



Crowds greet the new Bishop after Cathedral Mass.

'A Rock and a River'

(Continued from Page 1)

"The elder son represented the Old Breed; the younger son represented the New Breed. Both lost their father's love; one because he was too 'churchy'; the other because he was too worldly . . ."

Like the elder son, he said, "many in the Church vegetate but they do no live in it." On the other hand, he continued, "there is hardly anything that any angry young men say today that Christ himself did not say about Pharisees and formalized piety."

Appealing for a reconciliation of the two viewpoints, Bishop Sheen observed that "the conservative and the radical must always share the guilt of crucifixion."

"It's easy to carry placards, it's easy to denounce . . . but it's hard to carry a Cross . . ."

"But what is needed today, and this is my plea, is that we become cross bearers, becoming more penitential, more holy, more filled with a spirit of reparation for our sins and the sins of others; to see the pov-

Bishop Sheen At Cathedral, Jail for Mass

Bishop Sheen will celebrate his first Christmas in the Rochester Diocese by offering Mass at Sacred Heart Cathedral, the Monroe County Jail and at Holy Family Church.

His first Mass, at the Cathedral, will be at midnight; the Mass at the jail at 7:30 a.m. He will then visit the County penitentiary on his way to Holy Family Church for Mass there at 10:30 a.m.

erty of the world as our burden; to say of every scandal and weakness in the Church: 'My grief! My woe! My sin!'

The story of Bishop Sheen's arrival and first day in his See City hardly needs telling here. Television, radio and daily newspapers blanketed the area with pictures and reports of his every move.

Each step he took was clear evidence he intends to keep his word "to implement the Vatican Council" — first of all its spirit of openness to all "men of good will" regardless of their denominational labels and secondly, in the Council's specific directives such as in new ways of worship.

His installation Mass proved that beyond all doubt.

Also, the occasion couldn't have been more ecumenical.

Episcopal Bishop George W. Barrett was seated in the Cathedral sanctuary to the left of the altar in a position comparable to Bishop Kearney at the right of the altar. He also gave the invocation opening the civic reception for Bishop Sheen at the Community War Memorial auditorium that evening.

Protestant clergy and a Jewish rabbi, in their robes of office, occupied seats at the front of the Cathedral next to the 40 Catholic bishops at the ceremony.

He explained why he wanted it all that way — "All of us who try to love and serve God are very much related, like the hub and the spokes. The hub is God, and the closer we get to God, the closer we get to one another. This is ecumenism, this is the bond that unites us."

Sunday morning at Geneva he told parishioners at St. Francis de Sales Church, "I want to know every one of you personally . . . to be able to call every one by name," and later at St.

Stephen's he said, "I will go everywhere in the diocese" — to get to know priests and people.

One priest, weary after all the anxiety and elation of the preparation, the arrival and the installation of Bishop Sheen in his new diocese, remarked, "Well, that for sure was the week that was."

The pace the new Bishop has set himself indicates that the priest had best revise his statement into a future form and change the week to the years ahead!

—Father Henry A. Auwell

Prelates Say, 'Misleading'

Kansas City—(NC)—A survey of priests published in the lay-edited National Catholic Reporter has come under fire from two bishops in this area for being too generalized and stressing sensationalism over scholarship.

Archbishop Edward J. Hunkeler of Kansas City, Kan., criticized Father Joseph Fichter, S.J., who took the survey, for not being thorough and for aiming at "sensationalism and publicity."

The Archbishop added that the National Catholic Reporter, which helped to underwrite the survey, also "thrived on sensationalism." Specifically, Archbishop Hunkeler criticized the survey's report that many bishops did not communicate with their priests.

In the Kansas City-St. Joseph, Mo., diocese, where the National Catholic Reporter is published, Bishop Charles H. Holmsing criticized the report as "misleading" and added that he too made himself readily available to the priests of the diocese.

St. James Mercy Hospital

New Uniform in Hornell

Hornell—Thirty-five years of tradition will soon be ended at St. James Mercy Hospital School of Nursing, when students cast their ballots for a new uniform to replace the blue checks and white starched aprons that have identified them since 1931.

The action was initiated by the Student Council Organization, and with the approval and blessing of school officials, the quest for a new uniform began. There was no problem in deciding that one tradition be retained, the uniform will still be blue. The material will be as modern as today, in wash and wear fabric that will remain fresh as the change of seasons and fresh throughout all seasons.

The deadlock came in choosing a particular style. This is understandable for uniform manufacturers offer many styles from which to choose. Almost all those offered are simply tailored, chic and feminine. They are designed for duty and cut for easy movement.

The decision is a big one, for the choice will be one uniform that must point up young charm for all girls whether tall, short, slight or heavy.

The girls themselves decided that the only democratic method would be that of each girl casting her vote for the uniform she favors. The choice was finally narrowed down to three and

only after "election day" will we know which uniform will come to identify the St. James School of Nursing.

All three of the uniforms are powder blue, pinstripe, dacron and cotton. One has a neat convertible collar, buttoned to the waist with a skirtful of unpressed pleats. Another is becoming with peter pan collar, buttoned to waist with all round skirt of darts and pleats, the third features a white bib with a bodice of tucks and pearl buttons, a neat shirt collar and an "A" line skirt.

For the coming three weeks the students themselves will be modeling the three uniforms. Three girls from each of the classes, senior, junior and freshman, will during successive weeks, wear the uniforms in class and on duty. At the end of the three week period a ballot will be cast.

The "contest" is causing quite a stir at the local hospital with patients, hospital staff, doctors, and visitors all expressing opinions.

The only ones who remain non-committal are the students themselves. There are the conservatives who are saddened by the coming change of tradition, and those who favor the trend of the times and who feel that it is necessary to be as contemporary as tomorrow. Whatever, the excitement and sus-

pense can only be described as fun.

There are a few certainties—the days of the stiff starched uniform are numbered; that the new choice will most surely measure up to the highest standards of the school, will be young and lively and most certain to capture compliments.

The school of nursing which was founded in 1912 with a beginning class of eight students has grown through the years until today with enrollment of seventy students.

The school encourages the students to act through the Student Council Organizations. Sister Mary Thomas, director of the school said, "acting through the Council, gives the students the opportunity for active participation in planning the social and professional life in the school."

The school has the full accreditation by the National League for Nursing—E.M.

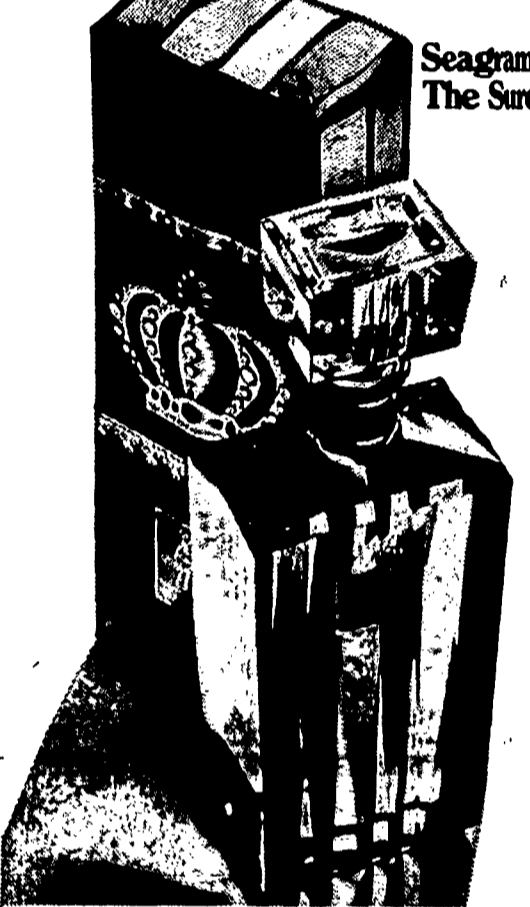
Priest-Editor
Oakland, Calif.—(NC)—Father Francis Maurovich, editor of the Catholic Voice, diocesan newspaper, is one of five priests, including three pastors, and one assistant pastor, elected by their fellow priests to serve on the diocesan board of consultants as advisors to Bishop Floyd L. Begin of Oakland.

Hear ye! Hear ye!
It's time for
peace, good will
and gaiety
The holidays
are here!

We extend our best wishes
to our students, graduates and
faculty . . . our suppliers
and associates

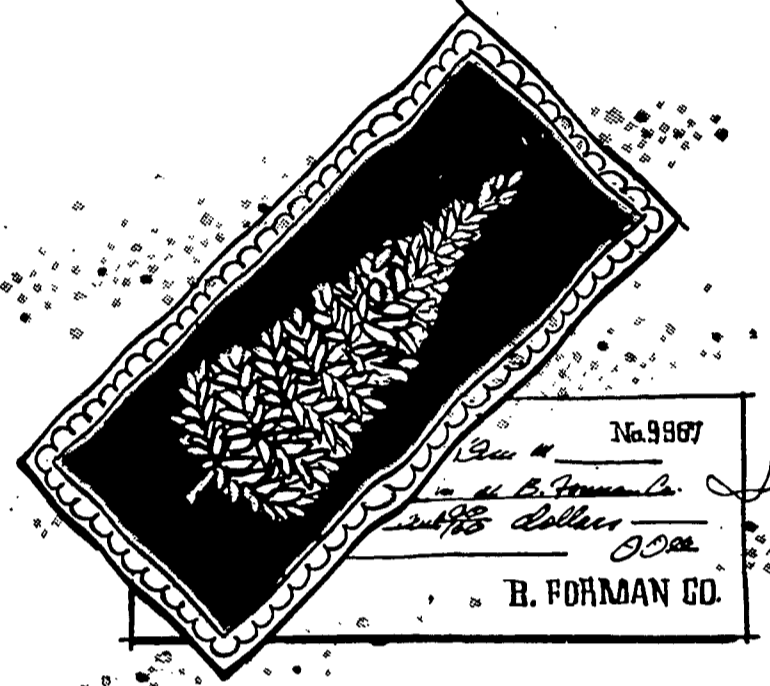
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Friday, Dec. 23, 1966

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'That'

A new bishop in a diocese something like a new baby in a family. There is no doubt about the child being loved; the problem is: what kind of a child will he be?

Your side of the installation is beyond question. You agree because of your faith in the Church. But the kind of bishop I will be, depends on something entirely different, namely, how much do I love the Lord. Let us go back to the first Christmas scene when authority was given and study the conditions of bestowal.

A few years ago, about five o'clock in the morning, I visited that point on the Sea of Galilee where Our Blessed Lord appeared to His disciples the Sunday after Easter. I sat alongside the rocks in between which was a fire. Over the fire some food was cooking and some loaves of bread. About a hundred yards out from the shore were seven fishermen in a boat, casting their nets into the sea.

I gave myself to wonder why Our Blessed Lord Who called His Apostles to be fishers of men, should have on that occasion spoken to Peter about lambs and sheep. It did seem natural to talk about something heard alongside the sea. After an hour more of meditation I gave up looking for the answer when a shepherd came to the shore and placed in my hands a tiny day old lamb. I asked where he came from. He said: "This fish behind you." This explained the Easter scene. There were evidently lambs along the seashore on that very morning mentioned in the Gospel.

In the original scene, Peter, Andrew, James, John, Nathanael and two other disciples were throwing their nets into the sea. Our Lord stood on the shore preparing bread and fish. His disciples, when Simon Peter swam impetuously to shore, he saw Our Blessed Lord with His Scars blazing like stars in His Risen Body. The Lord had already made Peter the Rock of the Church, but his authority was to confer upon him. But on what condition? Our Lord did not say: "Do you love Me?" "Do you admire Me?" nor did others stand in dread of you. Our Lord asked only one question: "Do you love Me?" and asked it not once, but three times. Knowing the human weakness of His apostle, called him not by the Divine name of Rock, but the humble weak name of Simon.

The first question of Our Blessed Lord was: "Simon, of John, do you love Me more than these?" It could be that Our Blessed Lord was referring to the other disciples recalling Peter's boast, though others might fall, would not. But it may also be that Our Lord was here fishing His figure from fish. Peter called away from the nets, boats had gone back to the shore. So Our Lord is saying: "You left all and followed me, but now you are back at your old life again, and you have even formed a new fishing company. You are a natural leader, six others have followed you. Are you going to abandon me? Are you pulling out of the venture? Have you put your hand to the plow and are looking back? Do you love Me more than these? When Peter said: 'Lord, I love You,' then Our Blessed Lord said: 'Feed My lambs.'

"If you love Me, then feed My lambs." This was for the children, the teenagers, the young men and women, new converts and the humble. Remember, too, they are yours, but Mine." It brought Peter back to the time when Our Lord gathered the children around Him and said that

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