



People of God

Born to the Catholic aristocracy of Imperial Russia, married to a baron at 14, served as a nurse in the Russian Army of World War I...

A Challenge To be Hopeful

Editors of Catholic newspapers and magazines met in San Francisco this week and, as usual, agreed they weren't really doing the job they should be doing.

Spokesmen from within their ranks and outside them roundly scolded or admonished the editors for discriminating against women...

All this fits the current pattern at conventions to thump out loud "mea culpas."

That Catholic publications could be better—even this one—is hardly deniable. That Catholic publications are alone in such massive failure, is hardly a justifiable charge.

There seems to be prevalent today a near mania for seeing only the miserable aspects of life—and admittedly there are many to be seen.

We do not propose blinding ourselves to realities nor advocate a reporting only of the optimistic items that occur but we are convinced that somehow newspapers, both the massive circulation daily publications as well as the weekly religious journals...

There are, we know, valiant efforts made by many editors to provide feature articles on happy homes, safe drivers and cultural activities but these don't usually wind up on page one which is inevitably drenched with blood and tears.

One of the speakers at the San Francisco meeting gave a hint towards a possible solution.

Jesuit Father Daniel O'Hanlon proposed that Catholic and Protestant journalists join forces because, he said, "good journalism and good ecumenism go hand in hand."

Maybe we should let our daily press keep us alerted to the tragedies of the world but strengthen our religious press to be at least a once a week antidote of hope, which remains, contrary to any amount of facts, a Christian virtue.

A Lack of Facts

As is usually the case, we discovered after publishing our editorial last week that there's another side to the story. A proposed project to construct homes on Florentine St., Rochester, for moderate income families...

'Building up Kingdom of Christ in this Time, Place'

"But one thing I do: forgetting what is behind I strain forward to what is ahead; I press on to the goal, to the prize of God's heavenly call in Christ Jesus."

This is the text of Bishop Casey's sermon at the Mass at St. John the Baptist Cathedral, Paterson, where he was installed as fifth bishop of that diocese yesterday.

been at work in that Council Hall. They left the Eternal City with the abiding conviction that God overcomes all obstacles, makes up for all human limitations, and slowly but persistently brings to fruition His own divine plan.

The key to a bishop's call then is simple—loving concern for and service of his flock. Armed with the sword of the spirit, which is the Word of God, he must teach and guide. Carrying the love and the Spirit of Christ, he must lead his flock to the green pastures of life in Christ.

As opposed to the negligent shepherds mentioned by the prophet Ezekiel, he must strengthen the weak, heal the sick, bring back the strayed and the lost. In short, he must be the Good Shepherd, Jesus Christ, in this time and place, walking in His wisdom and power.

In our time, that task, averspiring as it is, is full of hope and challenge in the wake of Vatican II. How fortunate you and I are to be living in the post-conciliar era. The process of renewal begun by Pope John and continued by Paul must move forward for many years to come.

Saviour and draw new grace and peace from these living waters.

The short history of the Diocese of Paterson is a story of the inspired leadership of Bishop McLaughlin, Archbishop Boland, Bishop McNulty, and Bishop Navagh, whose untimely death is felt so keenly by all, and of the cooperation so generously given to these bishops by their priests and their sisters and their people.

Vatican II has brought a new dimension to this friendly relationship. You will see among the clergy in the American Church in the years ahead an even finer spirit of cooperation and zeal for spreading the Kingdom of Christ in this country and elsewhere. More than ever, our Catholic men and women will desire to do their part in building up the Mystical Body of Christ, a part largely obscured for them through many centuries, but rightfully theirs by the Sacraments of Baptism and Confirmation.

Your role is spelled out in the most important document produced by the Council, the

"Dogmatic Constitution on the Church." "You as the people of God were established by Christ as a communion of life, charity and truth; you are also used by Christ as an instrument for the redemption of all, and are sent forth into the whole world as the light of the world and the salt of the earth."

In the same document we read, "Let the bishop not refuse to listen to his subjects, whom he cherishes as his true sons and exhorts to cooperate readily with him."

So there will be in the future even more dialogue and mutual help between the clergy and the laity. How blessed you and I are to be living in a diocese where that tradition is already firmly established.

One more aspect of Vatican II must be mentioned. This is the spirit of loving cooperation which must exist for and among all men of good will in seeking the unity which Jesus Christ so desired. Many barriers have already been torn down in the past five years, without the

sacrifice of principles deemed essential by any religious group, but all must eventually be removed. Only then can the dream of the beloved Pope John become a reality—that in an atmosphere of mutual love, trust, and concern among all men of good will, the Holy Spirit may work freely in the achievement of the final goal of "one flock and one shepherd."

In this atmosphere of mutual love and trust, I greet the bishops and clergymen of the various Christian churches and Jewish congregations within our Diocese of Paterson who have graciously responded to my presence at this gathering, and I pledge them my full cooperation in the years ahead.

Over every other work of the Church, we must place what Pope Paul has called "the genius of the Apostolate"—knowing how to love. He said: "We will love our neighbors and we will love those far away. We will love our country and we will love the countries of others. We will love our friends and we will love the Catholics and we will love those who are not Catholics."

"We will love all social classes, but especially those more in need of help, assistance, civilization, our techniques, our art, our sport, our world. We will love, trying to understand, to sympathize, to esteem to serve. We will love with the fullness of God."

Such an ideal cannot be realized without the grace of God which comes with our office, and the continuing prayers and the whole-hearted cooperation of priests, sisters and people. On these I shall count.

For myself in closing, I borrow the words of a great dedicated man of our time, "I am the vessel, the draught is God's. And God is the thirsty one." And finally, the words of Paul spoken of the great High Priest, "In the head of the book it is written: 'Behold I come to do Your Will, O God.'"

- 1. Philippians 3, 14
2. St. Augustine, Sermons, 340, 1
3. Exodus 3, 11
4. II Cor. 12, 9
5. John 15, 16
6. John 10, 15-16
7. Dogmatic Constitution on the Church, Chap. 3, 27
8. Pope John XXIII
9. Dogmatic Constitution on the Church
10. Pastoral Constitution on the Church in the Modern World, 43
11. Pastoral Constitution on the Church in the Modern World, 27
12. Dag Hammarskjöld
13. Hebrews 10, 5

To Shepherd Another Portion

Bishop Casey celebrated Mass for the priests of the Rochester Diocese at Sacred Heart Cathedral Wednesday, May 8. At the offertory of the Mass he led the clergy in this brief litany. To each invocation, they responded "Lord, have mercy."

That our Father may be pleased with these sacred gifts we offer Him, to beg His loving protection for us all, and eternal rest for all our departed brothers, priests of the Diocese of Rochester, we pray to the Lord:

That the Lord Jesus aid, protect, and grant length of years to our father, James, who presides this morning at this Eucharistic Assembly of his College of Priests, we pray to the Lord:

That the Lord Jesus grant to us all the grace to continue steadfastly in the lives of loving service and total commitment to God's Holy People, that has always marked the Priesthood of the Diocese of Rochester, we pray to the Lord:

That the Lord Jesus move His priests here present, to pray often for their brother, Lawrence, who leaves their ranks to shepherd another portion of the Flock of Christ, we pray to the Lord:

And may all my brothers, who share with me in the Royal Priesthood of the Lord Jesus, be forever united in the deepest bonds of Fraternal Love. This we pray to the Lord.

Report Contents

Seminarians 'Stifling' in 'Inferiority'

Overbrook, Pa.—(NC)—A student committee at St. Charles Borromeo Seminary here has presented a 51-page white paper to the Philadelphia archdiocese asking for more opportunities to increase personal responsibility and other major changes in seminary training.

The student report was prepared with permission of seminary officials, approved by the student vote, and presented to Auxiliary Bishop Gerald V. McDevitt when he and two "Deputies for the Seminary," Msgr. John J. Daly and Msgr. Henry A. McCracken, made a canonical visitation just before Easter.

THE STUDY says that at the seminary there is:

- "A glaring lack of spiritual direction;"
• "Stifling paternalism" that causes "immaturity and feelings of person inadequacy" among the students;
• A curriculum with "grave deficiencies" that fails to develop "the whole man;" provide a "sound basis for spiritual life" or prepare seminarians to "preach the word of God to the world."

• A "feeling of academic inferiority prevalent among the students" because the seminary's bachelor's degree is not recognized or else it is deprecated in other institutions of higher learning;

• A uniformity of curriculum that prevents development of individual "interests and talents";

• An "unhealthy student-faculty relationship" because most professors have no true knowledge of the students' abilities or personalities and many lack "certain fundamental competencies" in the subjects they teach.

"Student initiative is frequently judged as student aggressiveness and insubordination," the report states.

"A spirit of intellectual inquiry is often dealt with as a symptom of arrogance or intellectual pride," it adds.

Msgr. George E. O'Donnell, senior faculty member in the absence of Msgr. John P. Conery who is hospitalized, said the intellectual impetus for the student report came from the Second Vatican Council which

called for a new evaluation of training for the priesthood.

The student report quotes extensively from the Council's Decree on Priestly Formation.

Msgr. O'Donnell said the paper was prepared in connection with Bishop McDevitt's scheduled visit to the school as part of an investigating committee "studying ways to improve seminary life."

He confirmed that about two weeks before the bishop's visit about 30 seminarians walked out of a Scripture class to protest poor teaching.

"But this incident had nothing to do with the report," he said, adding that the report was already in preparation.

Msgr. O'Donnell said Bishop McDevitt's findings will be turned over to Archbishop John J. Krol.

"The archbishop could make some changes," he said, "but they will be made very gradually."

"We are trying to put the directives of the Council into effect," he said.

He praised the students for the "positive" nature of the report but added that it was intended to be confidential.

He said four seminarians were in overall charge, of whom three are about to be ordained.

Msgr. O'Donnell confirmed there is faculty support for the students, but denied reports of a serious split between older and younger faculty members.

"The older members of the faculty realize that changes have to be made as a result of the Council, even if they don't like it," he said.

"And the younger ones listen very respectfully to the old. But it will be the archbishop who has the last word," he said.

A major theme of the report is a demand for academic and personal freedom. The students claim that personal liberty, decision-making abilities and familiarity with the world are necessary for the modern priesthood.

They also ask that someone be placed in charge of the seminary curriculum to "keep the seminary abreast of educational trends in our society."

Can Catholics do Business with Rhodesia?

By GARY MACEOIN

A rising young American businessman stopped by my home for a chat this week. Stan works for a shipping broker in New York. They perform a useful service in commerce by finding cargo space for importers and exporters. Stan was a classmate of my son. He graduated three or four years ago from the leading Catholic college they attended.

The conversation got round to the UN-approved British embargo of oil supplies to Rhodesia. "We are as busy as beavers these days," said Stan, "hoping we can pick up a tanker charter. The Rhodesian government will pay any money. The lucky one stands to make a killing."

I listened amazed. I asked myself, and not for the first time, if this is all that rubs off in the course of a "Catholic" education. There was neither awareness of nor concern about a moral issue. It was business, profitable business.

Stan doesn't have to run that hard to keep up. His education has been quite

successful. In his midtwenties, this charming, refined and eligible bachelor has his car, his sailboat and trailer, his winter ski trip each year, all the contemporary indices of success. But a moral sense in business? It doesn't show.

Perhaps I'm sensitive about the Rhodesian issue right now. It just happens that I'm helping a pioneer of the Catholic interracial movement to write his life story. I was over in his place last night and we were moralizing about the unconcern of Catholics for human rights.

"Our principles are so clear," he was saying, "that we as Catholics should logically be generation ahead of the social attitudes of the community. But when I started in the interracial movement 35 years ago, we were lagging well behind the American consensus, and I'm not sure that we are not still bringing up the rear."

What does seem clear to me is that, in spite of the second Vatican Council and the precise language of the constitution on the Church in the Modern World, human rights as a current world issue

excite us little. And our general attitude to Rhodesia, which I fear Stan illustrates all too accurately, demonstrates my point.

I read a defence of the Smith regime in an American Catholic publication the other week. It said that the concrete issue is that the Smith regime seeks gradual development of the Negro to equal citizenship, while London wants to impose an immediate one-man-one-vote system. This is what the Smith propaganda machine says, but an easy check of the recent file would have established its falsity. What London seeks and Smith denies is a guarantee that artificial obstacles to a Negro progress be removed, and that a fair share of public funds be allotted to his education, so that more Negroes will ultimately be able to meet the economic and educational requirements of the franchise.

The same article asserted that there is practically no segregation in Rhodesia, much less than in the United States. Both elements in this statement are simply crazy. I was in Rhodesia just two years ago, when the segregationist policies de-

signed to hold back the educational and economic progress of the Negro were being intensified. That was the platform on which the Smith regime came to power in April 1964, and for once, a politician has kept his election promises.

No Negro can acquire property or operate a business in the business area of Salisbury, the capital, to give one concrete instance. This results from the operation of the Land Apportionment Act, a measure denounced by all the Christian Churches in Rhodesia (including the Catholics) last October as "contrary to the interests of the people and an offense to human dignity."

Of course, the Catholic condemnation of this measure, and the subsequent condemnation by the Catholic bishops of the Smith revolt (the so-called unilateral declaration of independence), might carry more weight if Catholic hands were clean. But the Church in Rhodesia is so deeply segregated. When I was in Salisbury, even the white and Negro students for the priesthood were studying in separate seminaries.

Miss FitzGerald

Father

Father Joseph F. D'... assistant secretary of the Catholic Family Service... Executive Director of the Catholic Family Service... Elmina succeeding Miss E. FitzGerald, founder Service and executive since 1930.

Father D'Awizio's... at a meeting of the Board of Governors... FitzGerald's resignation effective June 30 was announced by William J. O'Bryan, president after the Board's meeting.

"The Board has great regret in accepting FitzGerald's resignation," O'Bryan said. "Her service to this Agency and the community has been of such a nature that her leaving was a void that will be difficult to fill. The Board Miss FitzGerald many continued good health and happiness in her future endeavors."

"Miss FitzGerald's conditions of time and talent community will have an impact. The many families have been held together wise counseling, the

Father Straub

Wounded

The Vietnam... this time wounded chaplain to the

Father Straub shot. He has been the way to a U.S.

He telephoned phone Straub of parish, Rochester, fornia, this past Saturday. At Courier press time in which hospital wounded Tuesday.

PANEL LINEUP Sunday includes DCCW president County. Human I



Plan For In

An evening Mass Heart Cathedral, at 7 day, May 15, and a cussion in the Cathedral hall, will mark the observance of Interday by the Catholic Council and is co-ope St. Patrick's Fraternal Third Order of St. J Father Henry A. A tor of the Catholic Journal, will be celebrating Mass and pream mon.

Panelists at the entitled "Catholics Justice," will be David Franks, assistant Immaculate Conception and member of the council of Friends Mrs. Ronald Gledhill of the Diocesan

Msgr. Sch Escort Set Knights, L

Knights and Lad John, of the Roche ment will turn out in uniform to escort Ms p.m. Mass on Sunday. St. Catherine's Church

The Rochester Rev honor Msgr. Sch Testimonial Dinner day, June 4, at the Ladies of St. John Andrews St., on his pointment to the ran Prelate with the title signor by Pope Paul Monsignor Schaal an chaplain of the Regiment.

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