

The Catholic COURIER

THE NEWSPAPER OF THE ROCHESTER DIOCESE

77th Year

ROCHESTER, N. Y., FRIDAY, OCTOBER 1, 1965

Journal

Price 15 Cents



Nearly 500 fund drive workers this week began their special gifts phase of the diocesan campaign to raise nine million dollars for college expansion and a new four-four-four seminary program. Father Edward Zimmer, Henry J. Kearse and Paul A. McGuire are shown in photo as they checked details of the campaign.

Campaign Nears Climax

Stressing "the tremendous impact of education on the future of the Church," Bishop Kearney on Monday night launched the parish phase of the \$9 million drive for expansion of Catholic higher education facilities in the Diocese.

Speaking at a dinner for more than 400 special gifts committeemen in the St. John Fisher College Athletic Center, the Bishop urged the Joint College Fund campaign "one of the most important projects ever undertaken in the Diocese."

"I am deeply convinced," he

declared, "of our responsibility to educate the rising generation of men and women who will be the Catholic leaders in the days to come."

Similar special gifts kickoff dinners were held Monday through Wednesday in Geneva, Auburn, Corning and Elmira.

During the next few days, committeemen will visit a selected list of parishioners throughout the Diocese for contributions to the Joint College Fund.

Aim of the drive is construction of science, library and stu-

dent center buildings at St. John Fisher College, an auditorium with music and arts wings at Nazareth, and Becket Hall, a House of Studies for pre-theology students adjacent to the St. John Fisher campus.

Minimum goal for the campaign's parish phase, with each parish having a quota, is \$5,750,000.

IN HIS TALKS at the Rochester dinner, Bishop Kearney noted that, while in the past much of private education was self-supporting, today's requirements necessitate an increasing amount of both public and private help.

"The history of Catholic education," he reminded his listeners, "dates back far beyond the history of the United States. We are fortunate, in our nation, to be able to carry on this tradition within the fabric of our religion, in buildings with a crucifix standing on the wall."

Describing the three institutions involved in the fund campaign — the two colleges and Becket Hall for seminarians — as "three major responsibilities of your Bishop," he hoped the people would answer the appeal "in a spirit of self-denial and self-sacrifice."

"If I did not feel," the Bishop concluded, "that the leaving of this shroud were pleasing to Almighty God, I would not be asking your help for them. I hope you will resolve that in this campaign there is no such word as 'fail!'"

Very Rev. Charles J. Lavery, C.S.B., president of St. John Fisher College, told the committeemen that "the Church stands today at a tremendous moment in history," and that the faithful face a real challenge in providing for tomorrow.

"We ask not for luxuries," he said, "but for facilities to make the best possible teachers. We ask not for ourselves, but for you and those who will follow you."

Urging the men to give their best efforts to the program, he asked them "to regard this not only as a request of your Bishop but also as a command of Christ."

"You do it for Christ — to help educate the priests, mothers, teachers and lay leaders of the future."

"Perhaps this is the way God will solve the problem!"

That was the comment of a prominent Rochester priest when Pope John lay dying three years ago.

For him, Pope John and his Council were a very great mistake.

"The problem," the priest thought, was the surge of new ideas that flooded the Church when the venerable Pontiff "opened the windows" for his program of aggiornamento—the updating of the Church.

To solve that problem, to save the Church, according to the priest, God would have to kill the Pope.

Many Catholics are by now convinced that not only did Pope John die—but his Council is now dead too.

John Leo, one of the articulate "new breed" laymen, in his comments on the Council in the National Catholic Reporter newspaper voices such an opinion.

The prospects for the last session of the Council are dismal. . . . It would be a mistake to underrate the evidence that this is so, or the extent to which progressives are convinced that the Pope is ringing down the curtain on the vision of the open Church." Leo said.

For liberal oriented Catholics this is a great tragedy. For staunch, old-line conservative Catholics it is cause for great joy.

For others it just simply isn't true.

These in this third group are convinced that the Council is still very much alive—and that Pope Paul has remained true to his promise to carry on in the spirit of Pope John.

Evidence to bolster this conviction was obvious at the Council this week.

The world's Catholic bishops in session at the Vatican readily admit the Church does have a "problem"—but it's not its pope or its new ideas. Rather, the problem is whether or not the twenty-centuries-old Catholic Church can keep pace with the rapidly changing modern world.

For the vast majority of Catholics—and those people who are not of this faith but are interested in the Council—the discussions of the bishops have at last come down to the "bread-

and-butter" topics of war and peace, population explosion, family life, jobs, poverty—the aspirations and anxieties of the average man.

These topics are included in "schema 13" — actually now numbered 11 and originally numbered 17. (A schema is somewhat like a bill in Congress, it's a proposed agenda item that is revised following debate prior to final approval.)

Publicity given Jesuit General Father Pedro Arrupe for his anachronistic call for a crusade against atheism obscured

the fact that the bishops were actually more interested in coming to grips with the problems people face in their daily lives.

In a book just published, "Eyes on the World, Views on Schema 13," eight laymen express their hopes for the Council schema which is about and for 98 per cent of the Church's membership—the Catholic laity.

Richard Horchler in the book's first chapter says, "The real problem is, in my understanding of Christian history, that Christianity has from the beginning been plagued by

ambiguity, if not confusion . . . in its entire attitude toward this world. . . . It preached renunciation of the world and the flesh, but as it found itself in this life able to appropriate power, it seized this power and exploited it to advance its own interests."

Illustrative of this is the fact that the Church has repeatedly canonized as its greatest saints the poorest of men such—as St. Francis of Assisi, St. Martin de Porres, St. Maria Goretti, St. Bernadette—all of whom were

(Continued on Page 3)

Meetings Scheduled For Drive Workers

Instruction meetings for the more than 20,000 men who will serve in the parish phase of the \$9 million Joint College Fund campaign will be held from Oct. 5 through Oct. 20 throughout the 12-county Diocese.

Paul A. McGuire, parish division chairman, said 28 sectional meetings of parish general solicitation committees are slated during the 16-day period.

McGuire appealed to the committeemen to attend the instruction meeting in their section, since it is the only such training session scheduled prior to the general solicitation of parishioners on Oct. 31 and Nov. 14.

Invited to the meeting are the parish campaign committee moderator, chairman, vice-chairman, division leaders and workers. Date and place of the meetings, all scheduled at 8 p.m., are as follows:

REGION I (Rochester Region, Districts A, B, C, D and E, Monroe, Livingston and Western Ontario Counties).

Sect. A-1 and A-2, Oct. 7, Aquinas Institute; Sect. A-3, Oct. 14, Cardinal Mooney High School; B-1, Oct. 6, St. Agnes High School; B-2, Oct. 11, St. Agnes II. S.; B-3, Oct. 18, St. Agnes II. S.; C-1 and C-2, Oct. 7, Bishop Kearney H. S.; C-3, Oct. 14, Bishop Kearney H. S.; D-1, Oct. 8, St. John Fisher College; D-2, Oct. 11, SJF College; D-3, Oct. 18, SJF College; E-1 and E-2, Oct. 13, St. Agnes, Avon; E-3, Oct. 20, St. Patrick School of Religious Building, Victor.

REGION II (Auburn Region, Districts F and G, Cayuga,

Wayne, Seneca, Yates and Eastern Ontario Counties).

Sect. F-3, Oct. 12, St. Patrick's, Seneca Falls; F-1, Oct. 13, Mt. Carmel H. S., Auburn; F-2, Oct. 18, Mt. Carmel H. S., Auburn; F-4, Oct. 20, St. John the Evangelist, Clyde; G-3, Oct. 6, De Sales H. S., Geneva; G-4, Oct. 7, St. Michael's, Newark; G-1, Oct. 11, St. Michael's, Penn Yan; G-2, Oct. 12, St. Mary's, Canandaigua.

REGION III (Elmira Region, Districts H and J, Seneca, Yates, Tompkins, Schuyler and Warren Ontario Counties).

Sect. H-3, Oct. 13, Ithaca H. S.; H-1, Oct. 14, St. Mary's, Elmira; H-4, Oct. 18, St. Patrick's, Owego; H-2, Oct. 20, St. Mary's, Elmira; J-1, Oct. 5, St. Vincent de Paul, Corning; J-3, Oct. 8, Sherwood Hotel, Hornell; J-2, Oct. 7, St. Mary's, Bath; J-4, Oct. 11, St. Joseph's, Wayland.

Priests' Evening

Of Reflection

Sunday, Oct. 3

at 6:15 p.m.

St. Patrick's, Victor

Meditation by

Rev. Joseph Brennan

The Story of a True Miracle at Lourdes

October is observed by Catholics as the month of the Rosary. Following is the story of a young French woman cured at the famed shrine of the Blessed Virgin Mary at Lourdes where our Lady a century ago appeared to promote the Rosary devotion!

A True Miracle at Lourdes 1961

Juliette Tamburini was only three and a half when she was first struck down by a pulmonary congestion complicated by pleurisy in 1940 at her home in Marseille. This was followed by a thigh bone infection that resisted all treatments and medication.

Over a period of eleven years, Juliette underwent eleven operations, all to no avail. Her disease was diagnosed as "osteoperiostitis with golden staphylococcus" — an inflammation of the bone and the line around it. After all those years of medication and hospitalization, doctors declared her case incurable.

Pilgrimage to Lourdes

But Juliette did not lose hope. In 1959 she set out for Lourdes with the Diocesan Pilgrimage of Marseille.

Doctor Bouyala, Medical Head of the pilgrimage testified: "On the night of July 12 to 13, Juliette Tamburini called for me and complained of much suffering and insomnia. I was unable to change her dressing properly on the train and could only add a band of cotton over her infection. But at Lourdes her dressing needed to be changed every morning and on July 14 I did it myself and it had to be repeated twice that day."

CLOCKS, electric or key wound, \$3.25 and up. William S. Thorne Jeweler, 318 Main St. E. — Adv.



Thousands of sick and paralyzed pilgrims throng to Lourdes each year. Some are cured, as the accompanying article describes, but the greatest miracle at the famed shrine, according to Fulton Ousler in his book is "the faith of those who are not cured."

Lourdes Water
On July 15, 1959, Miss Isabelle Fabre de La Maurelle, who was nursing Juliette, suggested using Lourdes Water from the Grotto by injecting it into the infection with the help of a syringe. The patient agreed and said afterwards it must have been her faith which urged her

to consent. During the night a severe nose bleed obliged Dr. Poujaud to treat the patient on three different occasions.

The following morning, July 16, the nurse was surprised to find there was little need for a new dressing. Dr. Bouyala examined the thigh bone and

found the infection considerably changed for the better.

In the afternoon of that Thursday, July 16, Juliette who had not yet gone to the Baths for fear of the icy water now went on her own to take the bath, "because she felt urged to do so." Again on the following day, she returned for a second bath and that same day, a change of dressing revealed that the wound was completely closed. Juliette Tamburini returned home with the pilgrimage completely cured.

(Continued on Page 3)



Bishop Casey at Pius X Tomb

Bishop Casey keeps a promise he made at Sacred Heart Cathedral on the eve of his departure for the Vatican Council in Rome. He said he'd pray at the tomb of Pope St. Pius X, patron of catechetical work, for those engaged in this apostolate in the Rochester Diocese. The photo shows him kneeling at the altar in St. Peter's Basilica at the Vatican where the saintly pope is buried.

Churches to Pray for Unity

New York — (NC) — The annual Week of Prayer for Christian Unity will be held from Jan. 18 to 25, 1966, under Catholic and Protestant auspices.

The week is co-sponsored by the Catholic Association for Christian Unity of Lyons, France, and the World Council of Churches' Commission of Faith and Order. The Depart-

ment of Faith and Order of the National Council of Churches cosponsors the week in the U.S.

For the first time, a common leaflet of prayers will be available for use by all denominations. Sponsored by the WCC and NCC faith and order groups, it is also recommended by the U.S. Bishops' Commission for Ecumenical Affairs.

Msgr. William A. Baum, executive director of the Catholic bishops' commission, said Catholics "have had the privilege of collaborating" in the preparation of the leaflet.

"We are deeply grateful for this opportunity," Msgr. Baum commented, "and look upon this joint effort as an important step in the development of our working relationship with the National and World Councils of Churches."

"In the light of the Decree on Ecumenism of the Second Vatican Council, which summons Roman Catholics not only to engage in dialogue and in common witness with Christians of other churches, but also to pray for the cause of Christian unity, the observance of the week of prayer has taken on a new and deeper significance."

"This leaflet is an admirable means for fulfillment of the purposes of the council document, and it is hoped that it will be widely used by Roman Catholics as they pray among themselves and with their fellow Christians."

Clergy Seek Guidance

Buenos Aires — (NC) — An Argentine bishop has confirmed reports that a group of clergy held a two-day meeting seeking to reorient the Catholic Church in Argentina along the guidelines of the Second Vatican Council.

The clergy participating in the meeting are said to have adopted a joint declaration asserting: "We lack the guidance of our bishops. They never talk to priests, but when they do, it is not to consult or listen to them. All this creates an unfortunate pastoral loneliness which is upsetting, and we have to assume responsibilities which are not ours to assume."

Monuments and markers for Holy Sepulchre. The best way to check a monument is to see our index. You will appreciate our new plan. TOTT BROS. 112 N. Hope. GE 3371. — Adv.

Tempest in Teapot and Pope Paul's Visit To New York City Both Articles On Page 4

PERRY FLOWERS for all occasions. Ethel M. Perry assisted by Tom Lavaglia, Mgr. Ron. Westgartner, Asst. Mgr. 441 CHEE Ave. FA 5-7722-Adv.