

Pope Stresses Need For Obedience

Vatican City (RNS)—Pope Paul VI, at his mid-week general audience in St. Peter's Basilica, discussed obedience, saying "there is need to speak of this owing to a certain spirit of insubordination, in discipline and emancipation breaking out here and there among the people of God."

The Pope said that until now Catholics have been uniformly "most exemplary in obedience and glad to honor this evangelical virtue."

He went on to stress that "the prerogatives of the human soul — the sacredness of conscience and the freedom of which the Vatican Council had spoken — were not hurt but rather guarded and moderated by obedience."

"Obedience, more than being a mere formal and juridical acquiescence to ecclesiastical law and submission to authority, is an entering into and acceptance of the mystery of Christ, who by obedience has saved us," the Pope said.

Leo Kearney, Bishop's Brother

One of the few remaining links with the early years of this century in the field of education was broken this past week.

Leo I. Kearney, 83, long a distinguished educator and brother of Bishop James E. Kearney, died Friday, Oct. 7, 1966.

Dr. Kearney, like his bishop-brother, was known for his devotion to the Blessed Virgin Mary. The Bishop remarked, when notified of the death, on the feast of the Holy Rosary, "No one will be surprised that he was called on a feast of Our Lady."

Dr. Kearney was honored by both Church and the colleges at which he taught in a career that spanned seven decades.

He was born in Red Oak, Iowa, April 19, 1883, a year and a half before his brother James was born. He later attended New York City Teachers Training School, attained academic degrees at Columbia and Fordham, and in recent years, was awarded an honorary doctorate at Fordham University.

He began his teaching career at public school 25 in New York City in 1903 and later that same year became principal of public school 18 on 51st Street. After several years as principal he was appointed to the Department of Statistics and Research of the New York City Board of Education, holding that post until he retired 10 years ago.

Meantime he accepted a position from Fordham University's School of Education to teach elementary school methods, which became the great field of his later years. He also taught extension courses for Fordham in the novitiates of the Sisters of Mercy, the School Sisters of Notre Dame and the Religious of Divine Compassion.

When Good Counsel College opened at White Plains, N.Y., in 1923, Fordham University officials suggested him as one who could help in their program of teaching elementary school methods. With that began an association which ended only with his final illness five years ago.

He continued to be a familiar figure at Fordham University where hundreds of priests, brothers, nuns and lay people came under his influence.



'He never lost sight of the Crucifix on the wall of his classroom.'

In addition to his educational work, Dr. Kearney was for more than half a century a member of the St. Vincent de Paul Society and one of the leading figures of the Knights of Columbus.

HE WAS HONORED by the Vatican and made a Knight of Malta, a papal award. He was the first recipient of the Our Lady of Good Counsel medal and in 1965 the college named its new sports building in his honor.

Fordham University doubly honored him, bestowing an honorary doctorate on him and, in 1960, awarding him the University's Bene Merenti medal.

good cheer and above all for his many acts of kindness and thoughtfulness extended so warmly and generously over the years to the members of the Fordham University faculty privileged to know him or to be taught by him.

"Fordham University is also honored in being able to share with Leo Ignatius Kearney through his life the characteristics of a quiet but firm religious faith and an easy accessibility.

Despite his high position and busy schedule, he retained through his life the characteristics of a quiet but firm religious faith and an easy accessibility.

A faculty associate at Good Counsel College once remarked of him: "Long after his pupils left this college, they rang the doorbell of his home when life and its problems made the advice of a true friend a source of hope."

And a Fordham confrere said: "Leo never lost sight of the Crucifix on the wall of his classroom."

Besides Bishop Kearney, he is survived by his wife, Mona; a son, Donald, and another brother, William.

Bishop Kearney offered the funeral Mass at St. Philip Neri Church in the Bronx Tuesday morning.

ATTENDING the funeral Mass were Bishops Lawrence B. Casey, Stephen Donohue, James McManus and Philip Furlong, scores of monks, nuns and lay people, including at least 25 from the Rochester Diocese.

Assisting the Bishop at the solemn Requiem were Monsignor Edward A. McGrath, pastor of St. Philip Neri Church, where Dr. Kearney was a trustee; Monsignor John J. Hartigan of St. John the Evangelist Church, White Plains, honorary president of Good Counsel College, deacon, and Rev. Eugene F. O'Neill, S.J., of Fordham University. Father James Moynihan was master of ceremonies.

German Bishops Appeal For Moderation, Unity

Fulda, Germany (NC)—At the end of their annual meeting here, the German bishops issued a pastoral letter in which they warned against misinterpretation and exaggeration of the decrees of the Second Vatican Council.

The letter said that there are certain views which did not originate in the Vatican Council but which have come to the surface as a result of it, which the bishops must actively oppose in exercising their function as preservers of the Gospel.

In their letter, the bishops said that at present the Council is more alive in some exaggerated statements of the press, both conservative and progressive, than it is in the lives of German Catholics.

The letter declared that the Church, both before and after the Council, is the same Church founded by Jesus Christ. But, it added, the Church must be reformed.

The pastoral letter closed with an urgent appeal to all German Catholics — conservatives, progressives, the hesitant,

priests, religious, laity — to travel together with the bishops the road toward reform. Reform can only be made, the letter said, if all work together.

A balanced outlook on the Church's present needs — to keep the Gospel message intact while shedding outmoded ways of presenting it — was sounded as the meeting's keynote by Julius Cardinal Doepfner of Munich.

Pope Gives To UN Fund

United Nations (NC) — A token contribution of \$5,000 from the Holy See to the United Nations Development Fund was announced at the annual pledging conference held at UN headquarters.

In making the announcement, Msgr. Alberto Giovannetti, the Holy See's permanent observer to the UN, recalled Pope Paul VI's statement that "development is the new name for peace."

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'Thinking' People Need Retreats

Harbor Springs, Mich. (RNS) — Renewal and reform in the Catholic Church opens up new horizons for the lay retreat movement, Bishop Leo C. Byrne of Wichita told some 300 women at a regional retreat conference here.

At the same time, however, he said that in updating the retreat movement there should be no change in the traditional format of the "closed" retreat.

He said he disagreed with those Catholics who maintain that today retreats are no longer as attractive to youths or "thinking" people.

"The retreat movement," he added, "can be the tremendous instrument of God in bringing men and women to deeper reflection and to better understanding of their own lives in relationship to God."

Bishop Byrne cited the 5th Chapter of the Vatican Council's Constitution on the Church which states: "If the Holy Mother Church sees fit to call all men to holiness, as of course she must, then the closed retreat movement is an avenue and an area which cannot be neglected. It must be promoted in season and out of season."

He began his teaching career at public school 25 in New York City in 1903 and later that same year became principal of public school 18 on 51st Street. After several years as principal he was appointed to the Department of Statistics and Research of the New York City Board of Education, holding that post until he retired 10 years ago.

The regional conference of the National Laywomen's Retreat Movement was sponsored by the Sacramental Sisters who conduct the Blessed Sacrament Retreat House in Conway, Mich. Bishop Byrne is episcopal moderator of the NLRM.

In connection with the adult conference, about 150 teenagers participated in a youth program at the retreat house, whose theme was "Echo-Encountering Christ. Helping Others."

The women attended a Mass celebrated by Msgr. J. Raymond Schroder, national moderator of the NLRM, and several other priests. Father John F. Sheehy of Muskegon, Mich., preached the sermon.

Diocese Prepares for Centenary

(Continued From Page 1)
by the first decade of the 19th century. But their bishop was unable to provide them with a priest, even on a missionary basis. So western New Yorkers had to go to the nearest parish church, St. Peter's, in New York City, which opened in 1788. After 1798 they belonged to a somewhat nearer parish: St. Mary's, Albany.



BISHOP CONNOLLY New York

In 1808, the Diocese of Baltimore was cut into five sections. Baltimore now ruled the South, as an archdiocesan see. The rank of diocesan see was given to Boston, New York, Philadelphia, and Bardonia (Kentucky). Unfortunately, the first bishop named to New York, Dominican Father Richard L. Concannon, died in Italy in 1810 while he awaited transportation to America—a hard thing to secure while the Napoleonic wars were on. His successor, also a Dominican, John Connolly, was also in Europe when consecrated, and he, too, was delayed by wartime conditions from crossing the Atlantic. But he finally arrived in New York in 1815, and began to take care of the needs of his diocese.

It was under Bishop Connolly's direction that priests finally commenced to make missionary visits to search out the Catholics who had settled in western New York.

In 1816 a priest offered Mass in Auburn for the first time in recorded history. The first Masses in the Rochester area

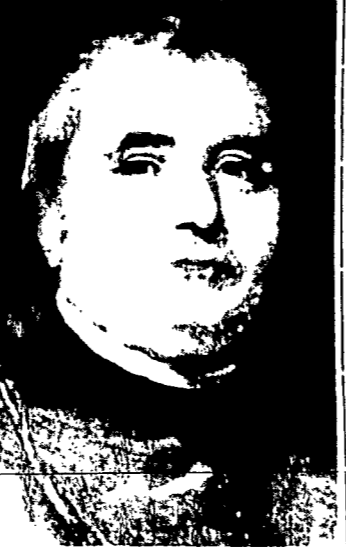
The Utica church was organized in 1819.

In the following year the organization of the third church in western New York—St. Patrick's, in Rochester—began. Rochester's first little church was practically completed by the end of 1823.

When Bishop Connolly died in 1825, he was succeeded by a Frenchman, Bishop John Dubois. Bishop Dubois was succeeded in 1842 by Irish-born John Hughes, who had actually been administering the Diocese of New York since 1839, when Dubois became incapacitated. The twelve counties of the Rochester Diocese thus belonged to the New York Diocese until the see of Buffalo was sliced away from it in 1847. Bishop Connolly apparently never got as far west as our district during his episcopal visitations. Bishop Dubois came this way at least four times.

There is a record of the same number of visits for Bishop Hughes. His coadjutor bishop made the trip for him at least once—in 1845. This was Bishop John McCloskey, who later on was to become second archbishop of New York, and in 1875, the first American ever elevated to the cardinalate.

Behind the fact that, from 1789 to 1808 our district was assigned to four dioceses in succession—each one territorially smaller than the last—is the fascinating epic of the rapid growth of our population



BISHOP DUBOIS New York

through immigration and westward expansion.

The forthcoming diocesan history will tell much of this story.

"Dr. Kearney has devoted 46 years of his life as an elementary school teacher, assistant principal, principal and assistant director of the Bureau of Reference and Research of the New York City public school system. He was also principal of the Knights of Columbus evening high school for veterans of the first World War and he has served our sister institution, Good Counsel College for 35 years.

"His deep interest in the welfare and education of youth has been evidenced in numerous community and parish activities and his love for his neighbor has been manifested by over 50 years of active work in the St. Vincent de Paul Society.

"Having spent himself so freely in the apostolic task of Christian charity and teaching, he was honored in 1953 when his Church made him a Knight of Malta and Fordham University made him a Doctor of Humane Letters.

"Today his colleagues hail him for his deep friendship for his unwearied zeal, his unflin-

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Psychia

By REV. L. JAMES CALLAN
Catholic Chaplain at Rochester State Hospital

In the past, the relationship between Religion and Psychiatry could hardly be called troubled. In fact, only an occasional bright spot appeared in an otherwise mutual atmosphere of misgiving, mistrust and outright hostility. Yes, in spite of this both disciplines were quite lost their sensitivity to the needs and interests of each other.

The remnants of this heritage have still not entirely disappeared but the change has been great, and in our day, accelerated.

"Through the course of professional life," said Dr. G. Walters, Director of the Rochester State Hospital and practicing psychiatrist for some thirty five years, "an atmosphere of respect and cooperation has always existed, but today, probably more than ever before we recognize the interdependence of both the emotional and spiritual life of the patient. The State of New York has recognized this by implementing Hospitals' religious program with professionally-trained Chaplains to work effectively with the emotionally disturbed."

"The Chapel planned by group, headed by the committee of businessmen and Father Callan, our Catholic Chaplain, is a further extension of this concern. As well as Sunday school for this use the Chapel is built debt-free, will completely maintain and care for it. We have our wholehearted support in this effort to build a Catholic Chapel," Dr. Walters said.

Probably the best indicator of an increasing cooperation between Religion and Psychiatry is the fact that dergymen hesitatingly recommend psychiatry in the complicated emotional problems of their parishioners. But this interest is new to the Church.

Priests for Tol



"I heard of these pr thought priests were pe

Just about every heard this or a similar st with some degree of tion" is at best conclusi vidual or group, it is p attempt to unscramble

Jesus said to His disci "Be ye therefore perfect, as your heavenly Father is fact." Obviously Jesus was commanding infinite perfe — only God is or can be finitely perfect. The perfec man must seek must be th a creature, albeit a crea elevated by the grace of G

How can we define perfe tion?

To be perfect is to be pletely what one is capable being. So in order to know perfection is for any crea we must know the nature of creature and its potential. fairly simple to speak of a feet rose or a perfect circ even of a perfect anim when we come to man it comes extremely difficu tically because man of his ture is so complex.

Man is not only a crea tion of chemicals but a complex organism, system of "ties," drives, emotions, mind. Added to these is fact of his free will. Nor these "parts" of man independent one of another but interact upon one another in framework of a personali

It is well known for exam that sickness of the mind cause physical illness and pical illness can seriously Cl the mind. The combination action and reaction within human person are almost limited. Hence the possibi of the human being getting ordered, mixed up, or si imperfect are without linca

The first important iment of perfection in a hu being, therefore, is that al parts work in harmony with another, that he be an inted personality, that he man of balance. He must not undue stress on his an needs, nor on his emotions even upon his intellect to neglect of his affection on tions with others. He must to strike a reasonable bal among all the facets of being. He must be fully hu in order that God's divinity dwell fully in him.

Dr. Goldrunner wrote book entitled "Holiness: Wholeness." Since God's builds on nature, we must to be whole, balanced beings as a foundation for grace.

One reason we lay so stress on this aspect of p tion is that, in the past, so much stress has been laid being supernatural as the human perfection consist denying one's humanity and causing a sort of syma angel.

A mother superior of a congregation recently tol