

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, Baroness Catherine De Hueck fled communist oppression in her homeland to come to Canada and the United States. The Baroness overcame economic hardships but rejected riches. She founded a "Friendship House" in Toronto and another in New York's Harlem, and a "Madonna House" in the rural section of Combermere, Ontario. After the death of her first husband, who accompanied her to the United States, she married Eddie Doherty, popular U.S. newspaperman and author. The Baroness' own books included: "Dear Bishop", "Dear Seminarians", "Friendship House", "Where Love Is, God Is", and

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, failing to depict the Church "in all its theological richness," leaving a gap between clergy and laity, for editing their news through "old, comfortable spectacles, rose-colored or grey or mottled according to our taste and temperament." and there were several other shortcomings eloquently listed.

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

There seems to be prevalent today a near mania for seeing only the miserable aspects of life—and admitedly 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, do exploit the unfortunate events-war, crime, accident, political conflicts, poverty and all "the heartache and the thousand natural shocks that flesh is heir to.'

There are, we know, valiant efforts made by many editors to proviide 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

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 artidote of hope. which remains, contrary to any amount of facts, a Christian virtue. In the meantime, we'll try to examine our inky conscience and see if we can serve the People of God in this direction in the months ahead.

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 Floverton St., Rochester, for moderate income families. when first announced, was met with considerable opposition from nearby residents. Their objection was not, as alleged, entirely due to racial bias. The proponents of the project simply failed to let the residents know what was going to happen in their neighborhood, leaving the door open for wild rumors to grow --including one which predicted that "nigger shacks" were going to he built there. Little wonder that responsible citizens were concerned. The project—a team venture of Rochester's five settlement houses-will be "open" to all who qualify regardless of their racial or ethnic background but there is no hazard of "flooding" the area with any one group of new residents. The pity of the whole affair is that the project's promoter's failed to get the facts out to the people. Now that the facts are known, the project should be able to go ahead.

Father Henry A. Atteell



' Vol. 11 No. 33

Friday, May 13, 1966

MOST REV. JAMES E. KEARNEY, D.D., President

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Published every Friday by the Rochester Catholic Press Association

Second class postage paid at Rochester, N.Y. Single copy 154; 1 year subscription in U.S., \$5,00

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

You, the priests and people of the Diocese of Paterson, are the prize of God's heavenly call for me. I look back only in gratitude to the mamy happy years given me by Bishop Kearney and the priests and people of Rochester. Now, with the new commission sent me by His Holiness, Pope Paul VI, I press on toward the goal - a goal simple yet awesome - the building up and the extension of the Kingdom of Christ, in this time and

About this assignment, may I say first that the office of a bishop is a humbling one. Another bishop described the office well when he addressed his flock at Hippo over fifteen hundred years ago: "What I am for you, terrifies me; what I am with you, consoles me. For you I am a bishop; but with you I am a Christian. The former is a duty; the latter, a grace. The former is a danger; the latter, salvation." 2

As your bishop, it is my responsibility to lead you, the holy people of God in this Diocese of Paterson, to the promised land which Jesus Christ promised us. In this pilgrimage, it is my duty to proof faith which flows from the Rock which is Christ, and to safeguard you from the bitter waters of dissension and error. It is my commission, along with sacrificial manna which comes from heaven and to protect you diocese against the food of perdition. It is my duty to pilot the sea of life unharmed by the treacherous tides of indifferentism and the waves of athe-

ism and materialism.

This is a tremendous responbility - to stand before the people in the place and person of Jesus Christ Himself. My natural reaction would be to cry lead the people of God?" Then one recalls the consoling words Our Lord spoke to St. Paul, "My grace is sufficient for you, for strength is made perfect in weakness," and the heartening commission Christ gave to His Apostles, "You have not chosen Me, but I have chosen you, and have appointed you that you should go out and bear fruit, and that your fruit should remain; that whatever you ask the Father in My name He may give you." As I begin my apostolate among you, these are words of hope.

Jesus outlined the role of the bishop in His parable of the Good Shepherd, "I am the Good Shepherd, and I know mine and mine know Me, even as the Father knows Me and I know the Father, and I lay down My life for My sheep." From Scripture then, it is certainly clear that if a bishop is to fulfill his responsibility, he can give nothing less than his entire self, and he must live with and for his flock.

Vatican Council II has made this concept more immediate and pertinent. The Council states that "a bishop, since he is sent by the Father to govern His family, must keep before his eyes the example of the Good Shepherd. Who came not to be ministered unto but to minister, and to lay down His life for His sheep. Beang taken from men, and hims-elf beset with weakness, he Learns to have compassion on the ignorant and erring."

I wish-you could have walked into St. Peter's Basilica when the Council was in session. You would have observed over two thousand men hard at work trying to bring about the inner renewal of the Church. The Council Fathers were a group of simple men, bishops, but primarily pastors, seek ing new ways, under the guidance of the Holy Spirit, to serve their priests and people better. They were concerned only "with the Church's first interest which is to save souls and guide them

To counteract the defeatist talk current in some circles of the Church, we might add that these men left Rome last fall with the realization that the Holy Spirit had, in very truth,

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. He must direct them through the dark valleys of doubt, confusion and sorrow to the hope-filled light which is

As opposed to the negligent shepherds mentioned by the prophet Ezechiel, 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

In our time, that task, aweinspiring 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. Even in its beginnings, for example, in the renewal of the liturgy, we have seen the People of God walk nearer to the fountains of the

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: This is one of the strong points of the American Church as a whole — the fact that the clergy, the religious, and the laity have been and are on familiar terms, and work so well together.

dimension to this friendly relationship. You will see among the laity 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. The Council has left no doubt that the Spirit of God works in and through the laity also, so that they can multiply the voices and the hands and the hearts of their shepherds by their apostolic

Vatican II has brought a new

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

To Shepherd Another Portion

Heart Cathedral Wedneday, May 8. At the offertory of the Mass he led the clergy in this

loving protection for us all, and eternal rest for all our departed brothers, priests of the

presides this morning at this Eucharistic Assembly of his College of Priests, we pray to the

loving service and total commitment to God's Holy People, that has always marked the

Lawrence, who leaves their ranks to shepherd another portion of the Flock of Christ, we

brief litany. To each invocation, they responded "Lord, have mercy."

Priesthood of the Diocese of Rochester, we pray to the Lord:

Bishop Casey celebrated Mass for the priests of the Rochester Diocese at Sacred

That our Father may be pleased with these sacred gifts we offer Him, to beg His

That the Lord Jesus aid, protect, and grant length of years to our father, James, who

That the Lord Jesus grant to us all the grace to continue steadfastly in the lives of

That the Lord Jesus move His priests here present, to pray often for their brother,

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.

"Dogmatic Constitution on the Church,": "You as the people of God were established by

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." 12 The administration of the Church today is so complex, and the field of its work so vast, that no one man or one group can cope with the task successfully. No one of us is sufficient unto himself. All of us together must share our common burden.

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. Working in unison then, toward the same goal, the bishop, the priests, the sisters, and the people can bring the fullness of the Church's renewal to the Diocese of Paterson.

One more aspect of Vatican Il 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

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." 1 You can fulfill this role by "purifying and renewing yourselves so that the sign of Christ can shine more brightly on the face of the Church." 10

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 honored us with their 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 our enemies. 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, of assistance . . . We will love our times, our 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." 12 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.'" 13

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

10 Pastoral Constitution on the Church in the Modern World,

11 Pastoral Constitution on the Church in the Modern World,

12 Dag Hammarskjold 13 Hebrews 10, 5

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Report Contends

pray to the Lord:

Diocese of Rochester, we pray to the Lord:

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 wth permission of seminary officials, approved by the student vote, and presented to Auxiliary Bishop Gerald V. Mc-Devitt 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 paternalsm" 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

• 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 tal-

 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

"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 intel-

lectual, pride," it adds. Msgr. George E O'Donnell, senior faculty member in the absence of Msgr. John P Connery 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 pa-

per was prepared in connection with Bishop McDevitt's scheduled visit to the school as part of am investigating committee "studying ways to improve sem-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

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

"We are trying to put the directives of the Council into efthe "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 ours ociety."

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 irnporters 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 UNapproved British embargo of oil supplies to Rhodesia. "We are all 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. Etasked 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 a 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 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 designed 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 con-demnation by the Catholic bishops of the Smith revolt (the so-called unilateral declaration of independence), might carry more weight if Catholic hands were cleaner. But the Church in Rhodesia is de facto segregated. When I was in Salisbury, even the white and Negro students for the priesthood were studying in separate semMiss FitzGer

assistant secretary of Re Catholic Family Center pointed Executive Dire the Catholic Family Se Elmira succeeding Mis E. FitzGerald, founder Service and executive of

Father D'Aurizio's ment, effective July 1, w at a meeting of the A Board of Governors, May FitzGerald's resignation tive June 30 was annou president after the B Governors' meeting, Ma

"The Board has act great regret in accepti FitzGerald's resignation O'Bryan said. "Her se this Agency and the ent munity has been of suc ture that her leaving w a void that will be made ficult to fill. The Board

continued good health a "Miss FitzGerald's d tions of time and talen community will have a impact: The many fami have been held togethe

Miss FitzGerald many

Father Strau

Wound The Vietnam v

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

- this time wour

He telephone phonse Straub of parish, Rochester, fornia, this past S: At Courier press ti

in which hospital h

wounded Tuesday,



PANEL LINEUP Sunday includes, DCCW president County Human I

Plan I For In

An evening Mass Heart Cathedral, at 7 day, May 15, and a cussion in the Cathec hall, will mark the observance.of Intern day by the Catholic Council and is co-spe St. Patrick's Fratern Third Order of St. 1 Father Henry A. A tor of the Catholic Journal, will celebra ning Mass and pread

Panelists at the entitled "Calholics Justice", will be David Firaks, assistan Immacula te Concepti and member of the council of Friends Mrs. Ronald Gledhill of the Diocesan

Msgr. Schi **Escort Set** Knights, Le

ment will turn out is uniform to escort Mo bert J. Schnacky at p.m. Mass on Sunday St. Catherine's Churc The Rochester Reg honor Msgr. Schna Testimonial Dinner day. June 4, at the F Ladies of St. John Andrews St., on his pointment to the ran Prelate with the tit signor by Pope Paul Monsignor Schnacl ant chaplain of the