

RECEIVE BACK
YOUR SIGHT
YOUR FAITH
HAS
SAVED
YOU

Text and Symbol, Sunday before Lent.



Bishop Kearney's Appointments

MARCH

- 2 Tuesday—Carmelite Monastery—Month's Mind Mass for Mother Ignatius—9:00 a.m.
- 5 Friday—St. Joseph Church—St. Monica Sodality Mass—9:00 a.m. St. Bernard Seminary—Conference—5:30 p.m.
- 6 Saturday—Sacred Heart Academy—I.F.C.A. Mass in honor of Our Lady—8:30 a.m. Bishop Kearney High School—Oratory Awards—2:30 p.m.
- 7 Sunday—McQuaid High School—Closing Address and Benediction at Sodality Day with Mary—3:30 p.m.
- 17 Wednesday—St. Patrick Church—Solemn Pontifical Mass on Patronal Feast—10:00 a.m. Powers Hotel—Knights of Equity Banquet—7:00 p.m.
- 18 Thursday—St. Mary Church—Preside and preach at Serra Club Vocation Mass—7:30 p.m.
- 19 Friday—Nazareth Motherhouse—Solemn Pontifical Mass on Patronal Feast—11:00 a.m.
- 20 Saturday—Mercy Motherhouse—Mercy Guild of the Little Flower Mass—9:30 a.m.
- 21 Sunday—St. Joseph Church—Postal Employees' Holy Name Society Communion Breakfast—7:30 a.m. St. Stanislaus Church—Confirmation—3:30 p.m.
- 22 Monday—St. Bridget Church—Confirmation—7:30 p.m.
- 24 Wednesday—St. Helen Church—Confirmation—7:30 p.m.
- 25 Thursday—St. Joseph Church—Low Mass and Sermon on Sodality Feast—7:30 p.m.
- 27 Saturday—St. George Church—Confirmation—10:30 a.m.
- 28 Sunday—St. Joseph Church—Knights of Columbus—Communion Breakfast—7:30 a.m. Corpus Christi Church—Confirmation—3:30 p.m.
- 29 Monday—St. Patrick Church—Confirmation—7:30 p.m.
- 31 Wednesday—Our Lady of Good Counsel Church—Confirmation—7:30 p.m.



Bishop Casey's Appointments

MARCH

- 3 Wednesday—Sacred Heart Cathedral—Ash Wednesday Sermon—5:30 and 7:45 p.m.
- 7 Sunday—Sacred Heart Cathedral—Opening, Novena of Grace—7:45 p.m.
- 9 Tuesday—St. Patrick's Hall, Elmira—Priests' Conference—11:00 a.m. St. Alphonsus Hall, Auburn—Priests' Conference—3 p.m.
- 11 Thursday—Sacred Heart Rectory Hall—Priests' Conference—3:00 p.m.
- 14 Sunday—St. Andrew's Seminary—Parents' Association—3:00 p.m.
- 19 Friday—Sacred Heart Cathedral—Pontifical Low Mass in honor of St. Joseph—9:00 a.m.
- 29 Monday—St. Michael's Church, Rochester—Confirmation—7:45 p.m.
- 31 Wednesday—St. James Church, Rochester—Confirmation—7:45 p.m.

Exhibit in U.S. Cities.

Dead Sea Scrolls, Key to New Studies of Bible

By MSGR. PATRICK W. SKEHAN (N.C.W.C. News Service)

Americans in six U.S. cities will be beneficiaries of a major international cultural undertaking this year — a loan exhibit of Dead Sea Scrolls materials organized by the Smithsonian Institution.

Scholars of several nations and creeds have taken part in the work of piecing together and identifying the manuscripts and materials in the exhibit, which will include the oldest known copy of a biblical text.

Besides Old Testament texts, the exhibit will have sectarian compositions which were lost to view in 68 A.D. and not heard of again until 1947 or later.

(Sponsored by the government of Jordan, which sent the scrolls and other objects to the U.S., the show will run from Feb. 28 through March 21 at the Smithsonian's natural history museum in Washington, D.C.)

(It will then move to the University of Pennsylvania Museum, Philadelphia, April 3 to 25; the Lowe Museum of Anthropology, University of California at Berkeley, May 8 to 30; the Claremont College Graduate School and University Center, Los Angeles, June 12 to July 5; the Joslyn Art Museum, Omaha, Neb., July 17 to Aug. 8; and the Walters Art Gallery, Baltimore, Aug. 21 to Sept. 19. Plans are also being made to exhibit the materials in Canada and Great Britain after the U.S. tour.)

The site from which the exhibit materials come is the now famous ruin of Khirbet Qumran, in the West Bank sector of the Hashemite Kingdom of Jordan. The Qumran settlement was destroyed by the Roman armies of Vespasian in 68 A.D. It lies in a deep rift on the eastern side of the mountains of Judea, on a low terrace at the foot of cliffs which overlook the Dead Sea beach from the west, some 1,200 feet below the level of the Mediterranean and about eight miles south of the biblical city of Jericho.

Along with written texts that have opened up a new era for combining historical and archaeological data in Palestine, the exhibit will include incidentals of daily living of those who used the scrolls.

Among the items will be a practice alphabet — written by a very awkward scribe on the surface of a large jar fragment — and a phylactery (a copy of a text in tiny script on a thin piece of leather, to be rolled up and carried in a small case on the person).

All the larger manuscripts in the show are written in

In the spring of 1947 a young Palestinian goatherd named Muhammed adh-Dhib — "the wolf" — stumbled by chance on a hidden cave overlooking the Dead Sea which contained relics of a Hebrew sect called Essenes whose early existence had been forgotten for nearly two millenia. The manuscripts uncovered in this and other caves of the region are today known throughout the world as the Dead Sea Scrolls. They have revolutionized Scripture studies through the light they shed on beliefs and customs around the time of Christ and the verification or correction of biblical texts. For the balance of this year 14 of the scrolls and associated artifacts will be exhibited in a number of U.S. cities. The author of this article on the exhibit is head of the department of Semitic and Egyptian languages and literature at the Catholic University of America.

columns on one side only of broad strips of leather which, sewn together, were meant to be rolled up as scrolls when not in use. Seven are from books of the Old Testament. The oldest, a Hebrew text of Exodus, dates from between 250 and 200 B.C. So badly scuffed and faded is it that only infrared photography at the Palestine Archaeological Museum in Jerusalem has made possible its study by scholars.

Another item is a remnant of the Book of Leviticus in Greek, dating from about 100 B.C. With other Greek and Hebrew texts from Qumran, it is valuable for disclosing the surprising extent to which the ancient Septuagint translation of the Old Testament was subject to scrutiny and revision by Jewish scholars in Palestine before the end of the first century A.D. (Up to now most mod-

ern students of the Bible had supposed that the beginnings of this kind of critical work dated from about 130 A.D.)

Most significant among the biblical manuscripts is a text of the Books of Samuel (1-2 Kings in the Douay-Challoner Bible) from the first century B.C. Notably different from the Hebrew text in modern printed Bibles, this and two other manuscripts of Samuel from Qumran support evidence from other sources indicating that the text of Samuel chosen by the rabbis as a model at some time in the first century A.D. was not on a par with the carefully selected manuscripts employed for other Old Testament books.

The largest item in the show is a first century A.D. psalm text from the 11th and last manuscript cave, which was discovered in 1956. Its combination of 35 canonical psalms with

eight other compositions from various sources (all somehow related to David) is unique and not a little puzzling. There are, however, indications that the familiar grouping of the 150 psalms has priority in time over this collection.

A half-dozen non-biblical texts show the wide range of basically religious interests of the Qumran group. One of these is a highly fanciful Hebrew text known as the "War of the Sons of Light against the Sons of Darkness."

Versions of this exist from both the first century B.C. and the first century A.D. (the B.C. text is included in this exhibit), showing that the dream of a holy war enjoyed long popularity among the Qumran people. Some believe that bitterness against Rome in the first century A.D. led them to become Zealots — militantly anti-Roman

Jews — a step which this imaginative document would tend encourage.

Quite different in spirit is the "Words of the Luminaries" which contains a type of prayer of individual petition still familiar from supplications to the synagogue liturgy.

With these are exhibited a collection of Hebrew blessings showing that the Qumran people identified their worship, in idealized form, with that ministered to God in heaven by the "Angels of the Presence"; and that they saw their greatest dignity in the fact that, as sons of His covenant, they had been called by Him to share with the angels in their function and destiny — though exactly where, whether in a purified earthly Jerusalem or in the heavenly temple itself, is nowhere made plain by the texts so far known.

Strangest of all, from a modern viewpoint, is an Aramaic horoscope for a unique individual who is styled an "elect of God" and who is to be favored with appropriate physical characteristics, together with wisdom patterned on Solomon's and the gifts of the Spirit described in the 11th chapter of Isaiah.

All the Old Testament texts in the exhibit have been prepared for publication by Americans, while the others have been prepared by English, French, German and Polish scholars. All have shared equally in the facilities of the Palestine Museum. It is good to know that the results of this enriching experience are now to be passed on to visitors to this exhibit in the U.S., Canada and Britain.

Churches Get WHAM'd on Alinsky

Rochester's radio station WHAM has bluntly warned Protestant churches to cut out their support for Saul Alinsky or they'll lose their radio voice.

The churches have invited the Chicago sociologist to come to Rochester to organize the Negro community, a community obviously in need of such organization as was made evident during last summer's rioting.

The warning from WHAM came to the Rochester Area Council of Churches in a letter from station owner W. F. Rust threatening to cancel the one hour, once-a-week free radio time given churches for their weekly broadcasts. "If you do not cut out Alinsky, we will be unable to broadcast in accord with agreements made with the Fed-

eral Communications Commission.

In his letter, Rust said, "I am very disturbed that the Rochester Area Council of Churches proposes to spend \$50,000 per year to bring Saul Alinsky to Rochester. I oppose this proposition not only specifically, because it involves Mr. Alinsky, but generally because I feel the church should not descend to this type of indirect political or mass agitation."

He then added that "if and when Mr. Alinsky comes to Rochester under the sponsorship of your group, WHAM will charge your group \$775 per broadcast. If the free time to local churches not affiliated with the Rochester Area Council of Churches."

Specific targets of the WHAM warning included such well known Rochester churches as Lake Avenue Baptist Church, St. Paul's Episcopal Church, Brick Presbyterian Church and Asbury First-Methodist Church.

We do not quarrel with the station's right to form and express its own opinion on whether or not Mr. Alinsky should come to Rochester.

We do leave it to our readers, however, to ask themselves if they think a radio station serves the public interest best by penalizing churches which disagree with that opinion.

A Catholic Church broadcast is a once-a-month feature of WHAM's free hour program.

ming. If other churches are going to be muzzled for voicing their convictions on what the U.S. Catholic bishops termed "a moral and religious issue" then we'd rather not have our voice carried on airwaves warped so contrary to this nation's traditions of freedom of religion and freedom of expression.

The call letters WHAM have a long and enviable reputation in the Rochester area.

We are confident that emotions will ultimately calm down and Mr. Rust will realize he will serve his station and his community best in ways other than by such a tactic as his letter indicates.

—Father Henry Aswell

Weary Pope Describes His 'Deep Trials'

Vatican City—(RNS) — Pope Paul VI said one of his "deepest trials" stems from unfaithful Catholics who are "forgetful of the nobility and gravity of the duties that bind them as Christians and members of the Church."

During his midweek general audience in St. Peter's Basilica he spoke in unusually frank terms of the burdens and obligations of the papal office, and his own particular need for spiritual comfort.

"How much weakness there

is!" he said. "How much opportunism! How many follow a 'situation morality'! There is much cowardice. How can we not suffer from the abandonment of those sons of ours, educated in school of Christ and so much loved by Him, so needed by the Church and by civil society."

"This, at times," he said, "approaches a real agony. Then there are the troubles derived from the very fact and exercise of our ministry."



Students at the Hebrew University in Jerusalem are absorbed in study of the 2000-year-old Dead Sea scrolls. Discovered in 1947 by a Bedouin boy, the scrolls will be on exhibit this year in several U.S. and Canadian cities. Photo is from current National Geographic Magazine.

Censorship Warps News Reports from Sudan

By GARY MacEOIN

No assessment of the vital forces at work in today's Africa can be complete without taking into account the recent events in the Sudan. The establishment of this state nine years ago was followed by the initiation of a harsher colonial regime than they had ever before known for the four million Negroes of the southern region.

The government, controlled by the arabized north which is racially, religiously, culturally and linguistically different, set out cold-bloodedly to destroy everything the southerners hold dear.

Under the military dictator Abdour, the program was pushed forward with terror and the sword. Southern leaders were killed, imprisoned or forced to flee into exile. Carpetbaggers from the north seized control of business and commerce. A monopoly of information was established. Schools were closed or made part of the campaign to impose Islam by force. While most of the southerners are Animists, (pagans), they depend principally for leadership on Christians educated in mission schools. The missionaries, both

Catholic and Protestant, were harassed and restricted, until finally they were expelled en masse early in 1964.

I was in Juba, capital of Equatoria, a year ago, just before the expulsion decree was issued. I believe I am the only American newsman who beat the ban for years, and of course the officials in Khartoum who gave me a permit to go south never suspected I was anything but a dollar-spending tourist.

As I then reported, the people had been battered into helplessness and hopelessness. They saw no prospect of being able by their own efforts ever to challenge the modernly armed occupation forces who at that very moment were massing in Juba for a punitive sweep.

Yet a miracle has happened. The Negroes have demonstrated how deep is their determination to be free. Their dogged, mainly passive, resistance has toppled the dictator. The successor government has publicly acknowledged that his repressive policies produced the crisis. It has brought representatives of the south into the provisional government and it proclaims its desire to meet all legitimate grievances.

The southern leaders in exile have long insisted that events have shown that federation, for which they were earlier prepared to settle, will not work, and those inside the country agree. One of them is Luigi Adok, a member of the 5-man supreme council which has replaced the president in the provisional government, and he told the press very succinctly why this is so. "There is racial hatred here," he said, "and any other explanation would be a lie. It was a conflict between slaves and their masters."

It would be premature to assume that things will now work themselves out in the Sudan. There has been no change of heart on the part of the nine million northerners. They still want to arabize and islamize the south, thus driving a spear into the heart of black Africa right to the equator. The expelled Christian missionaries have not yet been authorized to return.

Nor is it realistic to think of simply chopping off the underdeveloped southern third of the Sudan and launching it as yet another politically and economically unworkable African state. It might be better

to join it to Ethiopia or Uganda, or split it among the several neighboring states with which its people have tribal and linguistic affinities.

What seems to me of extremest urgency is that the organs of public opinion seize the opportunity of the present relaxation of censorship to establish the facts of the long regime of terror, thereby making it more difficult for the same lies to be repeated if the uneasy truce breaks down.

I am always reluctant to criticize my colleagues of the press. I know them to be more conscientious, hardworking and public-minded than is generally believed. But in this instance the system within which they must work has not covered itself with glory. For some eight years, a rigid censorship combined with a climate of error had prevented any continuing independent observation of events in the Sudan. Maintaining the silly pretense that they know everything, the news media based many stories on handouts and reports from biased sources, thereby creating a false picture in the public mind. They now have the opportunity to make amends.

THE HOME TEAM



"Now that's what I call a real sweet shot!"

Cliff Wirth

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