominated by its Catholic church. Such was the custom in the homes from which they fled in North Vietnam, when the Geneva Agreements gave the Communist regime of Ho Chi Minh control of their country by the 17th parallel. A million escaped to the south in American ships and proceeded to recreate in each detail the life they had always known.

They are hardy people, the ones from the north. They have the Chinese of family unity and hard work. Their soil was such that they literally had to hang it up by their belts between crops to maintain a cultivable texture. For them it was child's play to grow rice on the rich virgin soil on which they were resettled. American aid helped them over the first year while they cleared the forest and built simple earthen huts.

Soon the nightmares of the decade was a memory and busy hands were rebuilding something of the simple comfort they had sacrificed in favor of freedom.

Always the first project was a church. The priest had come with his people from the north and he continued to be their guide and leader. A school followed the church, a school in which the priest taught until the village could afford full-time teachers.

After that, the men began to replace the huts of the first years with solid buildings. This was now their home. In due course, they would be better off than before.

Such was their dream, but it is a dream that has been shattered. "Can we find peace in Australia or Brazil?" That is the question they ask the visitor today, in the same breath in which they bid him welcome. They are afraid. They see themselves sacrificed once again on the altar of international diplomacy.

"If only they would give us arms," they say, "we would wipe out the nests of Communist infiltrators in the forests to the south. We have the will to resist, which is what the South Vietnamese do not have. We admire the American troops and their courage, but they do not know how to fight this kind of enemy. He tricks them every time."

Whatever the intrinsic merits of this argument, it is an ominous one. If the Diem regime refused to arm these North Vietnamese, there is every possibility that the Buddhist-dominated successor will do so. On the contrary, they have lost many benefits they previously enjoyed. The Duc village center, for example, in the forty days between two thousand refugees they were individually separated from their families, and widows, orphans, the wounded, the

sick, the old and the blind, the lost, and particularly numerous in the teaching-infested tropics.

The center stabilized in recent years at 800, mostly the old and the blind. Since last November a new government had been placed so sharply that the center had had to cut its population to a hard core of fewer than 200 desperate cases.

"We include many Buddhists and members of other religions, and we all find perfect harmony," they told me. "But a Catholic village can expect no sympathy from the new regime. Actually, in addition to the feeling that Diem's sturdy favored Catholics, the easy-going southerners resent the progress of the hardworking northerners."

As we drove back to Saigon in the brief tropical dusk, I stared across the forests to the left. A sweep against Vietnam infiltrators had begun. The rain of automatic weapons dripped on the night breeze toward the Duc, chilling the spirits of the villagers. This alone stood between them and the vengeance of Ho Chi Minh, the South Vietnamese Army and the American cavalry. From the front-line, east, a constant protection indeed.