

Masses Offered For 2 St. Joseph Nuns

Funeral Masses were offered at Nazareth Convent, Pittsford for two Sisters of St. Joseph over the past week-end. Sister M. Bernarda George, a teacher in the Diocese of Rochester elementary schools, died in 1913. Sister M. Salome, a staff member of St. Mary's Boys Home on Main St., died in 1960. Sister M. Salome, a staff member of St. Mary's Boys Home on Main St., died in 1960. Sister M. Salome, a staff member of St. Mary's Boys Home on Main St., died in 1960.

Funeral Mass for Sister Salome was offered by Father Daniel V. Hogan. Attending were Monsignor Albert H. Schnackey and Father George M. Kalb. Father Hogan gave the blessing at Holy Sepulchre Cemetery.

The Requiem Mass for Sister Bernarda was offered by Monsignor Schnackey, May 28 with Father Kalb and Father William Trott attending. Father Trott gave the blessing at Holy Sepulchre Cemetery.

Sister Bernarda, a native of Rochester, joined the Congregation of the Sisters of St. Joseph in 1913.

Sister Salome assigned in 1916 to the former boys' home remained there until 1942 when St. Joseph's Villa was built at 3309 Dewey Ave. as a replacement for the home.

Sister served as a housekeeper at Our Lady of Victory Convent and St. Lucy's Convent after leaving the Villa. She retired many years ago.

A native of Oswego, Sister Salome entered the Sisters of St. Joseph in 1914.

Surviving is a nephew, Bernard Hogan of Webster.

St. Anthony Parade Ready

The St. Anthony Festival will open 9 a.m. on Saturday, June 11, with a High Mass at Holy Cross Church, 4492 Lake Ave., celebrated by Rev. Robert H. Fennessy. Following Mass, ceremonies will be held at the St. Anthony Shrine on church grounds.

More than 35,000 people are expected to view and participate in the annual festival.

The annual parade will begin at 6:45 p.m. at Charlotte High School and Hewitt St., proceed to Lake Ave. and north to Ontario Beach Park. More than 70 units will be represented in the line of march.

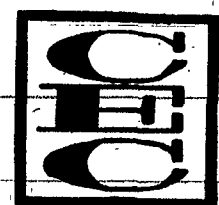
Members from the Knights of St. John and Auxiliary along with St. Anthony Society again will head the parade as in previous years. Participating bands will include Aquinas, Bishop Kearney, Nazareth, Holy Cross, plus drill teams and drum and bugle corps from the area.

Police advise spectators to plan on arriving by 6:00 p.m. to avoid the last minute traffic jam. Plenty of parking is available at Ontario Beach.

The fireworks display will start at 10 p.m. at Ontario Beach Park.

Rain date for parade and fireworks will be on Sunday, June 12.

Effect on Their Faith



Catholics at Secular Colleges

By JOHN M. BROPHY, Ph.D.

(Continued from Page 5)

colleagues more alert than I to my obligations—reminding me of fast-days, waking me for Mass, offering transportation to services, and deferring hours of social events until mutually convenient times.

On rare occasions, I have been present when sardonic comments were made about organized religions, their continuous efforts to proselytize, and the compatibility of science, education, and religion. At one time a discussion of compatibility led to a questioning of whether any visible support of religion, as might be inferred from construction of a church or interfaith center, was justified or even relevant on a campus striving for excellence in education.

In retrospect, the occasions when discussions were marked by thinly veiled hostility or dis-

paragement were actually very few. Invariably, they were generated in groups which included relatively few, but highly articulate persons who were unable or unwilling to identify with any organized religion.

Not uncommonly they included atheists or agnostics who did not regard their positions as anything less than acceptable than, and if the club has its own faith with religious persuasions, I often felt that the non-religiousists appeared more hopeful of proselytizing others than did those who professed some religious belief.

Although never personally experiencing attacks on Catholic doctrine or practices, on rare occasions I have had Catholic students tell me of discussions, lectures and readings which they perceived to be directed against their faith. Some also thought that they were at a disadvantage in obtaining grades as a result of their faith.

Generally, these comments were from students whose studies in philosophy and logic required exposure to contrasting streams of thought and their rational consequences.

I doubt neither the accuracy of their perceptions nor the possibility that in some instances there may be a built-in bias among faculty members which students rapidly detect. Naturally, yet regrettably, few students in an increasingly competitive feeling such discrimination ask world where the accent will be the faculty member to elaborate on individualistic more than col-

laborative behavior; on competitive, more than cooperative activity.

Those who take advantage of Newman Club activity, however, have the opportunity not only to develop their capacity for leadership and cooperative endeavor, but principally to refine and reinforce their understanding of their faith.

Some of my most valued recollections are of hours spent in a Newman Oratory listening to discussions between priests on the contributions of their different orders to the faith, and to fine points of Catholic doctrine still in contention among theologians. Their arguments frequently led me to interludes of thought and study about Catholicism that were their own reward.

But perhaps the main advantage of the Newman Oratory was its Chapel. Admittedly, prayer is possible anytime, anywhere, and under any conditions. But the Chapel—accessible, quiet, reverential, filled with symbols of our faith—was at once a refuge in periods of discouragement and self-doubt and a sanctuary in which to shape new or strengthened convictions.

One other advantage was the array of literature available in the Oratory. Not that it was unavailable elsewhere. But its convenience, the absence of any compulsion to read, and the chance to exchange ideas with those who had read made reading there a pleasure.

One other outgrowth of study and teaching in public colleges and universities has been the strong and enduring associations which have developed with faculty and students of other faiths or no faith. Long before the spirit of ecumenism gained its present prominence, the give-and-take discussions in "bull-sessions," inter-faith meetings, and university-wide religious events led often to searching explorations of differences in religious concepts and practices.

Is it immodest to think that those with whom we Catholics were privileged to exchange ideas now share a more accurate and adequate understanding of Catholicism? We also learned to respect convictions held no less firmly and sincerely than our own. In retrospect it is easy to recall among non-Catholic associates, many who at pivotal points in my life supported and encouraged me in my convictions and helped to open the way to new and better opportunities.

Conclusions

On the basis of these experiences and in response to our opening queries, I am persuaded that the Catholic student or teacher in a public college or university, for that fact, rarely is in danger of losing his faith or lessening his interest in Catholicism.

He may indeed find his convictions challenged. At times he will experience doubt. And, a possibility exists that he may decide on a different religion or make the choice of no religious affiliation.

On the other hand, he may see new reasons to strengthen his faith with additional study the generalized viewpoints which he has held about Catholicism. He may also develop, through further awareness not only of his own, but other religions and the views of non-religionists, additional reasons for gratitude that he is a Catholic.

In any event he is certain to have the opportunity to exchange ideas on the meaning of religion—with active minds, themselves frequently questioning—and its relevance to living in a society of rapid, deep, and persistent technological and social change.

For similar reasons I think that the presence of informed, enquiring Catholics in a secular institution—those who live, as well as believe, their faith—is certain to promote a greater understanding of Catholicism. Their presence should surely stimulate the type of discussion essential to the ultimate goal—one fold and one shepherd.

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Registration Dates: June 13 (SJFC), July 14 (SJFC)
Session Dates: June 14-July 15, July 19-Aug. 19
SIX WEEK SESSIONS
Registration Dates: June 23-24 (SJFC), June 25 (NCR)
Session Dates: June 27-Aug. 5, June 27-Aug. 5
FOR FURTHER INFORMATION WRITE OR PHONE DIRECTOR OF SUMMER SESSIONS

Miss Staltman Elected Lima CDA Leader

Lima—Miss Mary Lucia Staltman was elected grand regent of Court Fitzsimmons, Catholic Daughters of America at monthly meeting in Lima Town Hall, May 31.

Named also were: Mrs. John Leonard, vice grand regent; Mrs. Frank Sheehan, prophetess; Mrs. Julia Smyth, financial secretary; Miss Mary Parisella, historian; Mrs. Hubert Moser, treasurer; Mrs. George Hanrahan, minority; Mrs. Clara Schmitt, sentinel; Mrs. Gerald Madigan, lecturer; Mrs. James Neenan, organist.

Trustees elected for three years: Mrs. Sadie Leary and Mrs. M. A. W. Reckenwald. Trustees, two years: Mrs. Ivan Habecker and Mrs. Charles Tubbs; trustee for one year, Mrs. Bernard Ryan and Mrs. Lillian Tubbs.

Monsignor John M. Ball is chaplain.

Miss Mary Lucia Staltman, Miss Mary Parisella of Lima, and Miss Mary McMahon of Livonia reported on the 30th Biennial Convention of the New York State Court in Hotel Syracuse, May 24 to 26.

Mrs. George Hanrahan, Mrs. Margo McGraw of Lima, Mrs. Mary Killackey of Honeoye Falls and Mrs. Howard Rapp of Rochester were reported as attending the banquet at Syracuse, May 24.

Mrs. Julia Smyth and her committee served dessert and coffee.

• OLIVER ST. JOHN GARTY, Ireland's great physician-poet, was also a great punster. Walking into a tavern one day, he saw a friend wearing a patch over one eye and couldn't resist saying, "Drink to me with the wistful eye of the wistful eye."

—Catholic Digest

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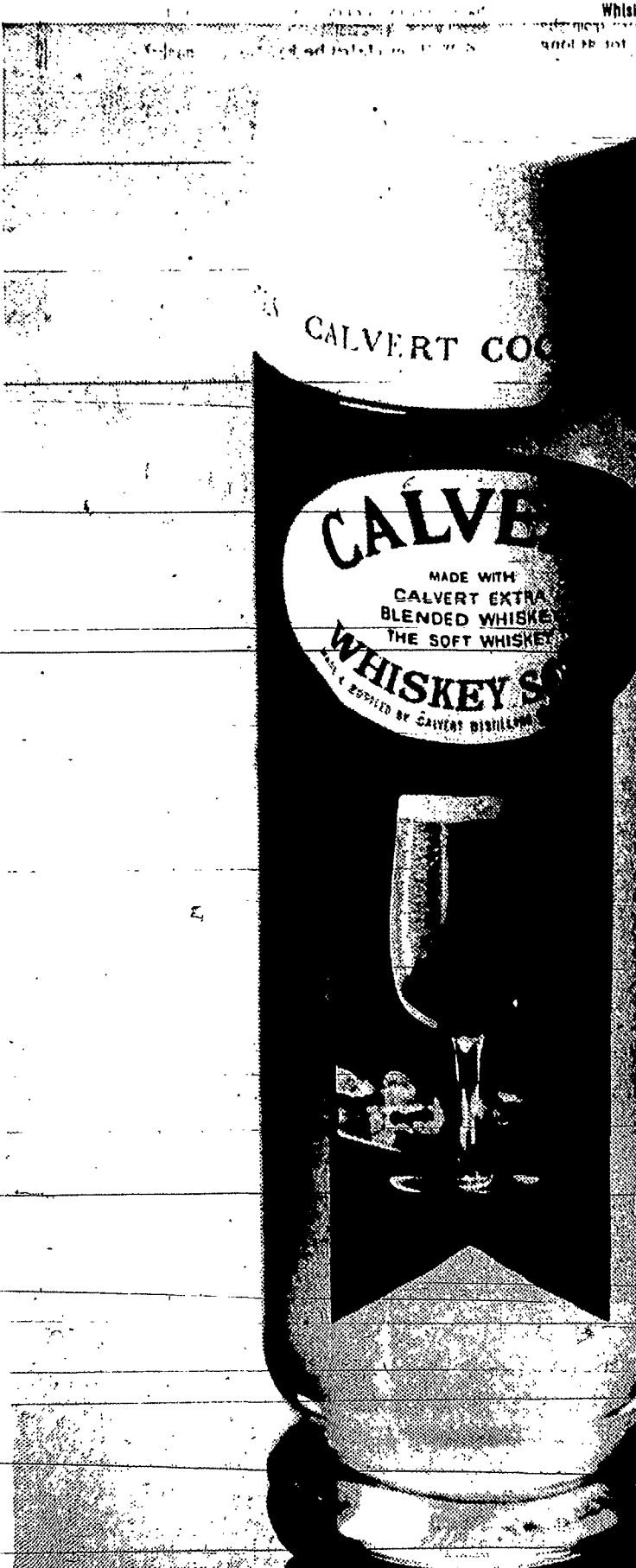
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Parents interested in registering their children may phone or write the Camp Secretary, 50 Chestnut St., Rochester. Phone 454-2030.
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