

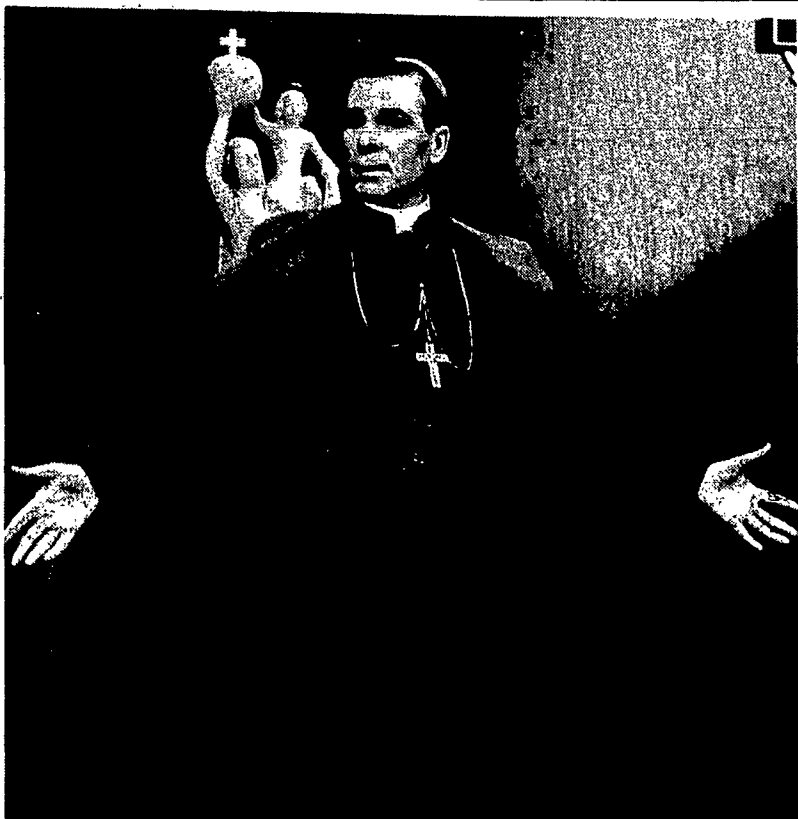


Youngsters Prepare For Music Festival

Youngsters from 18 parish schools are busy practicing these days for a Music Festival to be held at Nazareth Academy auditorium Saturday, Dec. 10, at 3 p.m. Sheila Logan, a violinist, is intent on the music as she rehearses with 90 others to get ready



for the concert. Sister Laurene of St. Ambrose School checks the notes from Thomas Vollmer's horn and, in right photo, are flutists Patricia Graumen of Sacred Heart Cathedral School and Laura VanSice of St. John's School, Greece.



Millions have seen Bishop Sheen in this characteristic gesture on television — with the statue of the Madonna he designed for his telecasts.

A Rosary for Bishop Sheen

My dear People:

On next Thursday evening, Dec. 8, the evening of the feast of the Immaculate Conception of Our Lady, I shall recite the Rosary on the Rosary for Peace Program at seven o'clock.

I shall offer this prayer to Our Lady for the welfare of the new bishop of Rochester who will be installed on the octave of the feast.

May I ask every family in the Diocese, every man, woman and child to join me in this prayer for your new bishop, Bishop Fulton Sheen. No one could know better than I do, what the Mother of God can and will do to help a bishop with his problems.

Please join me on the Rosary Hour on her great feast, as we ask her special care and guidance for one of her sons whose devotion to her is very deep and for the flock which he will be asked to care for as sixth bishop of Rochester.

Your devoted shepherd in Christ,

James E. Keany

The Family Rosary for Peace is broadcast every evening at 7 p.m. on radio station WSAY in Rochester, WMBO-FM in Auburn and by television cable service on Channel 8 in Elmira, Channel 5 in Hornell and at 88.75 mc in Corning.

The Catholic COURIER Journal

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76th Year

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Price 15 cents

How Children Learn Apathy or Action

See Page 5

A Year of Transformation

The Impact of the Council

(By Religious News Service)

On December 8, the date last year when the Second Vatican Council came to an end, Roman Catholics will look back over twelve months of dynamic aggronoments which have seen their Church soar to new heights of ecumenism and establish challenging rapport with other faiths and with the modern world.

Striking evidences of the ever-widening impact of Vatican II were apparent in three mid-November developments.

When the American bishops issued their statement on Vietnam and peace, they set an ecumenical precedent for an official hierarchical document by noting stands on the U.S. "presence" in Vietnam already taken by two non-Catholic bodies — the National Council of Churches and the Synagogue Council of America.

This was something that had never happened in any of the statements on important issues the bishops promulgated in years past.

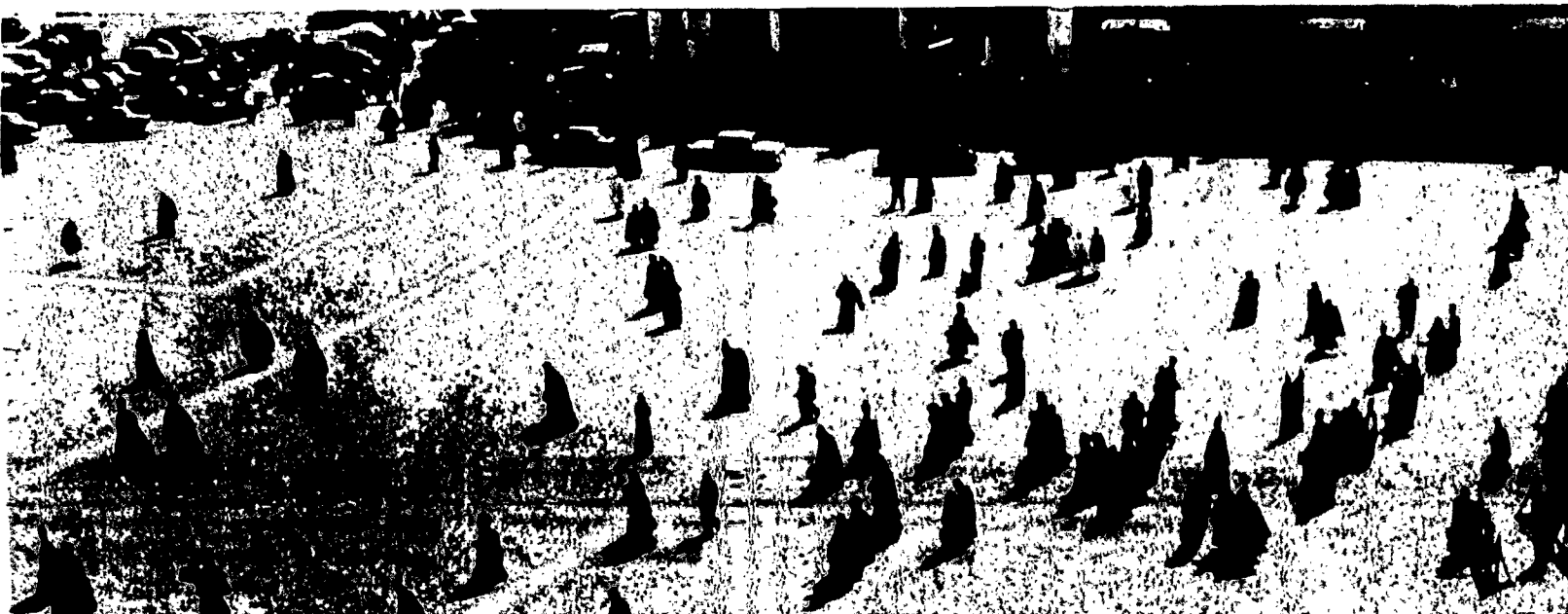
On the same day the bishops' statement appeared, a brief item from Rio de Janeiro disclosed that the Franciscan Order in Brazil had asked permission from the Vatican to sell its cloisters and lands so that its members could live among the poor. This was in total harmony with the compassion for the poor which Vatican II voiced in its Constitution on the Church hailed by many as the Council's most momentous document.

Meanwhile, the excitement generated by the American bishops' decision to relax the Church's rule on Friday abstinence obscured what was, essentially, the major significance of the episcopal decision — the emphasis, not on private acts of penance, but on works of charity for the aged, the sick, the victims of racial injustice and others which would involve the individual more deeply in the life of the community.

In sounding this exhortation, the bishops were helping to implement Vatican II's Constitution on the Church in the Modern World, a document which put the Church consciously and unremittently at the service of the family of man.

During the twelve months since Pope Paul VI, on the Feast of the Immaculate Conception, closed the Vatican Council in the presence of 90 country representatives from 90 countries, the world at large and the Catholic Church have come to know each other as never before. At the same time, a vast process of transformation and renewal has been observed within the Church herself.

There have been, the Pope has warned, certain excesses on the part of some, even attempts



A year ago the world's Catholic bishops left Rome to put their decisions into practice in their own dioceses. The article below reports the extent of their success.

to break away from the Church's traditional teachings. But he has also found encouragement in seeing the Council opening up "many new horizons," causing the Church "to shine with new brightness."

For Catholics generally, Vatican II has meant greater familiarity with and understanding of the Mass, the Church's central act of worship, especially through the use of the vernacular. At their meeting in Washington, the American bishops asked Rome for other changes, including the reading of the

Canon of the Mass (still said in Latin) in English.

Other Vatican II sequels have been initiatives by the hierarchies of Brazil, Chile and Peru to restore the ancient order of diaconate (to which married men may be admitted) as a means to cope with clergy shortages. The U.S. bishops have agreed to study the feasibility of following suit. Accompanying these developments have been recurrent debates here and there over whether or not the Church should abolish its traditional clerical celibacy.

A major step toward implementing the decree of the Vatican Council was taken by Pope Paul in August when he issued a motu proprio which introduced a variety of changes in existing ecclesiastical laws. Some of the major provisions, enacted on an experimental basis were:

- That hereafter national episcopal conferences be invited to propose to the Holy See the names of priests to be considered for the office of bishop;

- That bishops and pastors

voluntarily resign their offices on reaching the age of 75. (A number of over-age bishops have already been permitted by the Pope to resign, but in several instances he has urged the prelates to retain their offices.)

- That a new diocesan office of episcopal vicar be established to assist the bishop in special fields within his ministry. (This has already been done in some Sees, including the Archdiocese of New York.)

(Continued on Page 2)

New Institute Formed To Battle Extremists

Washington—(RNS)—Several Protestant, Roman Catholic and Jewish religious leaders were listed here as members of a committee supporting a new group called the "Institute for American Democracy, Inc.," which will seek through an educational thrust to combat extremist forces in the nation.

Chairman of the new institute is Dr. Franklin H. Littell, prominent Methodist church historian and clergyman, who is president of Iowa Wesleyan College at Mt. Pleasant. The 48-member supporting committee includes prominent business, education, labor and public service officials as well as churchmen.

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Formation of the organization, Dr. Littell said at a news conference, grew out of the "concern of informed Americans over the rising volume of extremist activity, particularly by organizations in the John Birch Society orbit."

Except for the Communists, groups on the far left of the political spectrum were named by Dr. Littell. Communists, he commented, have "fanned the flames of black power" and on occasion have been influential in demonstrations against the war in Vietnam.

The institute is expected to produce educational materials emphasizing the meaning of democratic processes and countering charges often made by extremists. Dr. Littell said that from time to time the group would demand "equal time" to answer broadcasts.

Catholics on the committee include Father John B. Sheerin, C.S.P., editor of the national Paulist monthly, Catholic World; Msgr. Salvatore J. Adamo, executive editor of the Catholic Star Herald diocesan weekly at Camden, N.J.; Father Colman J. Barry, O.S.B., president of St. John's Abbey, Collegeville, Minn., and Dr. George N. Shuster, assistant to the president of the University of Notre Dame at South Bend, Ind.

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Newman Clubs, End of an Era?

By FATHER THOMAS HOCTOR

Students Want God — Dead or Alive

Father Hكتور, a faculty member at St. Andrew's Seminary, completed graduate studies at the University of Rochester and is currently attending special classes there.

A major exposure of religious interest made a newspaper headlines last week, in a setting that must have struck some as bizarre. On Sunday evening, November 20, a turn-away crowd at the University of Rochester heard three radical theologians, men of Protestant, Jewish and Catholic heritage, pronounce their "death-of-God" persuasions and elaborate them, in response to alert and sometimes penetrating student questions, until early morning.

Amid the slogans and signs for "Funds for Retired College Chaplains" and "Wanted: God, Dead or Alive," a circulated petition revealed that a substantial number of students, perhaps close to half, thought their university should formally consider incorporating religious studies into its curriculum.

One by-product of the drastic questions now being asked by radicals within religious establishments — men like William Hamilton (a panel member), Harvey Cox, Bishop Pike and others — has been a general surfacing of interest in "The Religious Question." Student response in particular has been remarkable everywhere. On November 20, the spectacle of trained minds working on collision courses to focus and delineate certain kinds of ques-

ies, while trying for radical engagement of ideas traditionally thought "religious" where in fact ideas are found — in people, not books or tracts — may have presented the University of Rochester and local churches with a rare opportunity.

Are new, creative responses now possible to the needs of those who look to them for some measure of direction and guidance?

Our post-Vatican II Bishops, working from a marvelously renewed self-image, are now searching for engagement with the secular society. Many forces have coalesced in our time to bring the American dream of education-for-all to the college level; indeed, the degree has already become a quasi-passport to success in the large middle class areas local churches tend to serve. American higher education, as a result, has launched into the greatest period of expansion in its history, and even the most optimistic Catholic educators, in the face of this growth, frankly concede no hope for accommodating any but an ever-dwindling proportion of Catholic students. If university population, as is expected, quadruples from its present level by 1985, and if Catholic institutions—all fighting uphill financial battles right now, only manage to hold their own, about 4 per cent of that Catholic college-age population can expect to find seats within Catholic classrooms. At this very moment, by the best estimates, two of every three

Catholic students in higher education are in fact on secular campuses.

As the Church, then, begins to be "concerned with the whole of man's life" and in particular for the "large numbers who are being trained in schools which are not Catholic," it finds itself struck with a "crisis" of the first magnitude. I want to use crisis in its very best sense: a call to judgment, a summons to decision. For as the American dream materializes, another dream fades into history: the powerful vision of the 19th and early 20th century Bishops becomes less and less compatible with present realities.

Things have simply not worked out their way.

For whatever one may think of past visions and hopes for "training Catholic leaders" on "our" campuses, leaders who would then go into secular life to permeate it with Christian values, simple mathematics now shows that very shortly the bulk of lay leadership on which the Church must rely will be drawn from people of secular college background. They will greatly outnumber graduates of Catholic institutions.

Yet the older Bishops' premise was quite correct: university students of today do tend to set the tone and quality of tomorrow's society. Might one then ask if our reform and renewal can possibly ring true — indeed, to put it bluntly, will it go anywhere at all unless it



—A/m publication services

"Go ahead if you want to, but I'm not going to tell him I think God is dead."

radiates, now, where tomorrow's lay leadership is being formed? That habitat is unquestionably the secular campus.

What of the local scene? There seems to be no history of official contact between our Diocese and the University of Rochester.

Father John Hedges, the genial and talented Newman chaplain (full-time only since 1963) and a major force behind the current agitation for "more religion on campus," has a lonely and in many ways impossible task. It is a commonplace that no one is more concerned with the viability of Newman associations to meet today's pressures than Newman chaplains themselves. Many have struggled, often with surprising success in their own way, against inertia and what seems to be quest-

(Continued on Page 10)