

Tomorrow's Bishop

By **FATHER EDWARD DUFF, S.J.**
Special Correspondent

Vatican City—(RNS)—What will be the new and specific characteristics of the post-Vatican II bishop in the Roman Catholic Church?

After the Council of Trent in the 16th Century, a new type of bishop emerged, one whose exemplar is St. Charles Borromeo, Archbishop of Milan.

Many of the requirements and challenges and resources of the bishop of the future are listed in the Vatican Council's decree concerning the Pastoral Office of Bishops in the Church.

The document has a history.

An obvious function of the Second Vatican Council from the beginning was to complete the task of Vatican I, hurriedly adjourned by the outbreak of the Franco-Prussian War in 1870. With only part of its agenda completed, the Council had succeeded in defining the role and authority of the Pope in the Roman Church but had not been able to consider, as

Bishop Sheen will be installed by Cardinal Spellman as sixth Bishop of Rochester in ceremonies at Sacred Heart Cathedral, Thursday noon, Dec. 15th. That will be one year and one week after the closing rite of the historic Second Vatican Council. Jesuit Father Edward Duff explains in the accompanying article what the bishops at the Council thought was their task in the final decades of the twentieth century.

planned, the place and jurisdiction of bishops.

Addressing the bishops again at the opening session, September 14, 1964, Pope Paul spoke of the matter as "the weightiest and most delicate task of the Council." How significant and sensitive each sentence of the exposition on the role of bishops was deemed to be may be judged from the fact that 39 separate votes were taken on Chapter III of the Constitution of the Church, where the place of bishops is treated, while a single vote sufficed for Chapter I describing the mystery of the Church.

On Tuesday, September 22, 1964, the principle of the collegiate character of authority in the Catholic Church was affirmed; the work of Vatican I

was completed and any implicit doctrinal imbalance which its adjournment might have left as an unhappy heritage was remedied. For the Council decreed: "The order of bishops is the successor to the College of Apostles in teaching and pastoral direction or, rather, in the episcopal order the apostolic body continues without a break. Together with its head, the Roman pontiff, and never without this head, it exists as the subject of supreme, plenary power over the universal Church."

Moreover, the Council decreed that a bishop is made a successor of the Apostles (Continued on Page 3)



Cardinal Spellman will preside at installation rites for Bishop Fulton J. Sheen as the new Bishop of Rochester at Sacred Heart Cathedral, Thursday, Dec. 15. The two are shown at a press conference in New York City.

The Catholic COURIER

THE NEWSPAPER OF THE ROCHESTER DIOCESE

Journal

78th Year

ROCHESTER, N. Y., FRIDAY, NOV. 4, 1966

Price 15 cents

Liberty, Justice for All? Test is Tuesday

—We're down to the wire.

We either shape up or we might as well close up.

We either get practical or we won't even have much chance to be pious.

A major test as to whether or not Catholic schools will survive in freedom or go down by bigotry will be settled at the polls this Tuesday, election day, Nov. 8.

THE TEST is this:

Delegates to next spring's convention to revise the New York State Constitution are up for election.

The 582 candidates for this convention have been asked what they think about the 1894 Blaine Amendment which survives as a remnant of a by-gone biased era.

The Amendment recently rose from the past to jeopardize a plan to provide textbooks for pupils no matter what schools they attend in New York State.

Of the 354 who replied to the poll, 69 per cent favored repeal or revision of the controversial Blaine item and only 11 per cent want it retained.

Of the 35 candidates from districts within the Diocese of Rochester, all but two favor repeal or revision, thereby lifting the cloud which now threatens any further pupil-aid hopes.

Citizens for Educational Freedom, (CEF), an interdenominational organization which has galvanized sentiment to rid the State Constitution of the Blaine legislation, listed the priorities of preference in this order:

**Priest's Evening
Of Recollection**
Sunday, Nov. 6
at 6:15 p.m.
St. Patrick's Victor
Meditation by
Rev. William Donnelly

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1. Candidates who are pledged to work at the constitutional convention for outright repeal of the Blaine Amendment.

2. Those who would replace it with something comparable to the First Amendment of the U.S. federal constitution.

The CEF group obviously recommends that voters turn down candidates who favor retaining the Blaine restriction or

those candidates who wouldn't take a public stand on the issue.

Following is a tabulation of candidates whose names will appear on ballots within the area of the Rochester Diocese according to their replies as tabulated by the CEF. You may want to clip this out to take with you when you go to vote on Tuesday.

48th District — Chemung, Steuben, Tioga and Tompkins Counties:

1. None of the candidates favor outright repeal of the Blaine Amendment.

2. Six of the eight candidates prefer to replace the present legislation with a provision comparable to the U.S. federal constitution's first amendment. The six are Armand Adams, Thomas Craig, Ruth De Wire, Charles Henderson, Garth Shoemaker and Harry Treinin.

Frederick Be-nt and John Martin did not reply to the CEF questionnaire.

49th District — Cayuga, Ontario, Schuyler, Seneca, Wayne and Yates Counties:

1. Horace Howard and Irving Stevens favor outright repeal of the Blaine Amendment.

2. James Cuddy, Charles Cusik, Donald Eades and Robert Quigley prefer to replace the present legislation with a provision comparable to the U.S. federal constitution's first amendment.

Lois Cappenolle and Otto Schoen-Rene did not reply to the questionnaire.

50th District — Monroe County, east of the Genesee River:

1. Five of the nine candidates favor outright repeal of the Blaine Amendment. They are Joseph Dean, Arthur Emminghaus, Harry Goldman, Harold Kohlmeier and James White.

Paul Cooper and William Warren did not indicate their opinion to the CEF.

David Falk and Carl Hagen would retain the Blaine Amendment.

51st District — Monroe County, west of the Genesee River:

All candidates replied to the CEF questionnaire.

1. Nine of the ten candidates favor outright repeal of the Blaine Amendment. They are Ralph Boryszewski, Andrew Celli, Howard Clark, Joseph DeVitt, Gordon Howe, Frank Lamb, Mary Parkhurst, Charles Stockmeister, Lawrence Wright.

2. Carey Brown prefers to replace the present legislation with a provision comparable to the U.S. federal constitution's first amendment.

Ten of the 42 delegates-at-large candidates favor either outright repeal of the Blaine Amendment or revision to make it comparable to the U.S. federal constitution's first amendment. The ten are Alan Campbell, John Doerr, Jacob Javits, Leo Kesselring, Don Mankiewicz, William Mulligan, Henry Paolucci, Edward Speno, Robert Wagner and William Walsh.

Bishop Sheen's Advice

'Be Vulnerable to Every Agony'

New York—(NC)—"Mission is passion; passion is mission."

These succinct words of Bishop Fulton J. Sheen, national director of the Society for the Propagation of the Faith, keyed the motivation of the missionary apostolate.

Preaching in St. Patrick's cathedral on Mission Sunday, Bishop Sheen traced the relationship of the missions to love, citing two commands of God.

"In the beginning of creation, God gave a mandate to increase, multiply and fill the earth," he said.

"When God came to this world to repair man's sins, there was a second and parallel command, 'Go into the world and make disciples of all nations.' First there was the prop-

agation of the species, then the propagation of the Faith. These were mandates, commands."

God "softened" these commands, the bishop said, "by putting love into the human heart."

Bishop Sheen described "two kinds of love—the 'I' love and the 'Thou' love." He symbolized the "I" love as a circle, enclosed, and circumscribed by itself, the "Thou" love as a cross with arms extended. Both the propagation of the species and the propagation of the faith, he said, are the "Thou" love, the "love of charity."

Calling upon all Christians to be "vulnerable to every agony in the world," Bishop Sheen gave a number of examples of

the suffering and passion endured by millions in the missions and of the missionaries who serve them.

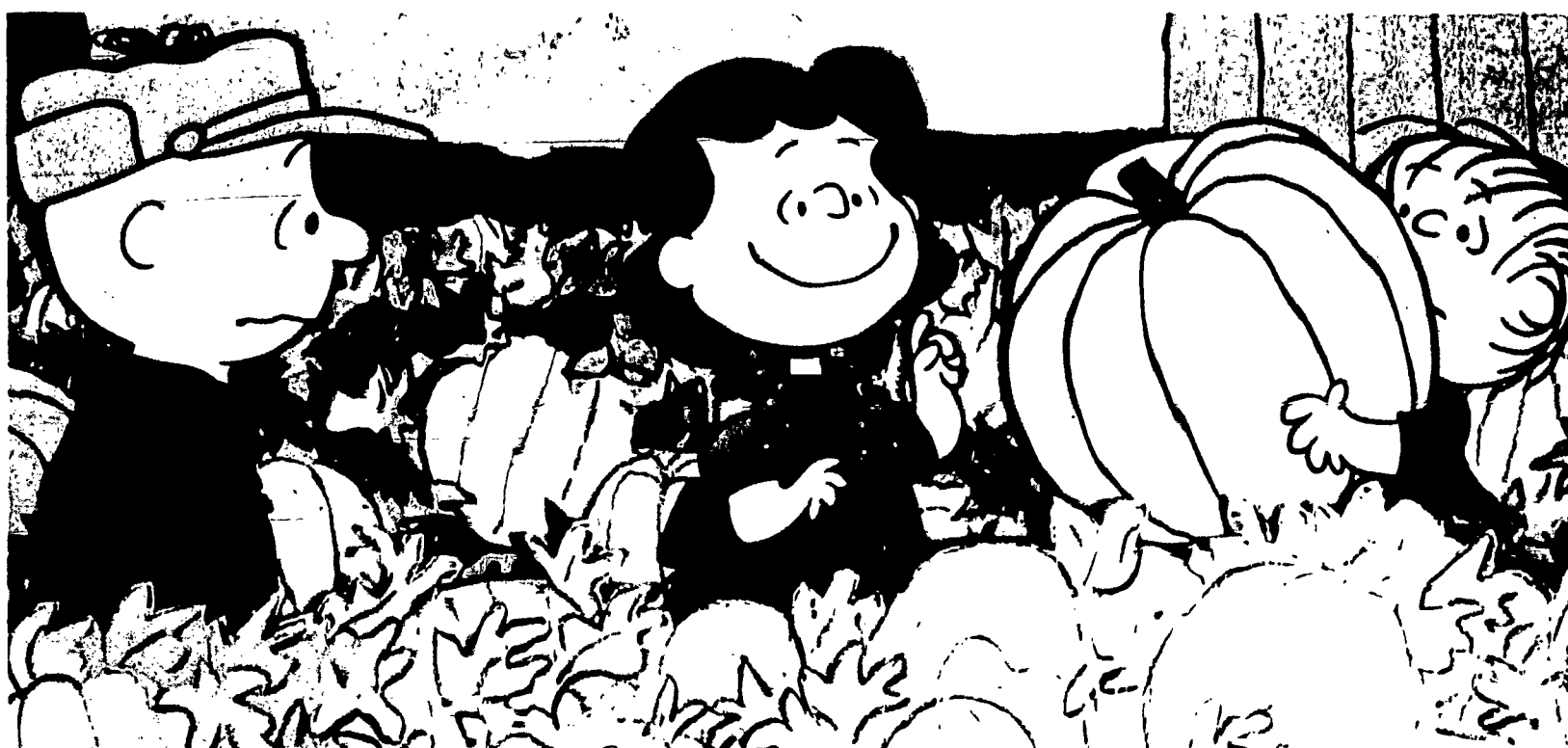
In dramatic contrast, he pointed out that the average American — counting every man, woman and child — spends \$136 a year on liquor and cigarettes which is \$36 more than the per capita income of two-thirds of the world.

"If there was not love, there would be no mission," Bishop Sheen said in summary. "The missions are a fall-out—a fall-out of the tremendous explosion of Divine Love."

Msgr. William J. McCormack, archdiocesan director of the Society for the Propagation of the Faith who was in charge of

Mission Sunday observances in the archdiocese, cited a recent opinion on the status of the missions since the Second Vatican Council.

"The Catholic Church, which is a pilgrim Church, has a necessary work to do in this exceptionally difficult world even though the hope of salvation is open to all those who make a search for God," he said. "We pray every day in the 'Our Father' that God's Kingdom will come, but it will not come unless our efforts are strenuous and united for that purpose. As Pope Paul said, 'God freely willed to use men for the work of saving the world with today's missionary mandate which is the salvation of the whole world.'"



Charlie Brown, Lucy and Linus in a scene from the recently televised special, "It's the Great Pumpkin, Charlie Brown."

Peanuts is more than just 'Good Grief!'

Lowell, Mass. — (CPF) — As millions of "Peanuts" fans throughout the world know by now, Linus has once again waited in vain for the coming of the Great Pumpkin. But for Christians who can read between the cartoonist's lines, says a Marist Brother, there's more to be said about Linus than "Good Grief!"

"The story of the Great Pumpkin, though a simple story indeed, offers a profound insight into the conflict of the Church and the unbeliever," wrote Brother Peter Rooney, F.M.S., in "Marist" magazine.

His commentary on the Great Pumpkin episode — one of the recurring adventures in the lives of Charlie Brown, Lucy, Snoopy and the rest of Charles Schulz' comic-strip characters adds a new chapter and verse to "The Gospel According to Peanuts."

In a best-selling paperback with that title, a Protestant theology student last year offered "a Christian interpretation to the 'themes and symbols that seem to run throughout 'Peanuts.'"

In the Great Pumpkin adventure each year at about Hallo-

ween time, Linus preaches the coming of the Great Pumpkin, who will come to the "most sincere-looking pumpkin patch," and reward him and his friends with toys. Brother Peter wrote in his interpretation: "In this episode, Linus is the Church and Charlie Brown is the 'infidel,' the unbeliever. Linus' attitude towards Charlie seems similar to that of the Church in the days before the advent of Pope John XXIII.

"There is no Great Pumpkin," claims Charlie Brown.

"I'm not speaking to anyone who does not believe in the Great Pumpkin," retorts Linus. "Narrow-mindedness seems to be a characteristic of many believers. For centuries the Church refused to 'speak' to anyone who did not believe."

Still, Brother Peter manages to see more good in Linus than his sister, Lucy, sees. He cites one panel in which Linus, still finding that Charlie Brown is

a non-believer in the Great Pumpkin, begs: "But you must believe in him, because he exists."

"Here we see Linus playing the part of the true believer," wrote the Marist Brother. "The true man of faith knows that He exists. This is the only valid plea of the faithful. 'But you must believe in Him because He exists.' An unbeliever can study the 'Five Proofs' of St. Thomas Aquinas until he is blue in the face. He can study apologetics from morning until night.

"Eventually he must come to a point where he leaves the sophisticated principles of philosophy and apologetics and casts himself into a living faith."

Whether author Charles Schulz intended the above interpretation of the Great Pumpkin story or not is not important. What is important is that

to many people, this message is there. Reading "Peanuts," they stop and think; they see themselves in the small world of Charlie Brown, and then think some more."

Brother Peter is not alone in his "Christian interpretation" of "Peanuts," as evidenced by the aforementioned paperback, an honorary degree presented to Schulz last summer by the Christian Brothers' Saint Mary's College in California ("The precisely rendered darkness and light of your fictive world seem at times to reflect, if modestly, a light which is not of this world"), and the fact that Schulz is "a fervent Bible reader" (Time magazine) and a Church of God lay preacher.

The author of "The Gospel According to Peanuts," Robert L. Short, who was in Rochester this past Sunday, however, maintains it is important for the Church and the Christian to try using "spiritual peep- (Continued on Page 2)

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