



### People of God

"Little Martyr for Chastity" — Gerard Valdizan of the Guatemalan City of Quezaltenango lost his life in defense of his personal chastity. On July 11, 1959, the nine-year-old boy was bicycling home with others of his age when he was accosted by an older youth "with evil intent." His defense of chastity, invoking the intercession of St. John Bosco, enraged his attacker who struck him upon the head with an axe. Despite medical treatment in a nearby clinic, the little martyr was called to God on July 12, 1959. He is held in popular veneration by the young people of his hometown where the "Gerard Valdizan Boys Club" is a memorial to him.

## Can a Square Be Cooled?

Batman, we understand, is camp. So is Tiffany glass . . . or anything else that's so "out" that it becomes a tongue-in-cheek "in."

Now camp has its opposite—"quad."

Quad, something like "square," is so "in" that it becomes "out."

And what's one man's camp may very well be another man's quad, and what's camp today may be quad tomorrow.

Such fickle behavior is understandable when it concerns fashions on autos or hemlines on women but we ordinarily expect a modicum of constancy in matters of religion and its practice.

Yet there does seem to be a camp-quad tug-of-war going on in the Church as the decisions of the Vatican Council seep down to local levels.

Initial enthusiasms have in many areas cooled, and you can well imagine how deep is the freeze the Council's decrees are now packed in where they were accepted in the first place only with reluctance.

The effort, therefore, of those who want to accelerate the implementation of the Council are countered by those who are applying the brakes with equal force.

Any examples?

Clues in the news indicate there are tensions in the sprawling archdiocese of Chicago where priests have organized what Time magazine called "the closest thing yet to a union of priests." The organization is, it seems, the first shot across the bow of the tight ship run by Chicago's new Archbishop John P. Cody, recently in the news for retiring aging but noted liberal prelate, Bishop Bernard J. Sheil. Other actions of the Archbishop, while admittedly administratively excellent, indicate he wants an efficient see at precisely the same time when many priests would prefer more democracy if even at the cost of efficiency.

Reports that seminarians were dismissed from Boston to Los Angeles for protesting long-imposed restrictions indicate a restlessness in pre-priests too, and we can be sure not all the disgruntled ones risked making public their discontent.

Nuns and lay people also have their complaints as they are subjected to what seems an arbitrary variation thrust on them in liturgical and ecumenical regulations which differ from parish to parish and sometimes from Sunday to Sunday.

All the nice old stabilities have gotten unstuck. What can a person rely on?

One thing seems to us to emerge as crystal clear in all this turmoil—priests, nuns and lay people are actually, honestly interested in religious matters. It's a topic of conversation as it hasn't been for a long, long time. And the debates reveal a sincere determination to make the old faith come alive again in our era as it came so dynamically to life in many previous eras.

In those previous eras, renewal had its hazards too—St. Dominic and St. Francis, and even devotional practices honoring the Sacred Heart of Jesus or the Immaculate Conception of our Lady—devotions we take so much for granted today come to us at the cost of the many tears and much anguish of St. Margaret Mary or St. Bernadette Soubirous.

All of which should prove that religion, whatever its critics may think of it, certainly has a lot of life in it still and even if it's perhaps sometimes a bid quad, it certainly isn't camp!

—Father Henry A. Atwell

# 'A Vast World to be Claimed for its Rightful Owner'

I have taken many examinations in my time, both in grammar school and in the two seminaries, passed some of them and failed in others. But surely this is the easiest test I have ever faced—no examination at all required to gain this degree, and I'm grateful to the faculty of St. John Fisher for their consideration.

It is obvious to all that the time taken to receive this degree (some forty years since the termination of my college program as an undergraduate) rates me as a slow learner. However there is some consolation in the fact that your beloved Chancellor, Bishop Kearney, was not exactly a young man when he earned his degree from this institution.

Speaking of tests, I had an interesting experience my first Sunday morning in Paterson. I was working on a talk when the Sister in charge of the Bishop's house told me that a young boy wanted to see me. He was a second grader, well-dressed, poised, precocious but not fresh, and so small I had to lift him to the chair beside the desk. He told me that he "wanted to welcome me to Paterson." And then he said, "You know you're not the full bishop here yet?" "Well, what do I have to do to become a full bishop?" "Oh, you have to pass a test." "How will I know whether I've passed the test?" "You'll find out."

I learned later that this youngster was standing next to two priests outside the Paterson Cathedral when I arrived for the civic reception. He heard one of the priests say, "He looks OK to me." And the other answered "I don't know. He hasn't passed the test yet."

I took the boy's call as a sort of divine visitation. Like one of those apparitions in the Old Testament, and I'm still wondering. Anyhow, I hope I pass that particular test.

Today I would ask for but a few moments of your patient listening as I take this opportunity to pay tribute to the College and extend a word of challenge to the members of this graduating class.

Twenty years ago St. John Fisher College was but a dream—a hope—in the mind of Bishop Kearney—as he awaited a day when young men from his diocese might have the opportunity to grow to the stature of Christian gentlemen in a center of learning whose influence would radiate throughout the Diocese of Rochester, and well beyond its confines.

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Bishop Casey of Paterson, former Auxiliary Bishop of Rochester, was honored at St. John Fisher College Sunday afternoon. Prior to graduation rite, at which he was the speaker, he was photographed with Robert Wegman, Bishop Kearney and College president Father Charles Lavery.

This is the text of the talk given by Bishop Lawrence B. Casey of Paterson, N.J., at St. John Fisher College's commencement rites Sunday afternoon. He received an honorary degree at the rite from Bishop Kearney, College chancellor.

Since 1851 with the entrance of the first class, this dream has been a splendid reality. The light that illumines the tower of Kearney Hall at night, a welcome sight to me countless times as I returned to Rochester after a confirmation trip to the eastern and southern portions of the diocese, stands as a symbol of the light of truth and faith that emanates from this hallowed institution.

St. John Fisher has been a blessing to our community, our diocese, and to our nation as its graduates, like a leaven in the mass have helped to better the world of their influence by their very presence and their responsible conduct. And this is as it must always be for men who are trained in goodness, discipline and knowledge.

I deem it a great personal honor to hold a degree from this college, and I want to extend my heartfelt thanks to Bishop Kearney, Father Lavery, and to all the faculty and Board of Regents who agreed to pay me this honor.

The Diocese of Rochester will always be indebted to the Basilian Fathers for their years of service at Aquinas, at this College, and for their generous weekend assistance to many of our parishes. The most recent of their many contributions to the diocese has been their generous offer to accept the responsibility for the academic preparation of our future diocesan priests for the four college years of their training. Becket Hall is a reality today because of the generous and gracious acceptance of our students when the need to change the structure of our seminary program became apparent. The reports of a year now completed have been most encouraging. It has been reassuring to hear of the challenging and diversified program now available to our future priests and of the personal interest of the college staff in their development.

A pioneering project has become a simple transition from the traditional seminary training because of the generous spirit of this school. And for this Bishop Kearney and I shall be ever grateful.

And now a word to the graduates. I would like to speak to you in terms of what the College can rightfully expect of you. These expectations are clearly stated by the II Vatican

Council. The thoughtful and prayerful reflections of more than 2,000 dedicated official teachers of the Church have charted a program for the rest of your life and have labeled this program a serious moral responsibility.

May I say, as a personal note, that I received my most intensive education in the four sessions of this Council. Above all else, it broadened my vision beyond the narrow, myopic parochial view of the Church. It was a liberal education to see so vividly in this ecumenical assembly the unity of the Church amidst its diversity and universality—to hear first-hand accounts of the enormity of its wounds which had to be healed.

Through this experience I learned what Pascal meant when he once remarked: "Christ will be in agony until the end of time; I must not rest the while." There is a whole vast world to be claimed for its rightful Owner and it cannot be conquered if I live in selfish isolation and disinterest.

And this is the basic message that the Council addressed to you in words monumental in their composition but worthless in fact unless translated into the reality of apostolic action. Henceforth, no college can preserve the sponsorship of the Church unless it trains its graduates to this broader vision of life's purpose. The Constitution on the Church and the Decree on the Apostolate of the Laity outline your course of action. Yours is the task to rectify a situation in which the voice of God has become so stifled in this world that serious-minded men have proposed "a theology of His death and Christ has become so seemingly irrelevant that one of the Beatles has not hesitated to boast that he is offering a more meaningful message and consolation to the world than the good news of the Gospel.

Your proper domain of activity is the temporal order—the marketplace of law, medicine, and commerce—yours it is to consecrate this world to Christ—each one according to opportunities available and in proportion to your gifts of intelligence and learning. The text of the decree on the Apostolate of the Laity speaks of "rectifying the distortions of the temporal order and directing it to God through Christ."

This is simply telling us that the world can at times become so corrupt and subhuman as to lead men away from Christ and



Bishop Casey wears academic hood, symbol of honorary degree given him at St. John Fisher College. He gave commencement address to graduates.

that it becomes difficult to preach the Gospel to a man who lives a subhuman existence, just as it is difficult to preach the Gospel to a man who is starving. Before we can offer to God a world consistent with His will, we must try to rid the world of the injustice, exploitation and antagonism that bar the way to its evangelization.

The world must see the charity of Christ incarnate in you. Technological advances in communication and transportation have shrunk the world to one compact family—and made it so apparent that no man is an island adrift from the mainland. Our charity has become today more imperative—and it must not be a condescending giving that breeds suspicion nor one that seeks the personal enhancement and advantage of the giver—but an a-lay motivated by the realization that we are giving to Christ Himself.

The world, too, must be taught to respect your learning and intelligence. The earning of your degree, then, has to be but a commencement of a life dedicated to constant growth in your professional knowledge. Slightly more than a thousand days of formal classroom preparation (and that is all that four years of college offers) have to be but a beginning in the development of your talents. You will have to be first respected by your professional associates for your professional competency before you can be respected for your goodness. The pious utterances of an incompetent, but virtuous man will fall on deaf ears in the world you are to influence.

What the Council is saying to

you is that there is a vast area of God's world for your goodness, discipline, and learning to move beyond the cramped confines of selfish interest—to be outgoing to a world that desperately needs to see Christ the Priest and Prophet walk this earth in your person.

The vision of the world and its needs that we hope you will always keep before you, as worthy sons of this College and the vision which the Church expects of you is expressed in this story told by Carol Houliander. A Bavarian peasant, lost—her only son—He was a beautiful child with typical Bavarian features—blonde hair and blue eyes. She had lavished all her care and motherly attention upon the child. Neighbors were surprised to learn that she quickly adopted another child and were horrified to see her lavish all her attention on the new child who was a Negro. When they asked her how she could so easily transfer her affection to one so different, her reply was simple: "There is only one child in all the world—and that is the Christ."

There is only one Person in all this world—and your final graduation, so vividly depicted in the Lord's own description of the General Judgment, will depend on how clearly you see and live this truth.



Robert F. Way, and his brother Thomas, altar boys at Bishop Kearney's chapel at his home at 947 East Avenue, Rochester, received diplomas at St. John Fisher College Sunday.

## Our Good Faith, the Real Issue in Latin America

By GARY MacEOIN

I sense a belated but for me none the less gratifying awakening of concern about Latin America. The nuclear mushroom over China and the political quagmire cum slaughter in Vietnam hold the headlines. There is nevertheless a growth of realization that Latin America is our first concern, and that our blundering there has brought us to the edge of disaster.

One issue separating the Latin Americans and ourselves is, I believe, more basic than all the others. It is that they have lost confidence in the United States. They do not believe that we live up to our undertakings.

And they do not believe that we really want to see a development of their economies which would give them a status of equality with us and a control over their destinies similar to that enjoyed by the developed nations.

The latest and most formal of many Latin American expressions of this belief was the resignation en bloc of the Nine Wise Men, a group of Latin America's most distinguished economists selected in the early days of the Alliance for Progress to ensure that economic rather than political considerations determined the allocation of Alliance aid.

The concept of the Alliance is seldom recalled. It was a declaration of solidarity,

an acknowledgement that we on this continent are one family, and that our family resources are available for the needs of the family. It was a partial acceptance of the teaching on the duties of property stipulated by St. Thomas Aquinas, by Pope Leo XII, by Pope Pius XI, by the Vatican Council in its constitution on the Church in the Modern World, and again this month by Pope Paul.

It started with an acceptance of the basic economic reality that one member would carry the major burden, because the GNP of the United States, its annual production of goods and services, is seven times that of all the others combined. Even with the best will in the world, these others could not divert enough from current consumption to supply their capital needs except by creating a Chinese-style slave system.

So unequal a partnership is difficult, yet that is what we undertook, realizing that all our wealth could not buy us normally the tension of the rich-poor gap on the continent mounted annually. But we have not been living up to our commitment. The temptation of power has proved too strong. Ignoring our pledge, we again put political before economic motives. Hence the crisis of the Wise Men, men with the dignity and patriotism to resign \$30,000 a year tax-free stipends rather than parties to a deception.

If the political motives now uppermost could even be called enlightened self-interest on the part of the United States, the loss would be less total. Unfortunately, however, Washington has only one powerful Latin American lobby, that of big business. Its interest is to make money in Latin America, and that is not possible today without distorting the development on which the region has embarked. Here is one of the facts we must face. Our function in Latin America today is not more to make money for one segment of our citizenry than is our function in Vietnam.

The primary point I want to make, however, is not that our policies are objectively wrong, but that we are out of emotional contact with our partners and have lost their confidence. This is true unfortunately not only in our political relations. It also threatens to occur in those of the Church.

Since World War II, the United States Church has been making a big contribution in men and material resources to Latin America, and the various groups of missionaries have been achieving extraordinary results. But not all they do is appreciated. During the Vatican Council, I talked to many Latin American prelates while preparing several articles for the Spanish-language edition of Life magazine, and I was amazed to find how many have

basic reservations about the overall impact of our contribution.

Some of these reservations have been spelled out at the annual conferences in Chicago of the Catholic Inter-American Cooperation Program. They can be studied in the excellent proceedings edited by Father John Considine of NCWC's Latin American bureau. A major one is that missionaries share the characteristics of the nation of specialists from which they come, and that like our technical assistance experts, they try to isolate problems one by one and apply their skills one at a time. They reprob the spark plugs in a jalopy whose suspension is shot, and the unintended effect can be to strengthen the conservative forces in a situation which calls for total concentration of effort on radical change.

The initiative in Church evolution in Latin America is consequently passing to Europe, as has just been noted in Foreign Affairs magazine by Professor George Lodge, a graduate of the Harvard School of Business Administration and currently director of the Division of International Activities in Washington. As he puts it, the German bishops give \$15 million yearly "for the most radical and potential political operations," while the North American Church concentrates "on antiquated aid in the form of food and participation in charitable activities."

## The Catholic COURIER

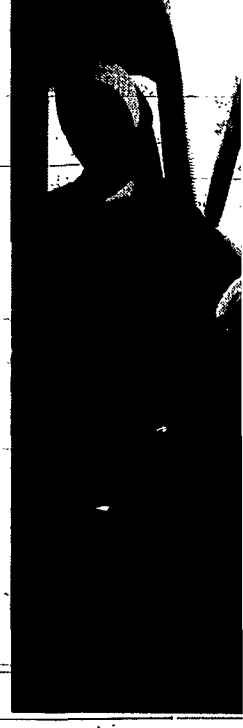
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Ricky



Sister M. John B. sure no one miss

## Theresian To Foster

Most Catholics international organization to foster in this part of the world. Most Catholics are not aware of the existence of this similar group of individuals dedicated to fostering to communities of women, and called "Theresians" after their St. Theresia of Lisieux.

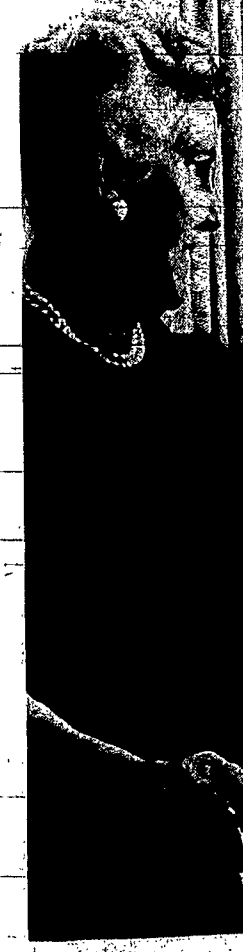
The Theresians active in the West and where they originate under the direction of Rev. Msgr. Edward F. Fucillo, Colorado, but at present few chapters exist and only three in New York State.

Because of her that this organization give a much-needed encouragement to hood vocations. Sister Mary, Director of the Theresian branch in Rochester, began to foster for the foundation of the Theresian Chapter three years ago.

In 1964, Sister Eva Community's Directress, attended the Theresian meeting in Rochester and related the information gathered there to Sister Mary. Sister Claudia, one of the Theresians at St. Agnes Hospital, attended the 1965 meeting and also reported her findings.

Thoroughly convinced of the advisability of a Theresian branch in Rochester, Sister Anne Mary through Mother Agnes, Mother General of the Theresian branch of St. Joseph of Rochester, permission of Bishop Kearney to begin formal procedures. Two units will be formed this year, one adult high school unit.

Membership in a unit is restricted to lay women (or college school girls), of good



Sister Anne Mary unit discusses Mrs. Royal Con