

Diocesan Census Planned in May, June

A census of Catholics in the 12-county Rochester Diocese will be taken during May and June, Bishop Kearney announced today.

Purpose of the census will be to obtain general information about the religious practices of baptized Catholics living within the boundaries of the 156 parishes and 29 missions of the Diocese, the Bishop said.

Census committees, totaling several thousand persons, will be organized in all parishes to conduct a street-by-street, house-to-house canvass.

Enumerators will ask if any baptized Catholics live at the particular address; if so, they will endeavor to obtain several points of information, such as full names, age brackets, school status of any children, religious practices, parish attended, etc.

Declaring that the census results "will be invaluable in updating diocesan and parish statistics," Bishop Kearney said:



Monsignor Randall explains census organization.

"During the last few years there has been a rise in population, shifts in many areas and

communities. We have considered the advisability of a thorough census for some time, since

much of diocesan planning depends on trends in residency.

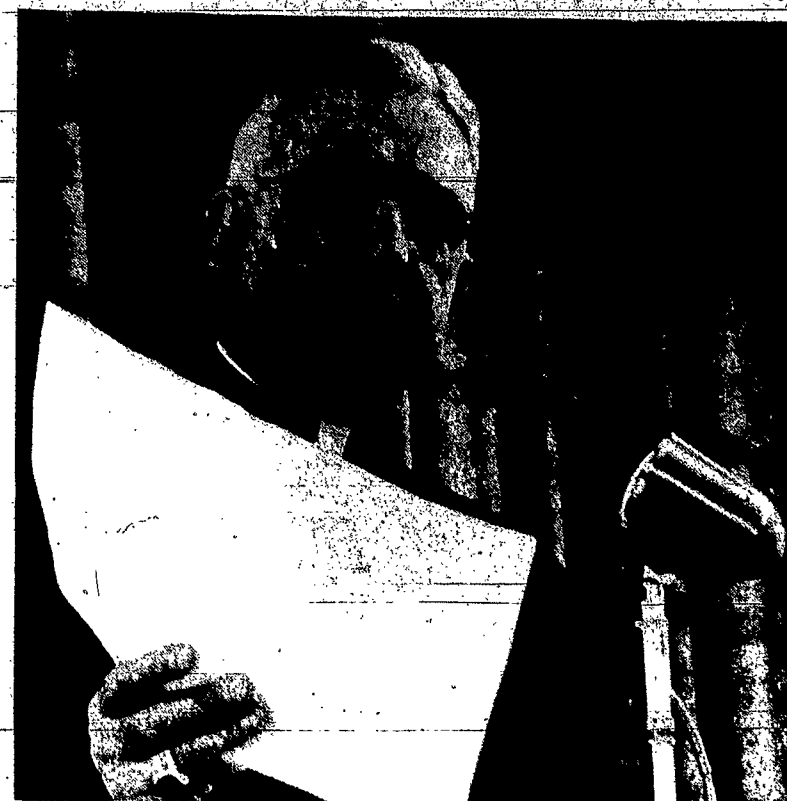
"One very obvious benefit from the census will be the statistics regarding pre-school and school children, which vitally affect projection of plans for our Catholic educational facilities."

Noting that the census enumerators will be asked to visit every dwelling, the Bishop continued: "This will be an enormous task, and we humbly ask the indulgence and cooperation of our neighbors in all communities."

"We are seeking information, of course, only from Catholics, and the census committee members will apologize for momentary intrusion on the time of all others."

Committees will be organized among the women in most parishes, with the possibility that men will be asked to assist in some instances. Parishes will be divided into sections, with a leader for each.

The diocesanwide census is the first to be conducted here. Similar ones have been undertaken in more than 20 dioceses of the nation during the last



Bishop Casey shows form to be used in census.

few years with gratifying results. Total population of the 12

counties comprising the Rochester Diocese is listed in the National Catholic Directory as

1,206,446, with a Catholic population of 362,000. It is expected that the census will disclose an increase in the latter figure.

Counties in the Diocese—an area totaling 7,107 square miles—include Monroe, Wayne, Cayuga, Livingston, Ontario, Seneca, Yates, Steuben, Schuyler, Tompkins, Chemung and Tioga.

Heading the census committee as chairman will be Auxiliary Bishop Lawrence E. Casey. Coordinator will be Rt. Rev. Msgr. John S. Randall, managing editor of the Catholic Courier Journal.

Census headquarters have been established at 140 East Ave., Rochester, telephone 232-5747.

For purposes of the census, the Diocese will be divided into three regions, and the regions into districts. Priest moderators have been appointed for the regions.

The breakdown follows:
REGION I—Districts A, B, C and D, comprising parishes in Monroe County. Moderator for Districts A and B in the (Continued on Page 2)

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FATHER MALONEY

Father Maloney Funeral

Solemn funeral Mass will be offered for Father Joseph T. Maloney at St. John the Evangelist Church, Humboldt St., Rochester, Friday, March 19, at 10:30 a.m.

Bishop Casey will say the Mass and Rev. Gerald Krieg will preach the eulogy.

Father Maloney died suddenly Tuesday, March 16, 1965.

He was widely known for his interest in sports and vigorously participated in them himself. At 58 years of age he was envied by men half his age for his stamina.

He also carried this spirit of vigor into his priestly work and in the 34 years since ordination he has consistently won the respect of his parishioners for his manifest sincerity and intense dedication to every task assigned him.

Youngsters in particular were easily won to him because of his interest in their topics and activities.

For the past ten years he has

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U.S. Bishops Name Officers For Inter-Church Dialogue

Washington — (RNS) — Six subcommittees to foster dialogue with other religious groups were formed by the American Catholic Bishops' Committee on Ecumenism at its first official meeting here.

Main purpose of the sessions was to draw up guidelines for the participation of Catholics in ecumenical activities with Protestants, Orthodox and Jews, as provided for in the Vatican Council's Decree on Ecumenism.

It was reported that these guidelines will be submitted to American bishops for their approval before being released.

The various subcommittees and their chairmen named were: for Episcopalians, Bishop Charles H. Helming of Kansas City-St. Joseph; for Presbyterians, Bishop Ernest L. Unterkoefler of Charleston, S.C.; for Lutherans, Auxiliary Bishop T. Austin Murphy of Baltimore; and for the Orthodox, Bishop Bernard J. Flanagan of Worcester, Mass.

Another subcommittee for relations with the National Council of Churches and the U.S. Office of the World Council of Churches will be headed by Bishop John Carberry of Columbus, Ohio. Catholic-Jewish relations come under another group with Bishop Francis P. Leipzig of Baker, Oregon, as chairman.

The national committee, formed to implement the Vatican Council's interreligious decree, is headed by Cardinal Lawrence Shehan, Archbishop of Baltimore. Executive secretary is Msgr. William A. Baum of Kansas City.

Trials Don't Destroy Czech Catholics' Faith

Paris — (RNS) — Cardinal Josef Beran of Prague, in an interview published here, gave warm praise to the priests and faithful of Czechoslovakia for their fidelity "in spite of the trials they are undergoing."

Recently liberated by the Czechoslovak Communist government after 15 years of detention, the 76-year-old prelate was interviewed in Rome by a correspondent of La Croix, Paris Catholic daily.

"Priests have suffered a good deal, and a large number of them are still obliged to work in factories and on farms," he said.

When he left Prague, "my priests and faithful were sad," he said, telling him that "while

you were with us, we felt stronger."

Cardinal Beran said that he had met Bishop Frantisek Tomasek, who has been named Administrator Apostolic of the Prague archdiocese "in my absence." (Under the terms of his release he cannot return to his homeland.)

"I am sure," he added, "that he will be able to give Czech Catholics the support they need."

Cardinal Beran said that since being named to the Sacred College he had received thousands of letters of encouragement from people all over the world, particularly from France, Spain, Italy, Britain, the United States, Malta, Japan and India.



FATHER MCFARLAND

Pastor Ill, Administrator Appointed

Bishop Kearney this week named Rev. Eugene H. McFarland to be administrator of St. James the Apostle Church, Trumansburg.

Father Bernard C. Hanna, pastor, is seriously ill and unable at this time to care for his parish. Prayers are requested for him. He is a patient at St. Joseph's Hospital, Elmira.

Father McFarland has been director of youth activities in the Rochester Diocese since 1953, a position which has included serving as director of the Rochester Catholic Youth Organization, Camp Stella Maris at Conesus Lake, Charles Settlement House on Jay Street and Genesee Settlement House on Dake Street as also chaplain for Boy Scouts and Girl Scouts of the Diocese.

Dispensation St. Joseph's Day

Bishop Kearney has granted a dispensation from fast and abstinence restrictions for Friday, March 19, feast of St. Joseph.

St. Joseph is patron of the Catholic Church and was also chosen by Pope John to be patron of the Vatican Council which will begin its final sessions this autumn.



Three nuns, one of whom is recovering from a broken arm, are members of 11-nun team from the Rochester Diocese who staff Good Samaritan Hospital. Mrs. Stella Davis is recovering from a broken arm sustained in a melee when troops dispersed civil rights demonstrators in this little Alabama city.

Moments of Peace in City in Turmoil

(Special to the Courier)

"... where there is hatred, let me sow love..."

Dr. Martin Luther King read these words from the well-known prayer of St. Francis of Assisi.

They were inscribed on a plaque given the civil rights leader at Selma's Good Samaritan Hospital staffed by eleven Sisters of St. Joseph from the Rochester Diocese.

The quiet ceremony was in marked contrast to the turmoil which swirled outside in the streets of this little Alabama city of 34,000 population—a city now world-famous for the month-long confrontation between white bigotry and Negro aspirations for equality.

Edmundite Father John P. Crowley, director of his order's missions for Negroes in that area, made the presentation.

"For centuries people have loved and responded to the Christian nobility of this prayer of St. Francis," Father Crowley said. "Today the whole world recognizes that the American Negroes, in a very special way, have made this prayer

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A Prayer for Peace and a city in turmoil—Father John P. Crowley gives St. Francis plaque to Dr. Martin Luther King at Good Samaritan Hospital in Selma.

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Stabat Mater Dolorosa

"Let me share with thee His pain,
Who for all our sins was slain,
Who for me in torments died."

Suffering is something that most of us try to avoid, and almost all find a great mystery. This is understandable — we seek what we believe to be good — and we see little good in suffering. It seems to be only a negative quality — an obstacle to happiness — an apparent flaw in a wise God's creation.

At the cross of Calvary, a

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mother faced up to this problem. Mary, the mother of Jesus, would have preferred to die on the cross herself than to see her Son struggling on it. The sword which Simeon had prophesied, was piercing her heart as she stood there.

HUMANLY SPEAKING, her mother's heart would tend to rebel against the plight of her Son. That Mary did not rebel against the will of God, painful though it was for her, may be attributed to three things:

First, her trust in God's goodness.
Second, her knowledge of the

Old Testament prophecies about the Messiah's suffering.

Third, her Son's complete acceptance of His own crucifixion.

As to the first, Mary's idea of God was that of a perfect being. Goodness is one of God's attributes — and He must have it perfectly. It would be wrong to assume that Mary had all the answers to the mysteries of God's providence. She did not have the answers — but her faith told her that God had them. She was sure that God could draw good out of even such an evil as human suffering.

THE OLD TESTAMENT prophecies also strengthened Mary in her hour of anguish. Well before the Annunciation, she was familiar with the texts describing the Messiah. But after the angel's message, realizing that she was to give birth to the Savior, she gave even more prayerful reflection to all that the prophets had spoken about Him.

(The third in a series of Lenten meditations based on the ancient hymn, "Stabat Mater.")

None had more to say about the Messiah's suffering than the great Isaiah. His description of "the suffering servant of God" provided much light for Mary's meditation. Might we not surmise that some of his words might be in Mary's mind as she stood by the cross? For example:

"He was... a man of suffering, accustomed to infirmity..." (Isaiah 53:3)

"Yet, it was our infirmities that he bore, our sufferings that he endured..." (v. 4)

"... he was pierced for our offenses, crushed for our sins, upon him was the chastisement that makes us whole, by his stripes we were healed." (v. 5)

These words of Isaiah not only stressed that suffering would be an identifying mark of the Messiah, but that it would be a necessary and redemptive force for the whole world.

FINALLY, there was the wonderful way in which Jesus bore with the pangs and misery of His last hours.

Instead of angry vengeance from the cross, came words of forgiveness for His enemies. His heart was touched by the good thief's declaration of faith, and He promised Him paradise.

Even his use of the first words of the 21st psalm, "My God, my God, why have you forsaken me?" have to be seen in the context of that complete psalm. It is one of the Messianic songs — which deals with the trials of the Redeemer. And it ends with words of peace and confidence:

"And to him my soul shall

live; my descendants shall serve him.

Let the coming generation be told of the Lord that they may proclaim to a people yet to be born, the justice he has shown."

And the last words of Our Savior were to bring great comfort to His mother's torn heart:

"Father, into thy hands, I commend my spirit." (Luke 23:46)

All these things helped Mary, not to solve the mystery of suffering, which in this world cannot be completely understood, but to bear with it, to accept it, as part of God's redemptive plan. — Father Robert Kenne

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