

WE SAT AND WE WEPT
WHEN WE REMEMBERED
YOU, O SION



Text and Symbol, 26th Sunday after Pentecost

Crime or Duty To be Different?

Much editorial ink and television time has been spent commenting on the youngsters parading in protest against the American war in Vietnam.

Chief target for criticism is David J. Miller, the LeMoyné Jesuit College graduate of Syracuse, who burned his draft card. The lad identifies himself as a Catholic Worker, a member of a controversial group that has long championed "out" causes — particularly the cause of peace even if without U.S. victory.

Are these youngsters dupes of Communist trickery?

To say that is to oversimplify the whole situation. It also pushes these thousands of young Americans into the predicament of thinking their best and perhaps only friends are the Reds.

Loyalty to our country cannot override our duty to ourselves which should be a Christian's attitude to the Vietnam war, a war that has continually escalated and one that might possibly escalate all the way to nuclear war.

The population explosion, LBJ's hopes for a "Great Society," Negro-white relationships — all these will be trivial questions once a nuclear exchange begins — if anyone survives even to ask any questions.

So maybe it's a good thing that young Americans are asking some questions — even if they phrase them or dramatize them in ways older people find uncomfortable.

Much of the turmoil that pervades the world today is the result of lazy minds a generation ago that wouldn't ask embarrassing questions. They just took it for granted that God and their country were partners in a righteous cause so their sons were sent out to fight and bleed and die in wars we now admit were wasteful.

"Gott mit uns," said the Germans and the Kaiser attributed his early victories in World War I to "God's hand in history."

General Douglas MacArthur, at the time of his first major victory over the Japanese in the second World War, said it was due to "a merciful Providence."

When victory was won, we smugly took it for granted that our might proved us right and, among others, Adolf Eichmann was executed because he blindly obeyed his country's orders to gas millions of Jews.

Not many Americans get to see the Hiroshima atom bomb memorial museum but there is one item, among hundreds, that shows the rape of our Christian creed when we couldn't or wouldn't ask the right questions 25 years ago.

In front of a photograph of a smiling little boy is a heap of small curled objects not easily identified. The boy was playing eight miles from the center of Hiroshima. The curled objects are pieces of finger nails and skin he tore off in agony as he suffered for five days after the blast until death finally relieved him.

If this is the road we're on again, then isn't it time we paused to ponder now?

Those of us who are content with the course our country is taking should realize that our nation is built on the conviction that other people have a right to hold an opinion different from our own.

And sometimes they may be more right than we are.

The Lord we Christians claim to follow was put to death precisely because He wouldn't knuckle under to the political and ecclesiastical leaders of His day. He chose to be considerably different than those who insisted on keeping the status quo.

So it isn't really wrong just to be different. As a matter of fact, in some cases it would be wrong not to be different.

—Father Henry Atwell

The Catholic COURIER

Journal

Vol. 77 No. 4 Friday, October 22, 1965

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Second class postage paid at Rochester, N.Y.

Single copy 15¢; 1 year subscription in U.S. \$5.00

As required under the Act of Congress of March 3, 1879.

Canada \$6.00; Foreign \$12.00



Bishop Casey at his homework after a Council meeting.



The world's Catholic bishops pour from St. Peter's

Spiritual Renewal — the Council's Goal Attained

Rome

October 10

Dear Friends:

A month ago today I arrived in the Eternal City and it seems a long time ago. It has been a crowded month and there has been more action, on the surface, than in the 1962 and 1963 sessions combined. This final session is strictly business because there is so much to be done before final adjournment.

One gets the impression that the four Moderators, Cardinals Agagianian, Lercaro, Doepfner and Suensens, along with Archbishop Felici, the Secretary, are ramming through the agenda without any waste motion.

This is agreeable with the Fathers. Whenever the Moderators call for a vote to end discussion on a particular subject, the ayes are almost unanimous. However, there is no slipshod treatment of the schemata. All of the subjects being debated this fall have already been through the Council mill and the Commissioners, with their experts, have worked hundreds of hours revising and refining the texts before they appeared on the floor.

So far there have been eighteen general congregations (business sessions). As we noted in the October 8 column, the Declaration on Religious Liberty has been substantially approved by an eight to one vote. The famous Number Thirteen, "The Church in the Modern World" has been debated and returned to the Commission for final revision. This week the Council will finish discussion on "The Missionary Activity of the Church" and "The Ministry and Life of Priests."

In addition the Council has voted 80 times, giving final approval to four schemata treated in previous sessions, "Divine Revelation," "The Lay Apostolate," "The Pastoral Office of Bishops" and "Religious Life." Each of these propositions will have a profound influence on the future life of the Church and the People of God. It has been a productive month.

After the active debating has finished, probably this Saturday, the Council will recess for a week, October 17-24, to give the Commissioners an opportunity to process the material discussed in St. Peter's this fall. These men, and their experts, are the real heroes of the Council. About five of the fifty-one U.S. bishops at the Hilton are on various commissions. Three afternoons a week after the long Council morning session, they go to St. Peter's at 4:00 p.m. and spend three and a half hours deciding whether to accept or reject the changes proposed in the Council hall. Later in November, the revised text will be submitted to the Council for a final vote.

To give you an idea how arduous their labor are, one group of bishops and scriptural experts, spent an entire week, between sessions, hammering out one key paragraph in "Divine Revelation," one of the two sources of revelation, Holy Scripture and Tradition. These men believe all their work is worthwhile because their decisions, ratified by the Council and promulgated by Pope Paul, will be the guidelines forming the priests and the People of

This is Bishop Casey's second letter from the Vatican Council in Rome. He came home last week when the Council began a recess to get its documents into their final version for promulgation by the Pope later this year. In this article, Bishop Casey describes the color and significance of the day-to-day events that have made the Council a milestone in the religious history of this century.

God for decades to come. Here is the Magisterium, the teaching authority of the Church in action.

The Pope's Visit to the U.S.

Most of you saw the Pope on television sometime during the day, some of you were glued to your sets throughout the day and the evening. Here in Rome, while the Holy Father was flying over the Atlantic, the Council Fathers offered their Mass in St. Peter's that he would have a successful journey.

On the way home from Bishop Navagh's funeral Mass at Santa Susanna, one of the bishops had a transistor radio and we listened to the welcome at St. Patrick's Cathedral (it was 4:45 p.m.; Rome is five hours ahead of Rochester), and it was a surprise to hear the applause for the Pope in that venerable edifice. Here in Rome, it is commonplace when he appears.

Bishop Kearney, who was present, wrote me a very moving account of his reaction. "I missed during the Mass how my bishop used to walk up from America. We lived on both sides of the Atlantic. Only five blocks away, and we would pray at the different altars. Into that sanctuary, thanks to her, I came back in 1952 to get the mitre; she already had her golden crown. But it was a tremendous thought to realize that into that sanctuary came the personal vicar of Jesus Christ and I had been spared so many years to sit opposite his throne, if only to say, 'Deo Gratias.'"

One of the bishops had a TV set, and eight of us gathered in his room at 8:00 p.m. to listen to the Pope's address at the U.N. You and I were so proud of him. He stressed the right notes and people of all religious faiths left in their hearts that this man, carrying more influence than any other individual in the world, a man of good will motivated by no selfish interests, was pleading from his heart to the representatives of all the nations to avoid the general war that would spell the end of civilization.

In Rome, on Tuesday, the Council ended at 12:30 and we waited expectantly in our places while the TV cameras were set up and the floodlights went on. At 12:45 the great bells of the basilica boomed out and one could hear the applause of the thousands massed in the square outside. The center bronze doors were thrown open and the Fathers rose as one man to applaud the Holy Father as he walked down the aisle, and to sing the hymn, "Te igitur."

Here was a man who had had four hours of final sleep on a plane in the previous thirty, he had given fourteen speeches, two of them major addresses, had been on his feet meeting



The famed dome of St. Peter's dwarfs traffic on the busy Via de Conciliabone leading to Vatican City.

countless people, the great and the humble, yet he walked with a springy step, well ahead of the tired old Cardinals who had accompanied him to America. There must be an inner vitality which sustains him. He went to the President's table, signaled for all to be seated, and began his report, "Venerabilis Pater." His voice was low but animated as he spoke of the fullest thirty hours of activity he had completed as Pope, Pilgrim of Peace.

Random Impressions

The sudden death of Bishop Navagh cut a pall over the American bishops. He was taken ill here at the Hilton and died a few hours later in Salvatore Mundi Hospital. Practically all of the 175 U.S. bishops in Rome attended his funeral Mass at Santa Susanna, Monday afternoon, October 4. The ceremony was very simple. Archbishop Boland of Newark celebrated the Low Mass of Requiem and gave the absolution. There was no singing. We had a feeling of solidarity as we prayed for a brother in Christ who had died in harness far from home. May he rest in peace.

On the way back to the hotel, I thought of the contrast between Bishop McQuaid's time and our own. Through the miracle of radio and television we

were able to keep abreast of the Pope's visit to the New World. Rochester's representative at Vatican I in 1870 sat in his cold, drafty hotel writing home salty letters which would take three to four weeks to reach their destination; there was no public address system in St. Peter's, and a horse and buggy took him from his hotel to the Council.

One morning, just as the bus was about to pull out of the Hilton, a little Mexican girl of eight was lifted in by the doorman who said she wanted the autograph of Bishop Sheen. The little girl walked to the rear of the bus with her pad, while the man from the Propagation took a ribbing from the rest of us. Another morning, a young couple boarded the bus of the scarlet robed prelates, thinking it was their sightseeing bus. It was amusing to see their confusion but the bishops took them off the hook by inviting them to ride to St. Peter's if they cared to. During the series, the ball scores were discussed on the way to the Council. The two from San Francisco had lost interest after their home team faded in the stretch.

Good thing we didn't go out to the Pope's Mass for the瞻望 south of Rome on September 28. It rained heavily and there was a real traffic snafu. You have to see the traffic here to believe it. The 5:15 p.m. jam at Ridge Road and St. Paul is peanuts in comparison. One Roman cabdriver told us, "A Roman multi car e tutti zigzagge." ... One Spanish bishop, speaking of Schema number 13, said, "It smacks of phenomenologism." Didn't bring my dictionary, so I'll have to wait.

Cardinal Martini got off a pungent remark on September 27. "If we (speaking of all Christians) had lived and preached the Gospel of Christ, we would have spared the world atheistic Communism."

I listened intently at the new Jesuit General, Father Arrupe, called the "Black Pope" because of his great influence, spoke for the first time in Council. He had a bad press; his views were not as rigorous as reported. One of his thought-provoking remarks: "In 1961, Catholics were 18% of the world's population; today they are only 16%. The influence of this small minority on the world is often wasted. We have a serious obligation to examine our pastoral methods, especially in regard to the problem of atheism. An ecclesial approach is important, but insufficient; we must communicate not only truth, but also life."

One Czechoslovakian bishop: "Trust in the victory of the Cross. I saw and experienced in prison the evils atheism brings on the Church and soul, but I also saw the hope for the triumph of the Spirit." ... Cardinal Ottaviani, speaking without notes because he is almost blind, whaled totalitarian governments in his speech, October 7, and was one of the few speakers at this session to be warmly applauded at the end of his intervention. "It must have been gratifying to the old man who is termed the leader of the conservative element in the Council.

Met Frank Duff of Dublin, founder of the Legion of Mary, who is one of the lay auditors of the Council, and hope to have dinner with him one of these evenings. Here is a man who has done more good for the Church than many bishops combined in St. Peter's. He is always the center of a group of bishops who are telling him of the progress of the Legion in their dioceses. Rochester is in the forefront of this movement and many pastors and assistants of the diocese know at first hand the good the senior and junior Legions can do for the spiritual health of their parishes.

A Day at Assisi

Six Rochester priests, here for the opening of the Council, joined me Sunday, September 19, on a trip to Assisi, roughly a hundred miles north of Rome. My car may not start there, and one is rained out almost. We arrived shortly after noon and walked immediately into the Middle Ages as we entered the small town perched on the side of a hill, and dominated by the great basilica which holds the remains of St. Francis.

Our first stop was at the Basilica of St. Mary of the Angels at the foot of the hill. The noonday Mass was in progress as we walked in and saw the tiny chapel of the Portiuncula, little more than a stone hut seating twenty persons, where the saint founded the Franciscans in 1211. Adjacent to the cell where, stretched on the cold stone floor, he breathed forth his pure soul October 4, 1228. I knelt in prayer at each of these sacred spots.

Later in the day, we drove up the hill to the Basilica of St. Francis. This majestic construction, an amazing piece of construction when one realizes it was built shortly after the death of St. Francis, is a complex, containing three separate churches one over the other. The lower crypt contains the crude stone coffin of the saint. Not much was said here. Everyone was kneeling. St. Francis, pray for us. Pray for us that we might see the beauty of God in the colors which surround us, that we might recognize the echo of God's voice in the sounds about us, that we might detect the love of God in all the creatures that touch us.

The upper church is bright in tint and tone and its high arches surmounting walls covered end to end by frescoes of the immortal Giotto depicting the life of the Poorfriar. Yet, in a sense, the little stone hut of the Portiuncula more truly captured the spirit of the gentle saint than all this magnificence.

An English friar took us into the inner sanctuary to show us the collection of the relics of St. Francis. Behind the glass panel was the multi-patched habit of the saint, his head and sandals. There was a parchment, an autograph of the saint with a blessing written for Brother Leo. There were the bandages and pieces of cloth with which he covered his stigmatic wounds.

That Sunday was a day of wonders like on a retreat. We had walked into the world of color and kindness, of serenity and peace, the like of which we had never experienced. The spirit of this saint seemed to reach out and penetrate the soul. Any pilgrim to Assisi, Catholic or non-Catholic, must sense that the love shown by St. Francis for his fellow creatures is only a faint reflection of the love of God for each one of us. That knowledge gives us hope and confidence.

"The Church in the Modern World"

Debate on the famous Schema 13 began September 21 and ended October 7. It had a milestone in the religious history of this century.

(Continued on Page 7)



The 1088-begun church at Assisi.

Ground breaking Margaret Mary's place last Sunday was Monsignor I Tloga Counties. ing \$400,000, wi nue. Seventeen a church site in 19



FATHER VA Church, Apala Donald Clear ceremony.

Each parish in of Rochester has t to send representi ester Institute of tomorrow morning when presses will tional copies of newspaper used dur of Pope Paul VI to City.

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Preview of P Institute of P a full-color ph Graphic Arts F synaki, Newm man, chaplain Karsh portrait

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