

The Future of the Church Rests with the Youth of Today

My dear People:

During the ninety-seven years our diocese has been in existence, generations of Catholics have contributed to the progress of the Church, particularly in the cause of Catholic education.

It is in this field—specifically in the education of our college-age youth—that we face the challenge today to continue that excellent record.

The place of religion in education always has been one of the fundamental principles of our system, from kindergarten through college. That is why, today—as always—we are so much concerned about the place of God and religion in our college curriculum. In an era which speaks so ardently of the rights of man, we still make so bold as to speak, in no uncertain terms, of the rights of God.

The future of the Church tomorrow rests with the youth of today. We cannot, in good conscience, do less than make available the facilities required to fit them for their responsibilities.

Nazareth College and St. John Fisher College have established themselves as outstanding liberal arts colleges, and have demonstrated beyond question their great value to the spiritual and intellectual health of our area. We are indebted to the Sisters of St. Joseph and to the Basilian Fathers, as well as to the devoted lay staffs of the two colleges, for their dedication to the highest ideals of education—the spiritual as well as the mental and physical formation of today's youth.

The training capabilities of the two institutions must be continually expanded to keep pace with the increasing demands on general and specialized education. We have therefore or-

ganized the Joint College Fund campaign to meet this challenge.

Also included in the goal of our appeal is a project affecting our seminarians. We have been blessed—through the foresight of the first Bishop of the diocese, Bishop McQuaid, and through the sacrifices of Catholics over many decades—to have both a minor and a major seminary. We have been fortunate, through these institutions, to be able to educate and train our own priesthood.

Widespread advances have been made during the last few years in educational techniques, facilities and requirements. Recent evaluations of our seminaries disclose that to bring the system and facilities to the point where they would continue to meet accreditation standards would cost huge sums and require the services of additional priest teachers; and we do not have the extra priest teachers.

These studies brought us to a decision which has been and is being reached in some other dioceses—the plan to have seminarians take their four years of college courses at a Catholic college. We therefore have begun enrollment of our seminarians at St. John Fisher College. We regard this so-called "4-4" plan—four years at St. Andrew's Minor Seminary, four years at St. John Fisher College, and four years at St. Bernard's Major Seminary—as coinciding with the forward progress of the Church.

Their years at St. John Fisher College will provide our seminarians with a more diversified quality of academic preparation and a wider curriculum for specialized studies and degrees. They will have available the latest in library and other educational equipment, as well as the opportunity to participate in some of the cultural programs which are so much a part of college life today. While remaining under seminary rule and discipline, they will at the same time—in tune with the spirit

of renewal within the Church—have the chance during their college classes to experience and better understand "the mind of the layman."

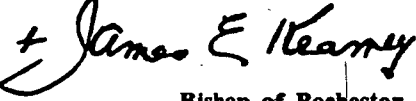
It is hoped that the "4-4-4" plan will make the training of our future priests more relevant to the world they are going to have to love, serve and sanctify. It is important that they receive the best in spiritual and educational preparation for their work as priests. Such preparation must receive our maximum support.

Construction of a Diocesan House of Studies adjacent to St. John Fisher College—to house and serve our seminarians during their college years—is an objective near and dear to me.

In contributing to the Joint College Fund appeal, therefore, you will be giving not only for the needs of St. John Fisher College and Nazareth College, but also for the establishment of the seminary House of Studies, to be called Becket Hall.

You have responded most loyally to my appeals on very many occasions during the twenty-eight years I have been your Bishop. I need your help again. I am confident you will do your share in this combined effort we are making for the benefit of our future priests and lay leaders.

With a blessing for your loyal and generous cooperation, I am

Your devoted Shepherd in Christ,

 Bishop of Rochester



4 COURIER-JOURNAL
 Friday, Oct. 29, 1965

Statement on the Jews

Council Seeks to End Centuries of Anguish

By REV. ROBERT KANKA

When the Fathers of the Vatican Council recently voted 1,763 to 250 to accept the final version of the schema on "The Church's Attitude Toward Non-Christians," the most highly-publicized section was that dealing with the Jews. The final version, while not including the controversial term, "decide," was a forceful stand against anti-Semitism in any form, but especially any that would seek doctrinal underpinning.

The amended document rejects the notion that Christ's suffering and death can be imputed generally to all the Jews of his time, much less those living today. It forbids Catholic teachers to present the Jews "as rejected by God or accursed." It states that "any discrimination against men . . . because of their race, color, condition in life or religion, is foreign to the mind of Christ."

While the decree has been received in America with great enthusiasm, there have been not a few people who have expressed wonder that any such statement was needed. While not opposed to it, they don't see that it is particularly needed in the present day.

This view is aptly summed up by a recent editorial entitled "The Jewish Exoneration" printed in the Catholic weekly of Wichita, Kansas, the Advance-Register:

"It was as though two-way traffic signs were erected on all our streets and highways," begins the editorial in arguing the apparent superfluity of the Council proposal.

"But Vatican II would do just that if it exonerated the Jews of Christ's death. Not until this very point was raised did we know that we blamed them for Our Lord's death."

"It was our understanding that some Jews and some Romans in Israel were responsible for the Crucifixion," the editorial continues. "It was news to us—rather stunning news, at that—that all Jews and all their sons and grandsons until the end of time are thought equally guilty."

"The fact of the matter is that this comes as news to most. No one today thinks of the Jewish people as decides."

The editorial does show some realization of historical skeletons in the closet when it says, a few paragraphs later:

"The matter could not be dropped, not so much because it was a present day problem, but because of the not-so-prob-

Pope Paul and the world's Catholic bishops climaxed three years of see-saw debate at the Vatican Council this week on the Catholic Church's attitude about Jews. Many people wonder why there was any hesitation, some actually opposed making any statement on the subject. Here is the historical background on why the statement was needed. The author, Father Kanka, is assistant editor of the Courier.

attitude of Christians towards Jews in days past."

The editorial mentions one example of this attitude, an example of the 13th century's 4th Lateran Council, which it terms "anti-Semitic."

BUT when all is said and done, the editorial implies, what's all the fuss in our time, for it concludes:

"... history might well wonder why what had ceased in recent years to be a problem was taken from murky depths. History might well wonder why Vatican II chose to make obvious the obvious."

Father Flannery's Book

Well, to other Catholics who may also be wondering about the value of such a statement by Vatican II, a recent book by another Catholic editor, Father Edward H. Flannery of the Providence, R. I. Visitor, can be a well-documented and dramatic answer to their question.

"The Anguish of the Jews," (Macmillan, 1965) Father Flannery's book, is a history of anti-Semitism, going back three centuries before Christ and coming up to 1966. It is a frank, objective survey of 23 centuries of a recurring human sickness, anti-Semitism. It is sometimes

painful reading for a Catholic, for much of it deals with anti-Semitism espoused by Church leaders, even canonized saints. But it does answer the question raised by the editorial quoted, and almost shouts:

Yes! This Council statement on the Jews is needed, very much so!

Early Attitude

Father Flannery finds the genuine Christian attitude toward the Jews in the teaching of St. Paul, who taught that God had not cast off His people. St. Paul argued that while the Jews are presently separated from the Church,

they will someday return, and their return will be a golden age for Christianity. The Vatican II schema repeats Paul's words that while, "In view of the Gospel, they are enemies for your sake, they are most dear for the sake of the Fathers." (The Patriarchs of the Old Law). And Paul adds that the election of the Jews in times past is not to be considered a closed book in New Testament times: "For the gifts and the call of God are without repentance." (Romans 11: 28-29.)

But with the passing of time, conflicts increased between the new Christians, many of whom were converts from Judaism, and the Jews. Father Flannery notes, "a less benevolent tradition was destined to overshadow the Pauline doctrine."

Changing Attitude

NO CENTURY was more crucial in the shift in Christian attitudes toward the Jews than the fourth. It was the age in which Christianity, after having been mercilessly persecuted by the Roman Empire, found tolerance and finally, with Constantine's conversion, official acceptance as the Church of the State. Flushed with success, and viewing the still-strong Jewish resistance as perhaps the final obstacle to complete Christian triumph, Christian preachers became more and filled with bitter invective toward the Jews.

"Slayers of the Lord, murderers of the prophets, enemies of God . . . advocates of the devil . . . congregation of demons," stormed St. Gregory of Nyssa, (A.D. 331-96)

"Serpents," and haters of all men was a description of the Jews coming from St. Jerome (A.D. 340-420).

ST. JOHN CHRYSOSTOM (A.D. 344-407) reached a high point (or perhaps the opposite) in his denunciations of the Jews. His *Adversus Judaeos* (Against the Jews) contains such almost unbelievable diatribes as:

"... inveterate murderers, destroyers, men possessed by the devil," whom "debauchery and drunkenness have given them the manners of the pig and the lusty goat." Furthermore, "they have surpassed the ferocity of wild beasts, they murder their offspring and immolate them to the devil." (*Adversus Judaeos*, Hom. 1:4-5).

Even after noting some of the reasons that have been given to explain St. John Chrysostom's uncontrolled language (e.g. genuine alarm at attempts to compromise Christian practice by recent Jewish converts, a faulty

(Continued on Page 10)



Text and Symbol, Feast of Christ the King



Bishop Kearney's Appointments

NOVEMBER

- 2 Tuesday—Nazareth Motherhouse—Low Mass—6:30 a.m.
 Mercy Motherhouse—Low Mass—7:15 a.m.
 Most Precious Blood—Confirmation—7:30 p.m.
- 4 Thursday—Nazareth College—Cap and Gown Investiture Ceremony—2:30 p.m.
 St. Francis of Assisi—Confirmation—7:30 p.m.
- 5 Friday—St. Joseph Church—St. Monica Sodality Mass—9:00 a.m.
 St. Mary of the Assumption, Scottsville—Confirmation—7:30 p.m.
- 6 Saturday—St. John Fisher College—Low Mass for Delegates to Serra International Convention—9:00 a.m.
 Sheraton Hotel—Serra International Banquet—7:00 p.m.
- 7 Sunday—St. Joseph Church—K of C 4th Degree Memorial Mass—8:30 a.m.
 St. Bridget Church—Low Mass in honor of St. Martin de Porres—3:00 p.m.
 St. Stanislaus Church—Preside and preach at Parish 75th Anniversary Mass—5:00 p.m.
 St. Philip Neri Church—Confirmation—7:30 p.m.
- 10 Wednesday—Notre Dame Retreat House—Low Mass—7:15 a.m.
- 11 Thursday—St. Mary Church—American Legion Veterans' Day Mass—9:00 a.m.
 McQuaid Jesuit High School—Founders Dinner—6:30 p.m.
- 21 Sunday—St. Cecilia Church, New York City—Alumni Mass and Breakfast.
- 27 Saturday—St. Mary Hospital—Mass in honor of Our Lady of the Miraculous Medal—8:30 a.m.
 Academy of the Sacred Heart—Confirmation—10:30 a.m.
 Manger Hotel—Seron Banquet—7:00 p.m.
- 28 Sunday—St. Mary Hospital—Dedication of new chapel—4:00 p.m.

The Catholic COURIER

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Pilgrims Trudge to Fatima

Fatima, Portugal—(RNS)—A typical country family from Portugal's southern province of Alentejo is shown praying before the Shrine of Our Lady of Fatima. The annual pilgrimage drew many thousands, undeterred by a two-day rainfall, to the famed shrine.

Fatigue Plagues Council's Closing Days

By GARY MacEOIN

Rome—This past week I have noticed a bitterness in the press questions at briefings on the daily activities of the Council, and a response of institutional defensiveness in the clerical replies. It is particularly evident at the panel of experts of the United States bishops, but it shows up also at briefings of the other language groups, at conferences on the margin of the Council, at informal exchanges at the coffee bars that line Via della Conciliazione.

It is a bad development. We have scarce finished discussing the Church in today's world, and already the gap between Church and world is widening.

One thing that seems clear is that the great public, as reflected by the representatives of both the general and the Catholic press, wants to see the "aggiornamenti" continue at a rate even more rapid than that of the previous sessions. It is grieved, perhaps scandalized, because most of the steam is out of the movement this year.

Neither side seems to identify accurately the intrinsic reasons for the Council's unwillingness to take up new issues. I speak deliberately of the unwillingness of the Council, at the very moment when the sharpest complaints are that the Pope forbade the Council to discuss clerical celibacy.

I share the regrets expressed by Father Sheerin of the Catholic World and others of my colleagues at the way in which this decision was made and communicated. But I believe it was a good decision. And I further believe that the Council had it been consulted in an advisory vote, would—without any external pressures being brought to bear—have overwhelmingly decided in the same way.

The reason, however, is not so simple as to say that there is no problem, or even that this and other issues now being judged are not "ripe for discussion." The argument proves too much. Scarcely a topic has been dealt with by the Council that was ripe for discussion when introduced. Schema 13 is a good example. Few Fathers knew what it was all about when it was first proposed.

What I believe is really happening is that "episcopal fatigue," to use the apt phrase of Bishop Bloomjous of Tanzania, has taken charge. It is nothing disgraceful. Rather it is the common destiny of all men, individually and corporately. A time comes when each body has performed the function which it is capable, and that time has come for the Council, after a relatively long and uniquely glorious performance.

We need, accordingly, not expect further great initiatives from Vatican II. To use one of those military metaphors which the Council has properly made unpopular in the ecumenical area, the order of the day is disengagement with a minimum of loss. The front is stable, subject only to minor adjustments by both sides.

At least that is what one hopes, for we have had disturbing rumors of yet another effort to scuttle the statement on the Jews, rumors supported by distribution of literature to the Fathers in St. Peter's in violation of Council rules.

In such circumstances, the attempt to

force the Council to embark on a major new subject, like that of clerical celibacy, could have grave negative consequences, and I believe that most of the Fathers sense this instinctively. It would open the way to the "temptation of Viterbo," the city near here in which the cardinals dined for several years, unable to agree on a candidate for pope, until the people cut off their wine, cut down on their food, and finally took the roof off the Church in which they were locked.

A repetition would not only make wonderful headlines but show-stopping news shots for the television boys perched on fork-lift trucks in St. Peter's Square. It is easy to see, nevertheless, that an impasse falling far short of such a spectacle would imperil everything the Council has accomplished.

Vatican II must not end in a deadlock, in spite of the fact that the majority no longer retains the dynamism which earlier carried the Church to great decisions on the liturgy, on collegiality, on the people of God, on the brotherhood of all Christians. Better to consolidate the advances and pray for the success of Vatican III.