



Arrival at the airport . . .

Lou Ouser Photo

# The Rochester Diocese Welcomes New Bishop

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The first blessing of the new Bishop.



Cardinal Spellman and Bishop Kearney escort Bishop Sheen to Cathedral throne.



A pledge of service and friendship to all.

## Ancient Rites for New Shepherd at Sacred Heart Cathedral

*Lo, in the sanctuaried East,  
Day, a dedicated priest,  
In all his robes pontifical expert,  
Lifteth slowly, lifteth sweetly,  
From out its Orient tabernacle drawn,  
Yon orbed sacrament confest  
Which sprinkles benediction through the dawn.  
—Orient Ode by Francis Thompson.*

As at a wedding, so at Bishop Sheen's installation as the new Bishop of the Diocese of Rochester, there was "something old, something new."

Ancient rites and customs were voiced in the new every-day English texts and a battery of television and news reporters cameras carried the scene from the stately Gothic Sacred Heart Cathedral into the homes of thousands.

The "old" also included a look back at that long line of Catholic bishops which stretches through the medieval years, through the days of the martyrs to the day when Christ the Lord told His apostles to "go into the whole world . . . and behold I am with you always."

The "new" also included the presence of clergymen of other religious denominations, the first time

they have formally attended a ceremony at Rochester's Cathedral.

But no matter how much was the history or formality of yesterday's colorful spectacle, the personality of Bishop Sheen came through strong and clear.

Everything we had expected of him is true — his eloquence, of course; his vibrant enthusiasm, his graciousness and, insofar as any man can judge such things, his saintliness.

From the moment of his arrival at the airport, through the Chancery conference with diocesan officials, the thoughts for meditation for the students at St. Bernard's Seminary, to his entry into his Cathedral, Bishop Sheen moved with a surety which indicated humble confidence.

And at this point the Courier report can go no further. The relentless deadline of the printing press required that we start publishing this issue Thursday morning. Television and daily papers have given you other details, including his first sermon at his installation Mass, and the civic reception which packed the Rochester Community War Memorial last evening.

The sketches above were made by Christopher Press artist Vincent Palozzi.

Further reports and pictures will be published in next week's Courier.

What are his plans and hopes as he begins his episcopate here?

He has repeatedly remarked he intends "to implement the directives of the Vatican Council." He was described in an interview as desiring to make Rochester "a demonstration diocese" of what the Council expects a local church to be.

In this he is quite the same as the great bishop of the Church, Pope Paul, the Bishop of Rome.

The Pope in his encyclical "Ecclesiam Suam" said, "The word 'aggiornamento' rendered famous by our predecessor of happy memory, John XXIII, should always be kept in mind as our program of action . . . We want to recall it to mind as a stimulus to preserve the perennial vitality of the Church, her continuous awareness of ability to study the signs of the times and her constantly youthful agility . . ."

Bishop Sheen set a similar goal for himself when he wrote the preface for a book by the noted French layman Jean Guitton —

"Waters passing through a valley soon make little channels which, in turn, become deep river beds. The same happens to the stream of thought: it eventually gets into a rut.

"Philosophy and theology for example, after fil-

tering through one text after another for centuries, harden and congeal into patterns. Then phrases and formulas take the place of thinking.

"Theology has passed through four periods in the course of Christian history, during which time it became frozen.

"In the first stage, theology was made by the Bishops of the Church during the first four centuries and became known as Patristic theology. Then, theology was developed by monasteries and became fashioned, to a great extent, after the manner of the lives of their founders.

"The third stage was reached when theology was developed by the schools and universities and became didactic and scholastic. The fourth, and most recent stage, came after Trent, when theology was made principally by seminaries and by seminary professors.

"Now in this new era, if theology and philosophy are to take on new life, they will have to pass, like sunlight, through different prisms. One of these prisms will be enlightened theologians and philosophers, but the two new prisms will be the missionaries who will interpret theology in terms of the religious aspirations of the world and the laity who will develop its unchanging principles out of the problems of the modern world."

### Bishop Sheen At Geneva

Bishop Sheen will begin his rounds of parishes of the Diocese by saying Mass in the two churches of Geneva Sunday morning.

He will celebrate Mass at St. Francis de Sales Church at 8:30 a.m. and at St. Stephen's Church at 11 a.m.

He will also preach at the two Masses.

### Installation Rite on TV

Highlights of the ceremony of installation of Bishop Sheen at Sacred Heart Cathedral will be telecast by WSYR-TV, Channel 3, Syracuse, and WSYE-TV, Channel 18, Elmira, Sunday, Dec. 18, at 4 p.m.

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Bishop Sheen, eloquent spokesman for the world's needy people, begins his episcopate in the Rochester Diocese on the 50th anniversary of the saintly Poverello of the Sahara—Father Charles de Foucauld.

Pope Paul, in his audience at St. Peter's at the Vatican this past week, referred to the soldier-turned-monk as the "universal brother."

Foucauld was murdered by Tuareg nomads Dec. 1, 1916.

Pope Paul told the pilgrims they should imitate "the love of the Church which inspired him all of his life," particularly "his evangelical spirit of poverty and detachment."

Perhaps the most remarkable aspect of Foucauld's life is that, when it was over, it seemed as if he had done nothing more positive with his life than to rediscover his Catholic faith.

He converted no Arabs and his death was scarcely noticed

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even by the few Christians in that forelorn area.

Geoffrey Moorehouse in the Manchester Guardian Weekly commented on the occasion of the anniversary, "He started something which may yet mould the shape of Christianity to come; it is already leaving its mark on the religious communities."

How could a man who lived alone and whose life seemed not to make a speck of difference as having an impact on the entire religious world?

Following are excerpts from Moorehouse's article which seek to probe that paradox.

De Foucauld's story is one of the Church's heroic romances.

Like Paul after Damascus and like Ignatius after Pamplona he was transformed by some mid-term spiritual experience. He was born into the French aristocracy, in the house where Roguet de Lisle first sang the "Marseillaise," and he became the dashing rake of a crack regiment until his colonel cashiered him for keeping a mistress.

At 23 he studied Arabic and Hebrew and then, disguised as a Russian Jew, he travelled around Morocco for a year. His Journal won him the gold medal of the French Geographical Society. Morocco gave him something of more consequence. It impressed him with the quality and depth of its religious life. This didn't make him a Moslem,



FATHER de FOUCAULD "universal brother"

but it did turn him back to the faith of his fathers.

Temperamentally a whole-hogger, de Foucauld plunged into Trappist monasteries. They were too confining. He went to Nazareth as a handyman to a

convent of Poor Clares. That was no good, either. So he became a priest and he went to the Sahara and he spent the rest of his life there. For 15 years he lived among the Tuareg without once preaching to them; his aim was just to be an exemplary Christian.

The tribesmen accepted him as a benevolent oddity, no doubt. He taught them to grow vegetables, to knit and to make chocolate. They got on fine together. And though de Foucauld built a mud chapel, and but called "the Fraternity," wrote a rule for proposed Little Brothers of Jesus, and hoped that others would follow him from Europe, he died without a single disciple.

It was seventeen years before his influence began to bite; in 1933 a Father Voillaume and six priests went to Algeria to live the rule. This was an experiment in the monastic life and it did not last long. The brothers were conscripted into the French Army in 1939 when they decided that, for them, orthodox monasticism was out. In future they would live in fraternities of three or four, not

(Continued on Page 3)

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