

High School Apostles

(Continued from Page 5)

- Baby sit for a widow with small children, while she is at work.
- Supply a Catholic pamphlet rack at the county airport supplied with material.
- Call on parents of children who are not signed up for released-time programs, or are regular absentees.
- Give religious instructions at home to those who can't make regular classes.

The St. Augustine's group, Our Lady of Fatima, is unique in that it has a number of brothers and sisters in its ranks. Two families have three young people in the group, six others have two members, so that 18 of the group of 22 are related in some way.

Junior legionaries are invited to join a senior group when they reach 18, and this praesidium has just sent five of its members into the senior ranks.

There are 25 such junior Legion units operating in the Diocese, and if the others rank with this one, the future of the Legion of Mary should be bright in this area.

(Next week: A Puerto Rican Legion group in Rochester.)

Joseph A. Smith Requiem Held, Priest's Brother

Requiem Mass for Joseph A. Smith, Ravenwood Ave., was offered Saturday, Sept. 10 in St. Augustine Church, Rochester. Mr. Smith died Sept. 7, 1966.

Monsignor John M. Duffy celebrated the Mass and gave the blessing at the grave in Holy Sepulchre Cemetery. He was assisted by Monsignor Joseph Grady and Father Arthur C. Smith, brother of the deceased. Father Walter Kohl was present in the sanctuary.

Mr. Smith is survived by two sons, Joseph H. and William A. Smith; five grandchildren; two brothers, Frank Smith and Frank Smith; several nieces and nephews.

Arrangements by Joseph A. Murphy Funeral Home.

Thomas D. Hoctor Rites, Father of Priest, Nun

Bishop Kearney gave the Absolution at the solemn funeral Mass for Thomas D. Hoctor offered by his priest son, Father Thomas D. Hoctor in Corpus Christi Church Tuesday, August 30.

Mr. Hoctor, 78, of 418 Hayward Ave., father also of Sister Thomas Marion, S.S.J. died Saturday, August 27, 1966.

Father Hoctor was assisted by Monsignor John E. Maney, deacon and Father Albert L. Delmonte, subdeacon. Attending were Right Reverend Monsignors John M. Duffy, William H. Shannon, Richard K. Burns, Frank J. Hoefen, William M. Roche, John F. Duffy, and Very Reverend Monsignor Gerard Krieg.

Also Reverend Fathers Daniel V. Hogan, Elmer J. McDonald, Bernard Kuchman, William M. Hart, Raymond M. Kenney, George J. Weismann, Frank Valukivius, Ligdas Januska, William G. Charbonneau, Dominic Mockevic, Donald J. Murphy, Raymond M. Wuest, Edward J. Foy, Paul Murley, James F. Baker, Elmer W. Helmi, Francis M. Feeney, John Murphy and William Donnelly.

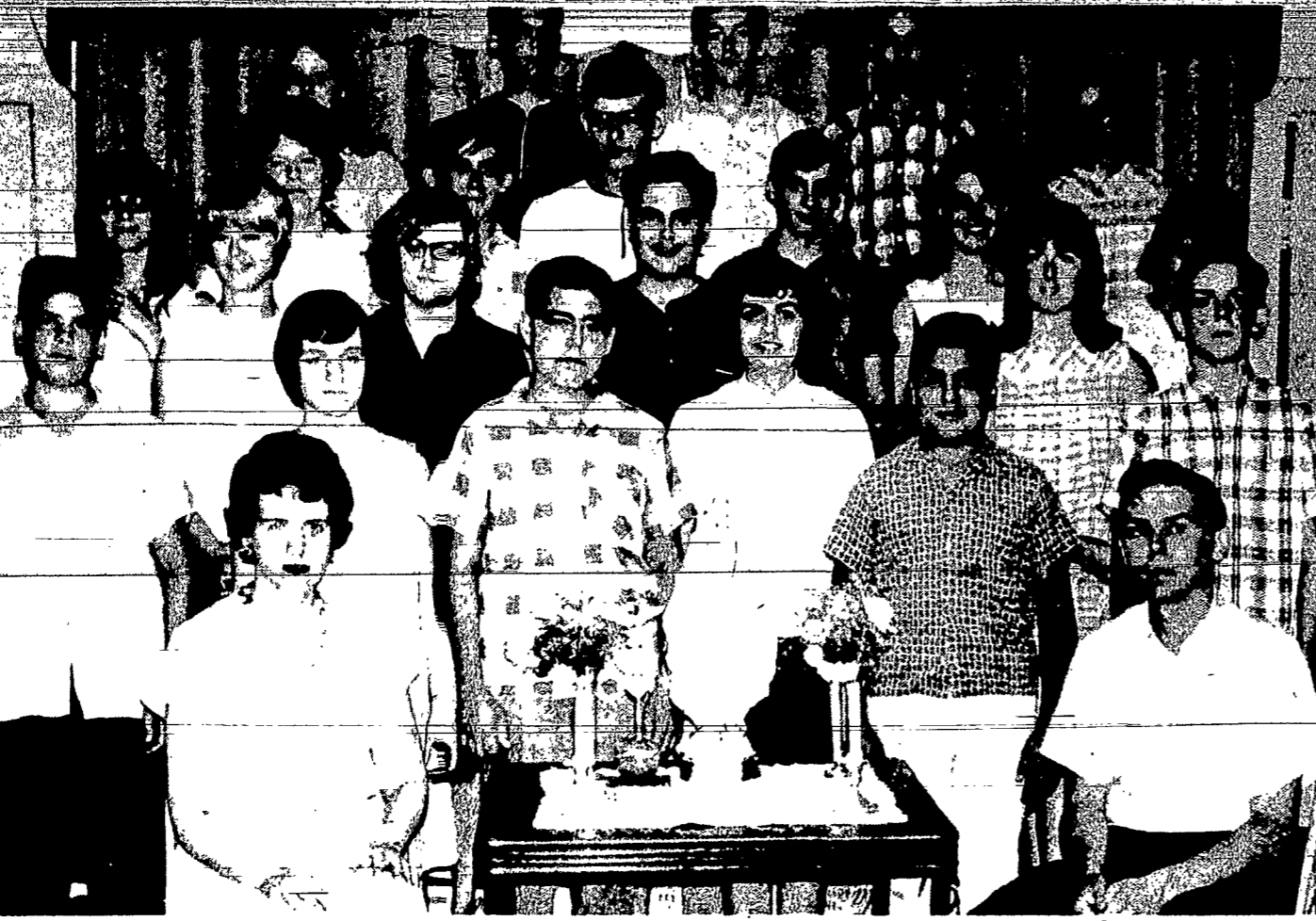
Also Reverend Fathers Lawrence Murphy, James Williams, Elmer Schmidt, Daniel Brent, William Spellacy, Michael Volpe, Thomas Erdle, James

Fusco Couple Mark Jubilee

Mt. Morris — Mr. and Mrs. Sam Fusco, 58 Hopkins Street, celebrated their 50th wedding anniversary, Saturday, Sept. 3rd. A Mass of Thanksgiving was celebrated at St. Patrick's Church by Rev. Dominic J. Grasso, pastor, followed by a dinner and buffet-reception in the evening at the Veteran's Building, Elm Street. A blessing from Pope Paul was presented to the couple by their pastor.

Mr. and Mrs. Fusco were married at the former Assumption Church here Sept. 2, 1916 by Father Salvatore Calonna. They were both born in Italy and came to this country as children and lived most of their life in Mt. Morris. Mr. Fusco was employed most of his life as a laborer. Mrs. Fusco was the former Mary Nasca. They are members of St. Patrick's Church.

Mr. and Mrs. Fusco have six children. They are Mrs. Kenneth (Elizabeth) Faulds, Mrs. Angelo (Lena) Zingaro and Miss Louise Fusco all of Mt. Morris; Mariano Fusco of Mt. Morris; Dominic Fusco of Dalton and Joseph Fusco of Long Beach, Calif. and several grandchildren.



FAMILY SPIRIT is more than a phrase in this Junior Legion of Mary group at St. Augustine's parish. 18 of its 22 members are related in some way to each other. Its senior officers, front, are Miss Geraldine Crowley and Robert Crawford.

His Ideas Survived Jesuit's Death

New York — (CP) — When the Jesuit geologist and philosopher Pierre Teilhard de Chardin died 11 years ago at the age of 74, his superiors had not allowed him to publish his theological unconventional views on evolution and the origins of Man.

Today, one decade and one aggiornamento later, de Chardin is being written about in Catholic publications in a manner once reserved for St. Paul and St. Thomas Aquinas.

In magazines ranging from the scholarly Catholic World ("Teilhard de Chardin and the Afro-Asian World") to the devotional Queen of All Hearts ("Teilhard de Chardin and the Mother of God"), writers probe the relevance of his philosophy. A Fordham University Jesuit has written the latest of dozens of books on him, "Teilhard de Chardin and the Mystery of Christ" (Harper & Row), and last month the annual Catholic Book Awards prize for best biography went to Helicon Press for Claude Cuenot's "Teilhard de Chardin. A Biographical Study."

Who was he, what did he say, and why is it receiving so much attention? Presented here is a "primer" by Teilhard de Chardin (pronounced "TAY-yard DAY SHAR-Don"), providing a brief introduction to the man and his thought.

The Man — French-born, he became interested in stones when he was a child and before ordination dedicated his life to the study of fossils. He was professor of geology at the Catholic Institute of Paris and was later given charge of fossil excavations in East Asia. He took part in numerous geological expeditions. His work in the field and his thoughts on the connection between theology and the phenomena of cosmic life resulted in his major work, "The Phenomena of Man," written during World War II while he was in Peking but published posthumously by a committee of his friends and associates. He spent the last four years of his life "in exile" from his community, working with the United Nations Foundation for Anthropological Research in New York.

On Evolution: It was Chardin's belief that everything in the world — plants, animals, man — has been in a steady process of evolution from the very first instant of Creation.

Nothing can suddenly come to light after various stages of evolution that was not in some form present—even if unknown—from the very beginning. He rejects the "and then God made" theory of Creation. There was only one act of Creation. Everything evolved from it.

The "Within" of Things: From that first instant of Creation, each living thing that was equipped with an inner driving force — what Chardin labeled the "within" of things — compelling it to seek the development of itself, its destiny. It is easily identifiable in Man, but has also existed in plants, animals and insects—all of which developed certain exterior characteristics (antlers, wings, beaks, etc.) in their drive for perfection.

Origin of Man: Of all the species, only the primates — after the development of the massive brain and intricate nervous system — ceased striving for exterior development and allowed the "within" itself to develop. Out of this species, suddenly, came Man. With his appearance, the evolutionary urge in the non-human branches waned, because the peak of biological evolution had been attained.

Toward "Point Omega": Chardin was not really concerned with the past as he was with the future, searching the past for a clue to what is ahead. He saw all of creation as working its way from a broad base at the beginning (which he terms "Point Alpha") and spiraling upward toward its ultimate destiny (which he terms "Point Omega").

In Man, the evolutionary process is still continuing—but on a mental level rather than on a physical one, and in conjunction with other men, rather than alone (evidence: mass communications, swift transportation, international governing bodies such as the UN). The object of all his mental energies is Point Omega, which already exists and which from the beginning of time has been attracting thinking man to itself.

Christ: Creation came from God Point Alpha. It culminated in Man and perfects itself through the return of thinking things to God. God-Made-Man is in this last phase of return. In the person of Jesus of Nazareth Point Omega appears briefly for the first time. Evolution will now continue along the axis of a self-evolving Christianity, the only religion to have developed spiritually and intellectually — in line with a key principle of evolution: namely, constant striving toward its ultimate perfection, becoming more complex in structure.

Teilhard de Chardin's philosophy presents problems to standard Christian theologians (his theories leave little room for Paradise, Original Sin, the first parents, the Redemption), but it is also looked upon as providing some answers to questions that theologians have long been grappling with:

The problem of the existence of evil in a God-made world is easier to comprehend if the world is seen as constantly evolving, since everything arranging itself must necessarily include some disorder at every stage.

Chardin's philosophy provides the basis for a strong union between science and religion, which have never been fully at peace with one another. By stressing the spiritual perspective of evolution, Chardin has given a constructive answer to materialistic atheism, which has tended to interpret every new fossil discovery as still another argument against the Christian concept of Creation.

Evolution, which is provable, destroys the concept of absolute death, since the cosmos is shown to be pushing all living things toward higher and higher forms of life.

The professional theologian according to Joseph Kopp in "Teilhard de Chardin: A New Synthesis of Evolution" (Paulist Press) is now called upon to immerse himself in Teilhard's work, to examine carefully the whole evidence, to pay the same serious attention to paleontological conclusions (relating to the study of fossils) as to theology, and to demonstrate courageously to what part of the Catholic Church's teaching up to now on the origin of man is really theology, what part is made up of outdated philosophical concepts or the clothing of theological statements in the language of their time. This work is not easy, but it cannot be avoided, for it is a pastoral duty in the highest sense of the term.

(Catholic Press Features)

Faith in the Valley

Dallas — (RNS) — A Paulist priest who joined an American team to work with the Otomí Indians in the Mesquital Valley of Mexico last Summer said here on his return that he would "never forget" the faith and sorrow he found among them.

The Rev. Joseph W. Drew, chaplain at Southern Methodist University and first Roman Catholic president of the Dallas Pastors' Association, related:

"In the valley of the Mesquital, I found faith — simple but genuine faith. I found sorrow — an abiding and overwhelming sorrow. I found hope . . . for a valley that has rich traditions that antedate the coming of Cortez.

"Most of all, I found people. God's people — lonely, laughing, sick, proud — so many, many of God's people."

Those on the team, an anti-poverty exchange program between Mexican and American families, included a Polish woman student from Loyola College in Montreal and a Jewish doctor.

As they visited ailing and elderly Indians in the village of Cardonal, Father Drew recalled, "no one thought to question how a Jewish doctor and a Catholic priest might together conspire to help another human brother."

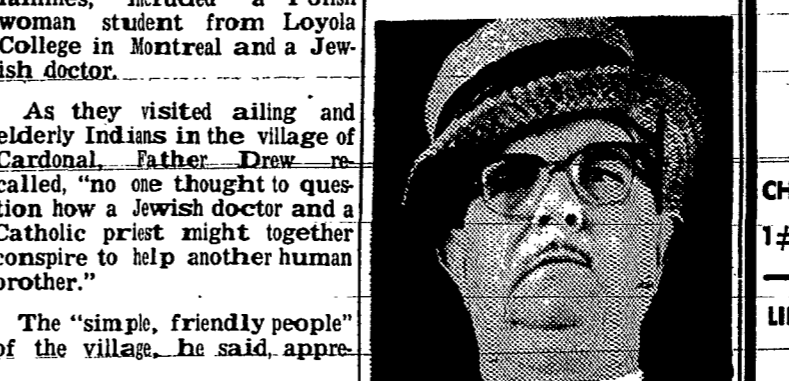
The "simple, friendly people" of the village, he said, appreciated the awkward efforts of the 175-pound priest to join them with pick and shovel, in carving out part of the side of their mountain for a school.

His work was interrupted by an S.O.S. call for a priest from the village of Cinerilla, a bumpy four-hour trip by burro over rocky mountainous slopes. Cinerilla had been without a priest for three years, and would he come?

Arriving, the priest was greeted in Palm Sunday fashion: "The entire village must have been there. They cheered and came up to kiss the padre's hand in the customary Spanish gesture of reverence . . .

"They saw in my arrival the envy of the Lord into their pueblo."

Father Drew did not find it too difficult to preach in his faulty Spanish, with members of his flock frequently volunteering help with a missing word or misplaced accent during a sermon. But hearing confessions and giving penance to penitents was something else. His Spanish seemed to worsen as the hours went on.



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To Represent Women's College

Dr. Virginia Otto, chairman of the Department of Foreign Languages at Nazareth College will represent the college in the academic procession of the Rutgers University Bicentennial Convocation on Sept. 22.

About 30,000 persons from all over the world are expected to attend the 200th anniversary convocation which will highlight the year-long celebration of the Rutgers Bicentennial.

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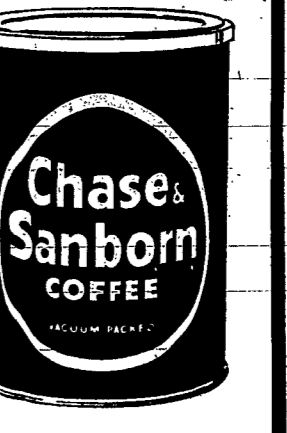
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U.S. GOVERNMENT INSPECTED

Luther On Re

Washington — At least five years of intense search into the work of Luther, an American returned from Germany, the finding that the Reformation was a movement between Luther and Rome — not just one man — and that Luther was

"His central conviction fully Catholic — one against a theologian of the Church of Luther," said the Rev. Harry J. C.S.P., a 34-year priest and former lineman for Bucknisky.

According to Father, the theological Luther attacked — a chain of repercussions to the historic splintering — was that gave many grace by his own natural living a holy life.

This was a Paulist said, on a had already been in 1920, but somehow all teaching had from the 800's until

Consequently, in time, the "Luther" teaching. When a what is in him, even not then have Grace receive that Grace exercising his free doing good.

Related Luther: "Free will is an When a sinner does him, he commits a

Luther was, Father maintains, singly teaching of Martin Luther Augustinus that G freely given, is not salvation. Rome took Luther's freedom out of context retraction, and was a series of things that drove Ron farther and farther

"There was a understanding at the Reformation," McSorley. "I criticized Church of that using an economic questioning Luther's mental method if you mean?" and no you say?" The thought to condemn not interested in meant: They just traction. If there attitude of respect son, and simple of very likely that if never would mend."

Father McSorley published this Fall "Luther's Doctrine free Will Accord Main Work — 'On Will' — in the Biblical and Catholic: A Contribution to Theology several American have already expressed in the book's appealing title."

The Paulist did the book — original at the University and Heideberg a gen and a Protestant theolog anything significant you have to climb of secondary literature

He discovered "er's mind, the key issue was not words, "such as Papey, purgator genes." The "everything else" the question of whether McSorley

Miss Suffredini Last Rites In Seneca

Seneca Falls — general Mass for Suffredini was Patrick's Church Sept. 5.

Miss Suffredini Mr. and Mrs. Albu 38 Center St. die car-truck accident intersection of Ro 96.

Miss Suffredini teacher, was a gr liam Smith Col and had taught 9 lish at Cananda

She had reced a position as lib Central School, was also a grad derne Academy, and had attended munity College.

Besides her p survived by a b at home and cous

Burial was Cemetery — Arra Dorin Funeral

Program for London — (N Godfrey Poage, of the Pontifical Ilgious Vocation Congregation of open a program an increase in will be held in Britain and Irel 20 to 28.