

# 'Dream Becomes Reality' Continued Aid Asked

My Dear People:

On next Sunday, the first Sunday of Advent, you will be asked to contribute to the annual collection for our share in the support of the Catholic University in Washington.

Catholic University, which this year is celebrating the Diamond Jubilee of its foundation, was established by the American Bishops to be the cornerstone of the structure of Catholic education in America. The minutes of the Third Council of Baltimore record the lofty aspirations of the pioneer Bishops for a Catholic University "where young men... shall be more intimately conscious of the truth of their religion and the genius of their country, where they shall learn the repose and dignity which belongs to their ancient Catholic descent, and not lose the fire which glows in the blood of a new people; to which from every part of our land our eyes may turn for guidance and encouragement, seeking light and self-confidence from men in whom intellectual power is not separate from bending knees in prayer."

The past seventy-five years have seen a dream become reality. In the Church and in the Nation, in science and in industry, in business and in the arts, the sons and daughters of Catholic University have enriched our times with their accomplishments.

The Diocese of Rochester has been second to none in its record of generosity in this great University. I am confident that we will not fail in our generosity this year.

With a blessing, I am

Your devoted Shepherd in Christ,

*James E. Kearney*  
Bishop of Rochester

# A University For The Nation

Probably the greatest single factor in keeping American Catholic schools in the academic forefront of the nation's educational picture is the Catholic University of America at Washington, D.C.

Founded 75 years ago by the bishops of the country, at a time when most Catholics were recent immigrants still struggling to eke out a living in their new homeland, the University has poured generations of scholars into the life-stream of America, changing in large measure the status of Catholics from second-class citizens to their present equal as anybody condition.

One of the chief contributions the University has made is in its schools of education where priests and nuns have been prepared to administer and teach in diocesan schools across the United States thereby bringing excellence to every area of the nation.

As could be expected, the University has many enthusiastic alumni, admirers and friends.

One who has been all three is our own Bishop Kearney. His deep interest in the University, reflected in his annual appeal for its support, has increased the contributions of Catholics of this Diocese from a pittance to its present substantial yearly gift.

To thank both him and the people of the Diocese, the Catholic University selected our Bishop to receive the honorary degree of Doctor of Humane Letters. The only other Churchman so honored was Cardinal Spellman of New York.

On that occasion last June, Bishop McDonald, the University's rector, named Bishop Kearney, "the greatest friend the University has ever had."

Bishop Kearney was quick to point out, however, that the honor was not exclusively personal, but was also a recognition of the generosity of our people to the University year after year.

This Sunday, Catholics of the Diocese, like their ancestors in the faith for 75 years, and today far more affluent than they were are a zeal to show their appreciation for this honor to their Bishop and their Diocese by their contribution to the Diamond Jubilee collection.

# Radio Rosary Heard Around the Diocese

By REV. JOSEPH CIRRINCIONE

Friday, November 13, was a day to stay indoors, if you were superstitious.

But it was also the feast of St. Francis Xavier Cabrini who crossed the ocean twenty-four times in her zeal to spread the Faith. Moreover, the 13th of every month is inextricably associated with Our Lady of Fatima since she appeared there on the 13th of each month from May to October in 1917.

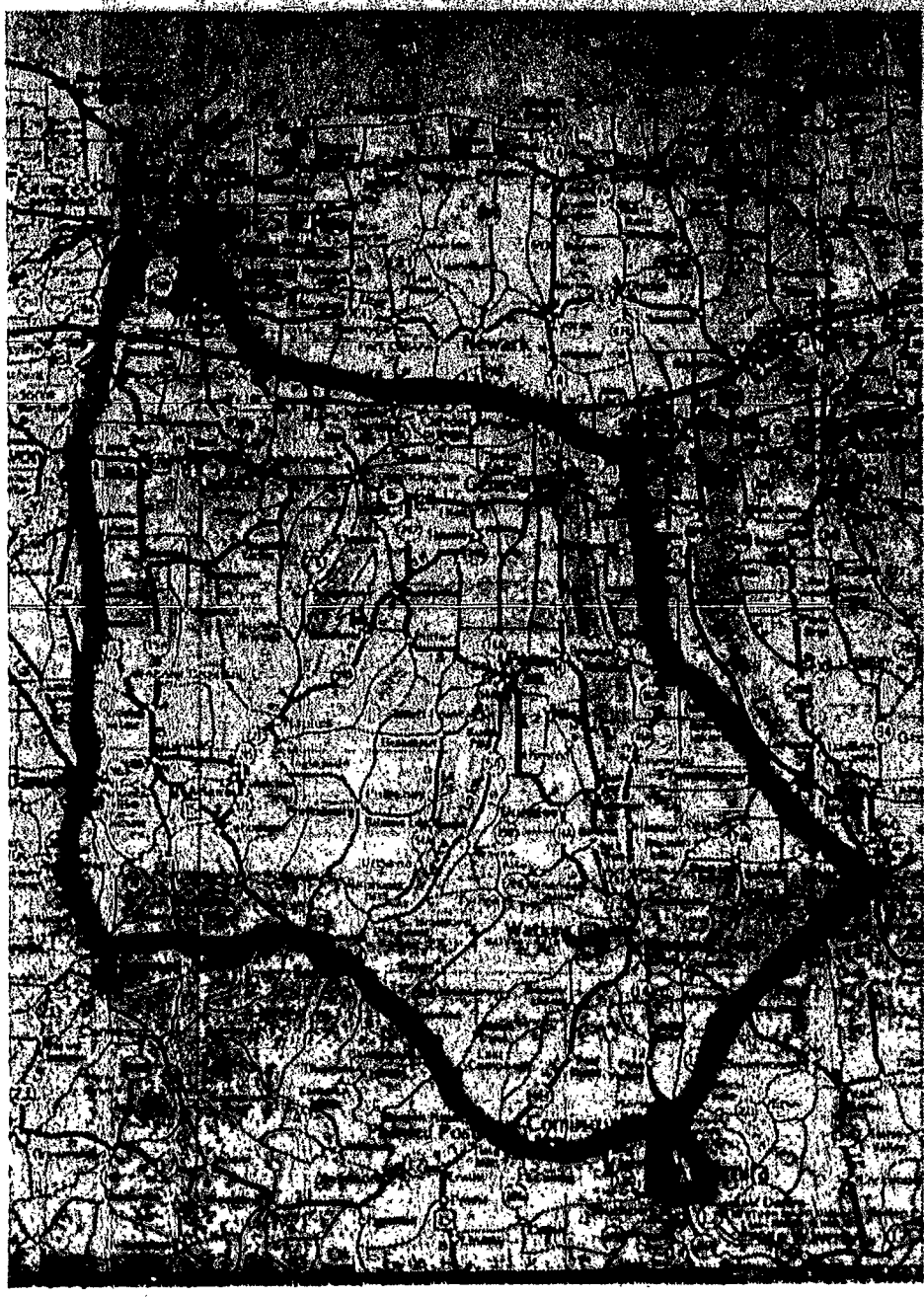
It was the more religious aspects of Friday the 13th that I was conscious of as I began a trip in my car that day in which I would cover 280 miles and spend seven hours at the wheel... just to find out if the whole Diocese of Rochester was within range of The Family Rosary For Peace.

It all started with a letter from Elmira in response to our annual appeal for funds in behalf of The Family Rosary For Peace. The writer said: "I would contribute if this program were carried over an Elmira station."

That set me to wondering. I had been under the impression all along that Elmira did get The Family Rosary For Peace over WMBO-FM, Auburn. When I was dicking with the management of that station last winter, I was told that since they had started broadcasting over their new powerful 90,000 watt FM transmitter, they had received letters from listeners in 28 New York State counties. This seemed more than sufficient coverage for the whole Diocese of Rochester.

So I determined to find out for myself. I purchased a new Motorola AM-FM radio for my car, a 1961 Falcon which hitherto has boasted of little else but the ability to get me where I wanted to go, and I decided I wanted to go on a wide circle tour of the Rochester Diocese on Friday, November 13.

Before I left about my tour, I must explain something about FM broadcasting. FM is far superior to AM broadcasting in quality, range of tone and noise-free reception. But it does not have the range of AM broadcasting due to the fact that while the AM signals travel both horizontally and vertically, following the curvature of the earth and bouncing back from the upper atmosphere, FM signals travel only horizontally and



Map shows route Father Cirrincione took to find out how far the nightly Family Rosary for Peace program reaches. He is director of the program broadcast by Rochester radio station WSAY and Auburn's WMBO-FM each evening at 7 p.m. He is also pastor of St. Francis of Assisi Church, Rochester, where the program originates.

do not follow the curvature of the earth

For that reason, it is necessary to add an external antenna to an FM radio to pick up out of town stations. The "rabbit-ear" type of antenna so familiar on TV sets is more than adequate

All car radios, of course, require a similar antenna. So I was properly equipped as I rolled

out my rectory driveway at 9 a.m. on last Friday the 13th.

As I began my strange odyssey, WMBO-FM was coming in loud and clear, feeding me the latest news via the Mutual network. I headed south for Conesus Lake and had good reception all the way until I turned into the East Lake Road along Conesus Lake. There, the surrounding hills apparently blocked out the signal as the music

faded out and I was only static. But a push of a button brought in WSAY and so that area was counted within the range of The Family Rosary For Peace.

From Conesus Lake I continued south toward Dansville on Route 268 and found the same condition prevailing practically all the way there. Leaving Dansville, WMBO-FM began to come in again as I passed Stoney Brook Park but it faded as I

moved toward Hornell on Route 36. However, the WSAY signal was adequate until I arrived in Hornell where I could still pick it up weakly.

I then drove out of Hornell on Route 70, headed for Bath. As I began to climb the hills, in that direction I was pleasantly surprised to find WMBO-FM coming in again, stronger with every mile. However, to Bath, it became perfect and I soon found myself driving to the strains of Montevieux music again. Near Bath, it was WSAY that faded out, but WMBO-FM continued strong until I passed Savona on Route 16. Then that signal began to weaken until I lost it altogether near Corning.

Corning then was the only city completely out of range of both WSAY and WMBO-FM and therefore, of The Family Rosary Radio, For Peace.

But again, to my very pleasant surprise, as I headed out of Corning on Route 17 for Elmira, WMBO-FM came back to life. It picked up strongly and very quickly and was soon very normal. I followed Route 17 to Elmira, turning into Church St. and arriving clear across the city on that street, never once losing the melodious music of WMBO-FM. I came out on Route 17E, circled around back onto 17 and decided to stop for lunch at the intersection of Routes 17 and 14, at Horseheads. It was 1 p.m.

At 1:40, I resumed my trip, picking up Route 13 at Ithaca. The weather had turned beautifully balmy to match my happy mood, as I realized that with the exception of Corning, the whole Diocese of Rochester was within range of The Family Rosary For Peace. For in heading northeast, I was going in the general direction of Auburn which meant a strong signal and excellent reception. This condition prevailed all the rest of the trip, as I followed Route 98 out of Ithaca, past Ovid, through Waterloo and onto the Thruway at the Geneva interchange.

I arrived back in Rochester at 4:40 p.m., surprisingly fresh, after my 280 mile, 7 1/2 hour, jaunt. This I attributed to the fact that the superb programming of WMBO-FM matches its wide range. Lovely music of stereo quality had made what should have been a hard grind, a very relaxing and enjoyable trip.

# New Viewpoint on Church Called 'Revolutionary'

(The writer of the following article is the author of a number of theological works, chairman of the theology department of Mount Mercy College, Pittsburgh, an official consultant for the Vatican Council and has been a member of the U.S. bishops' press panel in Rome.)

By FATHER GEORGE H. TAVARD

Rome, (CNS) - The just revised constitution of the Church will become the most remarkable achievement of the Second Vatican Council and will launch a totally new era in Catholic thought.

The constitution received overwhelming approval of the council fathers through an affirmative vote on all eight chapters, plus its promulgation by Pope Paul VI.

The council fathers, recently made in the text as a result of the suggestions of the council fathers, were not substantial

and were designed to perfect the present text rather than change its basic content.

While the new constitution cannot be expected to have an immediate sensational effect in theology, its ultimate result will be revolutionary.

It will mark a new stage in theological reflection, in pastoral initiative and in the development of spiritual life.

Since the 18th century, ecclesiology, or reflection on the Church has gone in the one-sided direction of self-defense against the real or imaginary assaults of Protestantism, rationalism, modernism, materialism and atheism. This did strengthen the Church's interior discipline and coherence, but it also hastened her loss of contact with the masses of many countries and with the intellectual concerns of the educated.

The Church and its hierarchy came out of this immobility more powerful than before in their narrow confines, yet con-

siderably weakened in their impact on society and on the shape of modern thought.

As a result, the Church became increasingly irrelevant to the concrete problems of men. It is this fatal trend that Pope John XXIII wanted to stop by calling a Council for a profound renovation of the Church.

The Constitution on the Church, especially since it is completed by a decree on "The Church in the World," should be the main factor in making the tide turn, by changing Catholic's view of their Church.

The faith will not change. But the practical conception of what the Church is and does and of how to be a Christian in today's world, will grow perhaps out of present recognition.

The constitution which is solid ground for this growth can be summed up in the following points:

1) It brings Catholics back to a more biblical understanding of the Church as a com-

munity of love in which God communicates to man the mystery of His own life. Thus the Church is essentially turned outward in service rather than inward in complacency.

2) It restores the concept of the Church as the people to whom God has passed His covenant. This is the principle of the laity's awakening to the spiritual responsibility which is theirs as a result of baptism.

3) The hierarchy is no longer presented as a mainly administrative body, but rather as the repository of the apostolic function and of their spiritual authority. This will make the bishops in the long run, better pastors and leaders, more respectful of the responsibility of both laity and clergy. Above all, it will give them a stronger desire to serve, not only their small territory, but the whole Church.

This should enable Catholics everywhere to share their problems and to reach solutions in common. By associating the bishops to the Pope's solicitude for all the world, it will considerably extend and deepen the Church's catholicity, and give all her members a deeper awareness of the need to enlarge their soul to the scope of the universe, above all barriers of nationality, citizenship, race, color or religion.

4) The chapters on the call to holiness and on religious orders should start a renewal of the life of prayer and give shape to a modern type of spirituality adapted to our world. Religious orders themselves should reflect on their calling in the light of the constitution, and thereby make their way of life more relevant to our times and more meaningful to our contemporaries—without their survival being questionable.

5) The last two chapters, by focusing attention on the eschatological dimension of Christian life and on the meaning of Mary as the image of the Church should restore among Catholics a sense of commitment to the spiritual realities and to the invisible world which familiarity with a materialist civilization tends to over-shadow.

The Constitution on the Church will be the longest document of the Council. It has been the work of more teams of theologians and bishops than any other. When one compresses its present form with what

presented at the start of the first session of the Council, one can also see that a considerable distance has been covered, and that a stupendous task of theological updating has been achieved.

The constitution contains eight chapters, including that on the Virgin Mary, which concludes it.

On account of the difficulties felt by many bishops on matters treated in the third chapter (on the Church's hierarchy), the voting on this chapter, more detailed than on the other sections of the draft.

The negative votes on chapters one and two were negligible, but the votes on chapter three were much more complicated, ranging from 11 to 1,364 "no" votes.

The meaning of these negative votes is believed to be that the concept of collegiality had not yet been fully grasped by some bishops. These have therefore felt it their duty to defend the pope's supremacy by voting against texts which, as they read them, detract somewhat from what they consider to be the authority of the bishop of Rome. The majority, on the contrary, felt that to assert collegial episcopal authority does not take away anything from the primatial authority of the bishop of Rome.

The Catholic COURIER

Thursday, Nov. 26, 1964  
Vol. 78 No. 9

MUST BE: JAMES E. KEARNEY, D.D., Member of the Audit Bureau of Circulations and the National Catholic Welfare Conference President.

News Service, Religious News Service, Published every Thursday by the Rochester Catholic Press Association. MAIN OFFICE - 110 Elm - RA-11 6110, Rochester, N.Y. 14604

ELMIRA OFFICE - 511 Robinson Bldg. Lake St. RE-3-2831 or 3-2423. AUBURN OFFICE - 161 East Conesus Street - AL 3-4466

Entered as second class matter in the Post Office at Elmira, N.Y., as required under the Act of Congress of March 3, 1879.

Single copy 15¢. 1 year subscription in U.S. \$5.00, Canada \$6.00. Foreign countries \$7.75.

# Europe Looks for Holes in Iron Curtain

By GARY MacEOIN

Gary MacEoin has just completed ten months of travel around the world. He covered more than 50,000 miles and visited seven countries of Europe, 17 of Africa, 11 of Asia and two of Latin America. He returns with material for two books: one on Africa, one on the place of the Christian in today's world. He has summed up his major reactions in a series of five articles of which this is the second.

As compared with the rapid pace of the United States, things seem to be changing at a leisurely rate in Europe. Such, however, is no longer the case.

In the past 20 years since Hitler invaded Poland in 1939, Europe has undergone transformations at a speed and a depth such as we in the United States have never known. In many instances, the changes are being caused by the war itself, but primarily by the economic, social and emotional attitudes that are being subsequently.

The present system of government is a by-product of many countries. A similar map could be drawn of the system of full control of the economy of state and the right to set the rate of interest on a new social and economic system. The most interesting changes between the parties had made this system unworkable.

Instead, the trend is towards a permanent coalition of the democratic parties and interests excluding only the left-wing and the right-wing totalitarians. The weighing of each element in the coalition

varies with election results and other indications of a change in popular feeling, permitting a gradual readjustment of government policy, instead of violent swings of the pendulum.

The "European opening to the left" offers an excellent example of the new technique. A coalition in social dialogue, and political dialogue is reducing the ideological differences between the moderates, further isolating the hard-line fascists and communists at the extremes. This trend is diametrically opposed to that in the United States, where the traditional control of both parties by moderates is threatened by an onset of extremism.

European Socialists have not only rejected Marxism. Many no longer profess the old doctrinal Socialism condemned by the Church. What they advocate is what Pope John XXIII described in "Pacem in Terris" as a "historical movement towards economic, social and cultural aims, and which fulfills the qualifications of socialism for right reason and interpreting human lawful aspirations.

If the former left as represented by Socialist parties has abandoned its false philosophical underpinnings, the former right, as represented by Catholic parties, has shifted even further from feudalism and liberal capitalism in what it calls Christian Democracy. It is often removed from the free enterprise system as professed (if not fully practiced) in the United States than are the Socialists.

The notion of the socio-economic organization is in fact different from the system developed in the East European countries

since their enslavement. And the similarities, I suggest, are not wholly coincidental. Europe has had the humility to recognize in setting the extent to which it had brought its tribulations on itself. Just as Catholics and Protestants today agree to share the blame for the division of Christianity, so all Europeans admit their common failure to change in time the conditions that encouraged the growth of Communism.

The religious split cannot be healed overnight, and neither can the division of Europe. But just as Europeans no longer regard the Catholic-Protestant separation as unbridgeable, neither do they see the Iron Curtain as impenetrable.

Here they probably the biggest source of misunderstanding today between the United States and her allies. The mounting tension does not come from any doubt on the European side regarding either the essential identity of interest or a common dedication to the same human and spiritual values. The issue is rather emotional. The United States resists change which must involve compromise. Europe is prepared to pay a high price for even a modest movement.

America is like the Catholic Church of the sixteenth century. She will settle for nothing less than the demolition of the Wall. Europe is like the Catholic Church of the second Vatican Council. She will welcome a few small holes through which she can crawl.

The mood is similar on the other side of the Iron Curtain. People no longer dream of a Hungarian-type liberation.

They have to settle for more modest realities. They live with what they must endure, always edging cautiously towards the goal of a Socialist system with its relative individual freedom as contrasted with the inhuman regimentation of doctrinaire Communism. The social and political organization on both sides thus grows more alike, reducing the justification for isolation from each other.

It is important for the United States to evaluate these factors in its dealings with Europe. West Germany, for example, is forced to relax somewhat its close ties with France, as a preliminary to some form of reunification, a development which all Germans consider certain when East German dictator Ulbricht disappears from the scene.

To misread this adjustment of forces as a return to the old time fragmentation of Europe and react by throwing our weight on one side would be to play into the hands of the Communist bloc, which is going to exact the highest price it can for loosening its grip on East Germany. Germany must seek reunification just as Europe must seek accommodation between its sundered parts.

That, nevertheless, does not mean that they will no longer need us. Their objectives are not incompatible with the Western Alliance. They presuppose it. Nor do they require a reversal of the movement of West Europe towards economic and political unity. But they introduce new strains and temptations. They offer a major challenge to our understanding and statesmanship.

# John F. Kennedy Sacred History Goggin

I have the privilege of today because of the fact that very many chosen to contribute to the Seminary.

He was an apostles country, a n- admirers in-ous education by a large of spiritual ch-

Just who problem, but that the tr-Goggin is a of thanksgiv-thing else, privilege of morning on-people.

Normally progress of church to point out in which he God in the might trace-ence in the community.

But here his whole solitude as the world-secrated to what God v the product of the training.

First of him on beh-majority of him. Most of the altar-pression in Goggin had at-ter steps in predece the church this man to

You could the step al-

tr-rd-s in-br-x-

Cardinal PRAYER \$3.00-54.75 Brial Editi If your local The EDWARD 10 PARK PL.

# GC

The h-American so much we have any c-Fern, who any claim Does a chu- small h-b Guinea?

We wealth a-lation. T-American cent. Of year for these ill-radical humani- ourselves.

We ne-bread for their mind-blessings. We need because th-

Two-national The M-but Area-Angora, wide sys-every State-religious The an-adoptio- Church a-adoptio- served a-Christ.

Until not sl- could do f-tion of the-

GO- as an- blessing- and an-... 10 a-Father's times. I-

Solve magazine, sent, will spread be- \$1 for New

Cut it to Mo-The Socie- New, Rev. York 14-