

By Monica Reeves

One of the most illustrious Princes of the Church presided at the installation of Fulton J. Sheen as Bishop of Rochester on December 15th.

Rochesterians were able to see firsthand Cardinal Francis Spellman, who, in the words of his colleague in Christ, Cardinal Richard Cushing, is a man "tireless at work, friend to humble and exalted, ready to find the happy note amid his awesome responsibilities."

Born in 1889 in Whitman, Massachusetts, this now international figure was destined to lead a life unparalleled in historic firsts: first native of his birthplace to be ordained a priest, first U.S. attache of the Papal Secretariat of State, and first American bishop consecrated in St. Peter's in Rome.

Following a public school education and upon completion of his studies at Fordham in 1911, the young graduate entered the North American College in Rome to pursue the theological studies, first step on his journey to one of the world's largest Sees.

Monica Reeves, a student at Keuka College and a graduate of Mercy High School, has spent her field period in journalism study at the Courier for the past month.

On May 14, 1916, having received his doctorate in theology, Francis Spellman was ordained in the Church of St. Apollinaris and said his first Mass at the altar of the Blessed Sacrament, where nearly 30 years later he was to say his first Mass as Cardinal.

Soon the young priest's ability to handle any assignment became well known, and Father Spellman proceeded on his way up the ranks, first manning the post of editor of the Boston archdiocesan newspaper, then translating Papal pronouncements for the press, then to the Papal Secretariat, and finally being given the title of Domestic Prelate and the rank of Right Reverend Monsignor. It was in the latter capacity that Father Spellman was to take copies of the Pope's encyclical denouncing Fascist activities to Paris in order to escape Mussolini's censorship.

In a ceremony in St. Peter's Basilica in 1932, Monsignor Spellman was consecrated to be Auxiliary Bishop of Boston. No stranger to the Archdiocese of Boston, Bishop Spellman immediately began his unceasing round of episcopal duties—confirming, addressing varied groups and becoming a personal friend to the common man as well as to the prominent.

Shortly after his 50th birthday and only

7 weeks after the coronation of Pope Pius XII, Bishop Spellman's untiring devotion to his Boston flock was recognized and he was named Archbishop of New York.

It was during the war years that Archbishop Spellman was to win his reputation as U.S. Military Vicar to the world. Immediately after the outbreak of World War II, the bishop began to organize his see to the tempo of the times, with the extension of the work of the National Catholic Community Service, and the instituting of such facilities as that of the Cathedral Canten.

An ordinary of the Army and Navy, Archbishop Spellman touched many parts of the globe, offering Mass and giving the sacraments in Algiers, Egypt, the Aleutians, Africa and Spain. It was at this time that he laid the foundation for the warm ties that exist today between himself and the armed services, which will lead His Eminence to make his 16th annual Christmas season visit to the American soldiers abroad this year in Vietnam.

Just prior to the termination of World War II in the Pacific, the New York Prelate made a tour of the Pacific theatre, visiting Guam, Saipan, Okinawa and the Philippines.

In December of 1945, Pope Pius XII

made it known that this Prince of the church was to be made a member of the Sacred College of Cardinals. During the ceremonies in Rome in 1946, the Pope, as a special token of his regard for the new cardinal, bestowed on Cardinal Spellman his own Red Hat and assigned to him his own Titular Church of Sts. John and Paul in Rome.

It has been in the capacity of Cardinal that Francis Spellman has particularly endeared himself to many. For, even though His Eminence's duties are never ending, he has always found time for such events as the dedication of Boys' Town in Omaha, Nebraska, or that of the home for children in New York which is named for Lieut. Joseph P. Kennedy, heroic Navy flyer and brother of the late President, John F. Kennedy.

The New York Prince of the Church, long known for his interest in education, has used the millions of dollars entrusted to him by thousands of people to build schools, as well as hospitals, churches, and other institutions. Under His Eminence's leadership, the New York Catholic school system

Charities of the New York area have particularly felt the guiding hand of Cardinal Spellman. Catholic Charities of the Archdiocese of New York has far extended

its reach, and much of the credit must go to Cardinal Spellman, who assumed the responsibility for its continuation and growth.

Cardinal Spellman, meanwhile, has continued to add to his reputation as bishop to the world.

The arrest and sentencing to life imprisonment of Cardinal Mindszenty of Hungary occasioned an attack on Communism from the pulpit of St. Patrick's Cathedral from His Eminence.

The conflict in Korea received the attention of the New York Prelate as Cardinal Spellman once again made a plea for peace and justice for the small nations of the world.

The Cardinal has satisfied his urge to write and has added to his literary reputation with a long list of distinguished works. His experiences with the soldiers of the front has led to the writing of a number of books dealing with the ravages of war. His novel, "The Foundling" is a result of his long time interest in the New York Foundling Home and Hospital.

It is this distinguished Man of Letters, Military Vicar, and international figure who honored Rochester with his presence as he presided at the installation of Fulton J. Sheen as the new Bishop of Rochester.



Gregory Charles P. Institute, has an auspicious teen-age salesman in his entire city.

## Aquina Super-S

By WI  
Gregory Charles P. Institute, has an auspicious teen-age salesman in his entire city.

This is neither a press ag label nor a promoter's but a fact. It was made off at the close of the recent



GREG PRITCHARD

## Mercy Nuns' Fri

By MONICA REEVES

"Mt. Carmel Home Vis Unit" and "Joseph A Storefront" are two rather names for a basically s but often difficult to a thing—friendship.

It is the Sisters of Merc are forming two-way frien to combat the curse c inner-city of Rochester. / ter Mary Coracopa, of the front quickly and emp points out this friendship a project, not a handout, a one-way sort of affair. "This is the idea—it sharing; a neighborhood thing," adds Sister Mary C who, with Sister Concept

# The World's Bishops in Council Decrees Chart Their Course for Future

By Father Richard Torrey

Speculation about the personality, attitudes and program of a new Bishop always enliven conversation in the diocese which awaits the installation of a new shepherd.

"What will he be like as a preacher? Is he easy to meet, gregarious or aloof? Can we expect he'll be a real pastoral person or a calculating administrator? What are his views on liturgy, the laity, education, social problems?" These questions fly for weeks before the new Bishop arrives.

Rectories and homes, bridge tables and locker rooms, street corners and restaurants of the Rochester Diocese have played this game with more than usual zest this Fall because "everyone" knew Bishop Fulton J. Sheen.

His face and voice and intellect have captivated millions for forty years. His more than 50 books and hundreds of telecasts and years of radio broadcasting have made him a regular house-guest in American homes of many faiths. His wisdom and wit, zeal and piety, wide-ranging interests and globe-encircling concerns have been reflected by the world's press.

But although the entire world has been Bishop Sheen's pastoral concern for the sixteen years of his episcopate in the service of the missions of the Holy Father, Rochester is to be the first diocese where his authority as a shepherd is to be direct and where his responsibilities for souls and institutions is to be immediate.

Where could one find an outline of the ideals which would most probably chart the course of a new Bishop in this age of renewal of the Catholic Church? How could one learn in advance what Bishop Sheen, installed in Rochester one year and a week after the close of the Vatican Council, might be presumed to uphold as the constitution and platform of his new office?

Or, to phrase it another way, would a post-Council appointee of the character and stature of Fulton Sheen be expected to be more than a brilliant priest endowed with natural talents, grace-filled zeal and the authority of Church law?

The answer to all three questions is simple: in October of 1965 2,319 Bishops of the Church (including Bishop Sheen) resoundingly approved a "Decree on the Bishops' Pastoral Office in the Church". Their own prescription of what a Bishop must stand as a ringing manifesto of ideals and conduct never before available to any man burdened with diocesan responsibilities.

Father Torrey is Catholic chaplain at Cornell University. He is well known for his radio and television work and was formerly an assistant editor of the Courier.



Bishop Sheen with other U.S. bishops during the hierarchy's recent meeting in Washington. He was elected to their executive board.

The requirements, challenges and resources set forth in the Decree made it "a broad highway for a Bishop's dedication, beautified with new and rediscovered convictions of the Bishops as a group," about their universal and pastoral responsibility.

The new Decree is eminently practical because it interprets the traditional authority of the Bishop in terms of everyday necessities of the Church of the '60's.

It offers dozens of topics for a Bishop's reflection and action: the Bishop as a teacher, priest and pastor; the associates he must choose to assist him; his newly defined ties with priests as "his sons and friends"; his brilliantly clarified relationship with the laity now delegated to share importantly in church affairs; his ecumenical contacts with Protestants; his responsibilities to the non-baptized at home and the uncare-for abroad.

The Pastoral Decree is so graphic and detailed on what a Bishop must do that Archbishop Paul J. Hallinan of Atlanta has remarked: "There is a page-after-page reminder of the Bishop's responsibilities and duties, and it says almost nothing of prerogatives and rights."

Father Bernard Haering, famed Redemptorist theologian said that the Decree has established for all Bishops "a conscience which gives a decision Yes to the challenge of self-denial and the abandonment of a power mentality. In short, it is a Yes to selfless service."

Examination of only a few of the major

sections of the Decree will indicate that Bishop Sheen, renowned as a missionary, as a teacher and public figure, as a cleric happily accepted by many outside his own Church and as a man of international interests will be stimulated by the Decree. He has long been living the life set down in this document.

"As lawful successors of the Apostles," says the Decree, "... Bishops should be especially concerned about those parts of the world where the Word of God has not yet been proclaimed or where, chiefly because of the small number of priests, the faithful are in danger of losing the faith." The Decree further states that all Bishops must "make every effort to have the faithful actively support and promote works of evangelization" and that they should "arrange for some of their own priests to go to the missions."

On the strength of these words we may certainly predict that the new Bishop of Rochester will continue the vast mission-support program of this diocese. From the national records in the Propagation of Faith offices, he knows the mission generosity of this area. That he will annually attempt to add priests and Sisters from this diocese to the colonies in Chile, Bolivia and Brazil where Bishop Kearney has permitted dioceses to go since 1964 will depend hopefully on the local vocation picture of the next few years.

But Bishop Sheen is surely so keenly aware of Latin American needs that the recruiting of diocesan laymen and women

for nursing, housing projects, welfare work, agricultural and economic planning in South America may soon begin.

The enlarged view that diocesan Bishops have a collective responsibility for all the problems of the universal Church is not new to Bishop Sheen. But the idea in the Pastoral Decree that each diocese is a "community of the faithful reflecting the total Church" and "intimately related to every portion of the family of God," will surely be stated often to his people in future sermons and pastoral letters of the new Bishop.

No one is ignorant of the preaching ability of Bishop Sheen nor of the energy and zeal he has used for some 40 years to reach listeners. The Decree of the Pastoral Office has three extended sections on a Bishop's chief task, to teach and to preach. Bishop Sheen bids fair to fulfill them all.

Asserting that Bishops "must summon men to faith" by expounding the "whole mystery of Christ to them," the Decree catalogues the "human persons to be preached about: the human person with his freedom and bodily life, the family and its unity and stability, the procreation and education of children, civil society, labor and leisure, the arts and technical inventions, poverty and affluence."

The Decree says flatly that Bishops must also face and speak out on "the very grave questions concerning ownership, increased and just distribution of material goods, peace and war and brotherly relations among all peoples."

A man of charm and intellect and culture already respected by people of all faiths in his new diocese, Bishop Sheen will surely fulfill the Pastoral Decree's injunction that "since it is the mission of the Church to converse with human society in which she lives, Bishops are called upon to approach men, seeking and fostering dialogue with them."

"Their conversations," says the statement, "ought to be distinguished for clarity of speech as well as for humility and gentleness. The Bishop should present Christian doctrine in a manner adapted to the needs of the times, corresponding to the difficulties and problems by which people are burdened."

The Pastoral Decree gave further counsel which Bishop Sheen will not need to be coached in: that doctrine be made known by "preaching, ... conferences and meetings of every kind, through public statements circulated by the press and other media of communication." His broad experience, and success, in radio and television, will surely lead the diocese to more comprehensive and continuing efforts of mass-communication.

The tremendous responsibility of the Bishops to be "the principal dispensers of the mysteries of God" is carefully spelled

out in the Decree. "They should constantly exert themselves to have the faithful know and live the paschal mystery more deeply through the Eucharist."

In this section of his duties Bishop Sheen will surely be mindful of the sentences in the conciliar Constitution on the Sacred Liturgy (December, 1963) which said: "The bishop is to be considered as the high priest of his flock, from whom life in Christ for his faithful is derived and dependent. The liturgical life of the diocese is centered around the bishop, especially in his cathedral church: the full, active, participation of all God's holy people, at one altar, at which the bishop presides."

In exercising his office of father and pastor, the Decree specifies, "a bishop should stand in the midst of his people as one who serves. Let him be a good shepherd who knows his sheep. Let him be a true father who excels in the spirit of love and solicitude for all. Let him so gather and mold the whole family of his flock that everyone may live and work in the communion of love."

Although Bishop Sheen has never been required in his role as teacher, author or Propagation of the Faith director to direct any organizations of the laity, the Pastoral Decree tells every Bishop that the "faithful should be vigorously urged to assume their duty of carrying on the apostolate."

It specifically orders that "the coordination and close interconnection of all apostolic works should be fostered under the direction of the Bishop". This leadership shall come, says the Decree, after the Bishop has "become duly acquainted with their needs in the social circumstances in which they live."

Rochester's long-standing harmony among religious denominations will surely find a strong promoter in the new Bishop heading the Pastoral Decree, "He should deal lovingly with the separated brethren, urging the faithful also to conduct themselves with great kindness and charity and fostering ecumenism."

The cause of unity is a vital part of the renewed image of the Church which all Bishops must project. But because the Catholic part in ecumenism began only recently it is not surprising that Catholics in general are unprepared for the kind of fellowship, dialogue and unity now being encouraged. The Bishop's task in any diocese is crucial: to show sincere affection for all Christian groups, and for the unbaptized as well, to urge the faithful to do likewise.

With the clear guidance of this Pastoral Decree for Bishops it seems evident that the post-conciliar Bishop of our generation will surely have the following shining characteristics:

He will be essentially pastoral in his attitudes, actions and in the purpose behind all diocesan projects. As Pope Paul himself put it, "The Bishop must be the image of the Father and the image of Christ."

He will actively seek contact not merely with his own people but with all the souls in his diocese, especially the poor and the disadvantaged, with humility and gentleness.

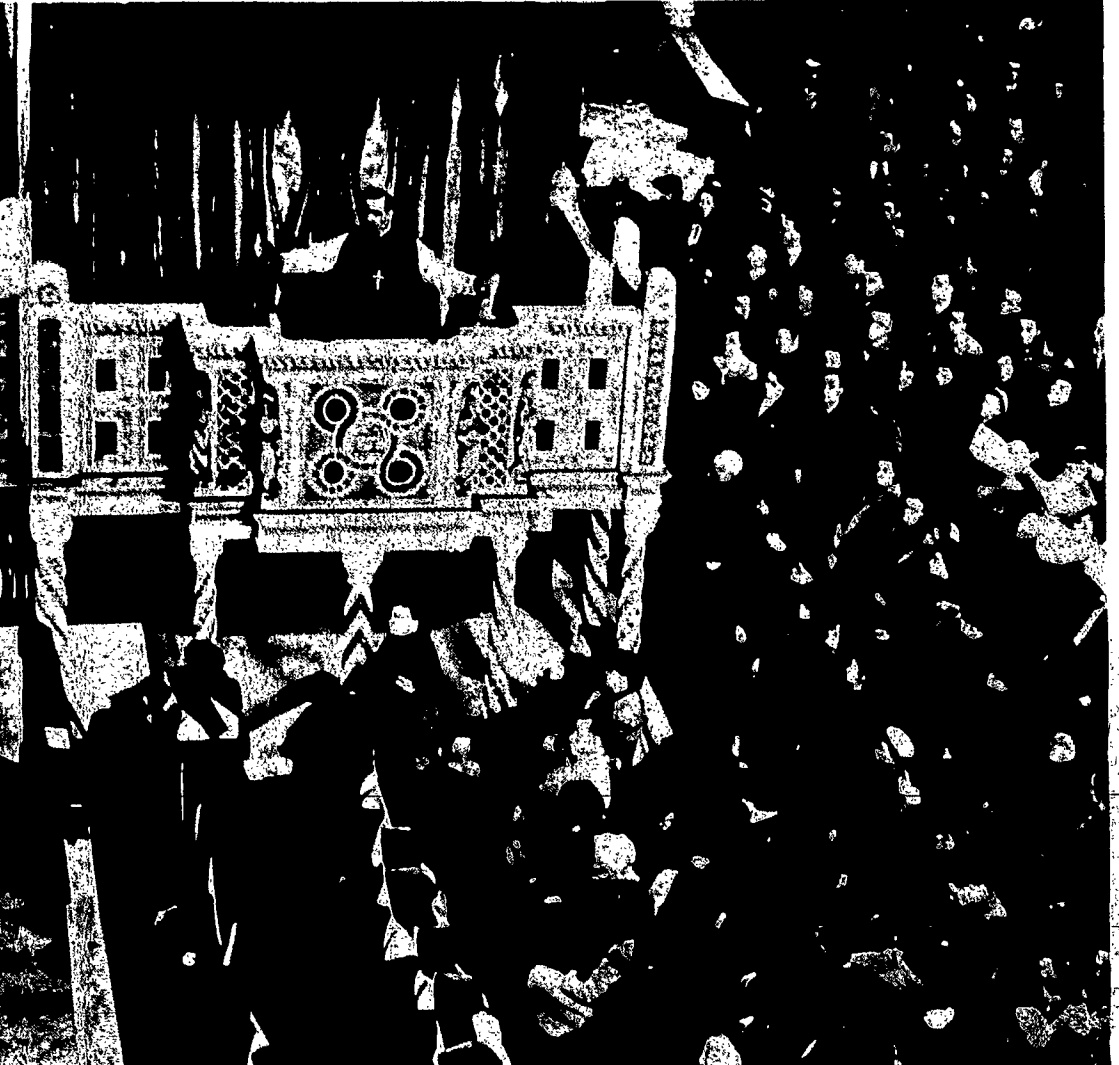
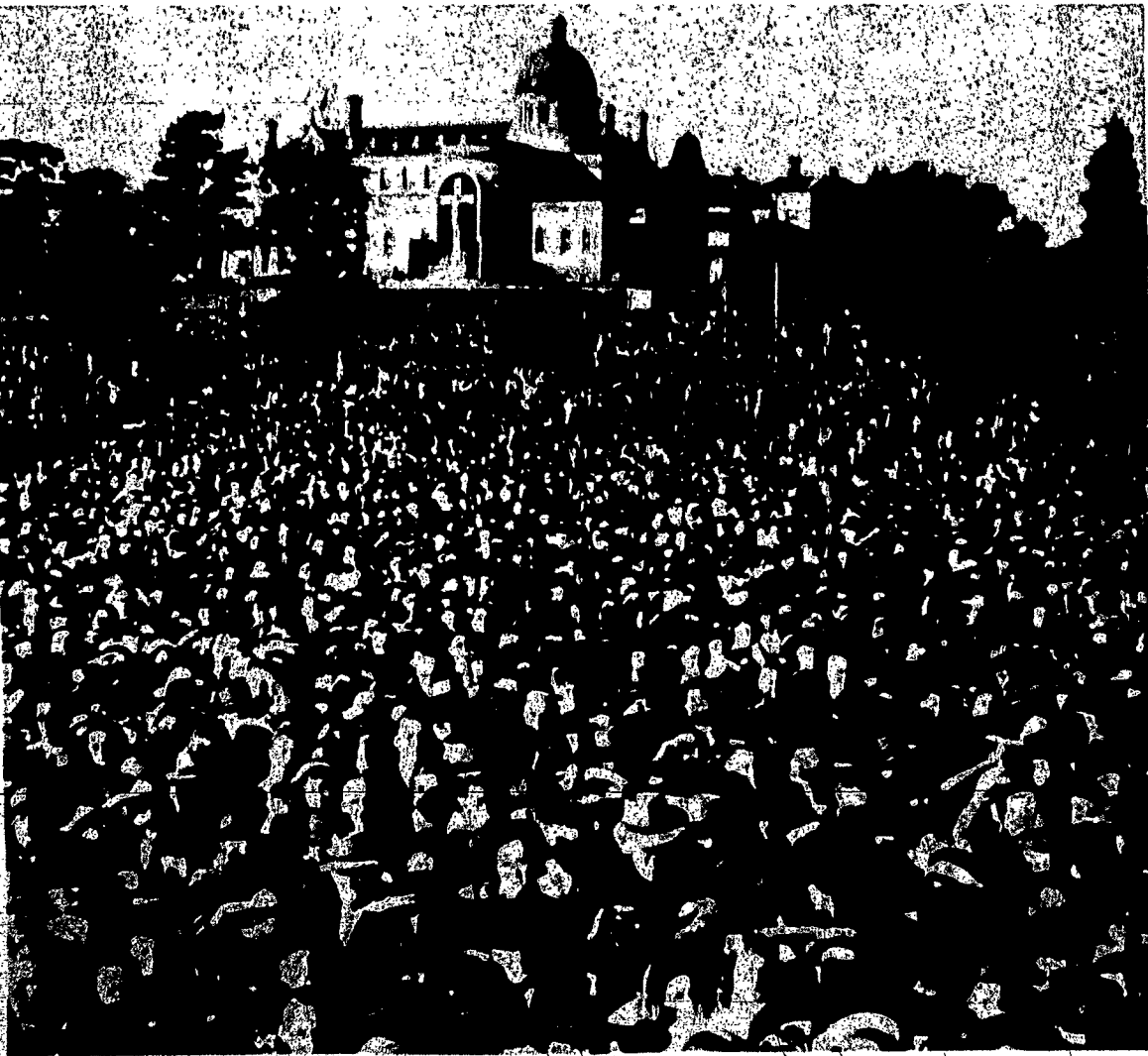
He will be more international-minded than his predecessor, sensitive to every need of his brother-bishops in underprivileged lands and quick to share with them the resources and personnel of his own diocese whenever possible.

He will set out to communicate with and to know as his own family all the priests and people of his diocese asking them to consult with him, sharing with them his concerns and hopes for the advancement of Christ's goals.

He will enlarge the spiritual horizons of his dioceses, primarily through the liturgical renewal in every parish as a radiation of the worship which will take place in his Cathedral.

He will announce the Gospel of Christ so clearly that all who listen will "walk in all goodness and justice and truth"

He will so encourage and share in "collegial relations" with his priests and the laity and the entire community of his diocese that "as in the ancient church of the martyrs, there will be nothing else for him but continually to invite the voluntary obedience and understanding of his decisions, in love and humility." (Father Karl Rahner, S.J.)



Wherever he preaches, Bishop Sheen has throngs to listen to him — at in Australia, at left, or in London's Westminster Cathedral.