

# The Cross

Bishop Sheen this past week told how he once asked famed artist Salvador Dali why he painted two pictures of the crucifixion with the cross floating in the air.

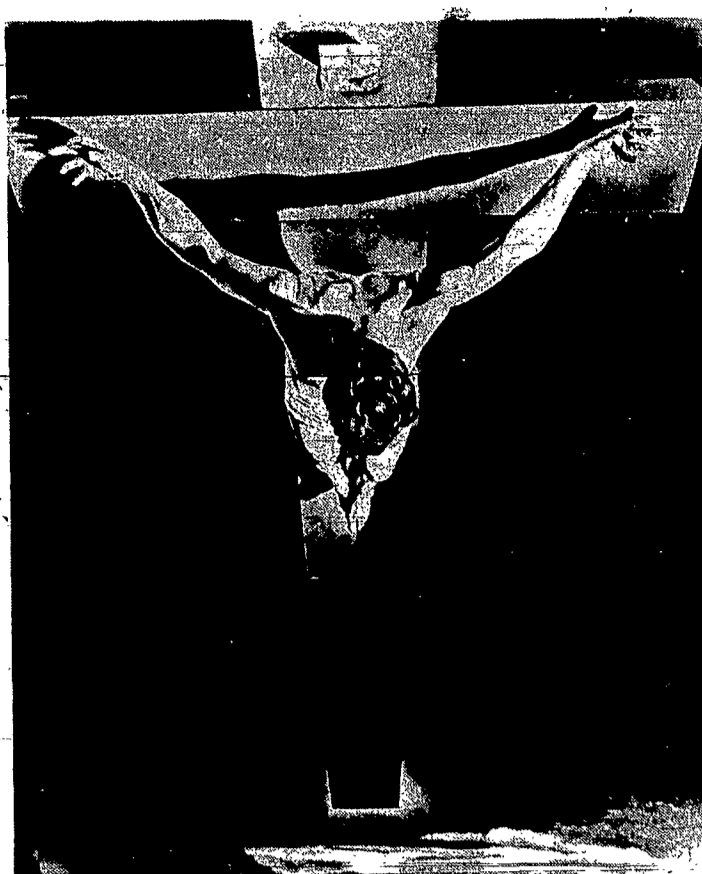
Dali explained that he wanted to show how our Lord's sacrifice is not just an over-and-done-with event of ancient history but that it "floats" through the centuries — in the Mass, in the life of the Church and in the lives of countless individual people who suffer in so many different ways.

The symbol is, therefore, eminently apt for this present time.

The Church, the mystical body of Christ, suffers from the persecution of its enemies, from the poverty which afflicts so many of its members, from the divisions which fragment the Christian family into scores of denominations.

These sufferings, painful as they may be, leave at least room for their victims to turn to the Church for comfort and relief.

But the most anguishing of all the Church's suffering is that which is caused by its own members one against the other — leaving the people to be hurt in their hearts precisely where they expect healing instead.



Crucifixion, painting by Salvador Dali

# here in our Time . . .

Much of the pain, however, is due far more to misunderstanding than to any malice and it is the purpose of this article to seek to clarify rather than further confuse a situation that has developed in the pages of the Courier.

Priests have long enjoyed jousting theologically with one another but in past years this has been a sport limited chiefly to rectory parlors.

An increasing number of lay people, educated in Catholic colleges or through adult religious education programs, have now become adept at this sport too — and then the Vatican Council brought all these quiet parlor games out in front of television cameras and newspaper reporters.

I decided to play the game in the Courier too.

Father Paul Cuddy of Clyde was the first to take up the writer's lance to reply.

Our interchange was never taken by either of us as anything personal against one another, any more than gridiron opponents or contestants in a card game play to win because they dislike each other. As a matter of fact, Father Cuddy and I revived a lapsed friendship through our debate aired in the Courier — we had lost contact somewhat with each other in recent years, he so busy in Clyde and I, here.

Then last week, Father Elmer McNamara's comments on an editorial provoked some people to object to priests "sniping" at each other, rather than "helping" each other.

This is precisely what such interchanges are meant to do — to help each other grope toward a better understanding of those complex and intriguing mysteries which are at the roots of our faith.

I will admit that after I read Father McNamara's article, as I told him, I knew how St. Bartholomew must have felt. (He was skinned alive!)

Bitterness? Animosity? No, none of it!

I don't know a graduate of St. Bernard's Seminary in the past 30 years who doesn't have the deepest respect for Father McNamara. Indeed it was the very interest he instilled in us for the theological subjects he taught us which makes us alert to the progress in these studies today.

Back in 1943 when I was a student in his class in ascetical theology I remember we rated him one of the "progressives" on the faculty — a term (label?) not then in vogue. Why a "progressive?" Because he used as our textbook for the course "Christ the Life of the Soul" by Dom Columba Marmion, rather than

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## The Catholic COURIER

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### New Vicar General, Laity at Chancery

## Two Steps Toward a Goal

Bishop Sheen is moving steadily ahead in his stated plan to "implement the Vatican Council" in the Rochester Diocese.

He announced this past week two major steps on his local road to aggiornamento.

He named Monsignor Dennis J. Hickey to be his chief administrative aide, officially titled vicar general of the Diocese.

The appointment followed the Bishop's asking priests of the Diocese to nominate candidates to assist him in diocesan leadership positions.

"The overwhelming favorite of the priests happily responded with my own judgment, for he was one of the first priests I visited when I came to this Diocese," Bishop Sheen said in announcing the appointment.

His other advance is formation of an administrative council of laymen to handle "materialities and financing" of the Diocese.

Bishop Sheen said this is but a beginning of a larger plan to introduce lay people into administration of church properties — thereby releasing clergy "to do that for which they were especially ordained."

Named to the Chancery council are David Shearer, long an attorney for the Diocese; John Ermatinger, vice president of Security Trust Co., and Thomas Aspenleiter, a certified public accountant.

The Bishop also named John Ritzenthaler, also of the Security Trust Co., to be diocesan comptroller to organize the financial affairs of the Diocese on a standard business basis.

Naming laymen to such responsibilities recalls a similar situation at the dawn of Church history, as described in the Acts of the Apostles: "It is not right that we should have to neglect preaching the Word of God in order to look after the accounts," the apostles told their growing flock. They suggested the lay people pick out representatives "of good reputation who are both practical and spiritually-minded and we will put them in charge of this matter. Then we shall devote ourselves wholeheartedly to prayer and the ministry of the Word." (Acts 6: 2-4, Phillips tr.)

MONSIGNOR HICKEY comes to his new rank of vicar general not as a stranger to Chancery procedures.

Prior to his appointment nearly six years ago as pastor of St. Theodore's Church in Gates, he was for 15 years secretary of the diocesan Tribunal, a court which decides cases involving church laws on marriage and other canonical problems. During this time he

Jesus said, 'Not by bread alone does man live, but by every word that comes forth from the mouth of God.'

## A Word About Lent by Bishop Sheen

### and Priests of the Diocese

A series of weekly articles on words of our Lord that can inspire our lives today — a series to be featured here in your Courier during the holy season of Lent.

The Pope's Own Words—Full texts of recent talks given by Pope Paul at the Vatican are published in a special four page tabloid section in this issue of the Courier. Turn to page eight, slip out the tabloid for separate reading. You may want to save the tabloid for reference purposes. Similar full text tabloids will be published periodically in future issues of the Courier.



MONSIGNOR HICKEY "overwhelming favorite"

gained the deep respect of scores of priests who presented the marital cases of parishioners to him for settlement. As a pastor he has gained the added admiration of priests and lay people for his gentle willingness to listen patiently to problems brought to him and for his inevitably practical advice for their resolution.

Monsignor Hickey was ordained in 1941 and served as a curate at St. Mary's Church, Auburn, until 1946 when he was appointed to the Tribunal. He became a papal chamberlain in 1952 and a domestic prelate in 1959.

### Inner-city Clergy To Air Views

Priests of the Rochester area have been invited to join clergy of other denominations at a breakfast meeting at Brick Presbyterian Church Monday, Feb. 6, at 8:30 a.m.

A panel of speakers will discuss topics of "current concern" to the clergy. Speakers will be Father P. David Flins, recently named by Bishop Sheen to be his vicar to the poor of the Diocese, Canon St. Julian Simpkins, who has a similar position in the Episcopal Diocese, and Thomas Taylor, an attorney.



Bishop Sheen and Mrs. Harper Sibley, new president of the Rochester Area Council of Churches, have a visit following the Bishop's recent installation at Sacred Heart Cathedral.

### A Lady to do a Man's Job

## Genesee Fever Socks Church Agency

Mrs. Harper Sibley, long one of Rochester's best known civic and religious leaders, has taken over the helm of the battered Rochester Area Council of Churches.

The 79 year-old little lady of East Avenue faces a formidable task that men in their prime preferred to avoid.

The Council is currently a victim of its own members who threaten to scuttle its numerous cooperative projects in protest against the Council's support of the civil rights FIGHT organization.

Mrs. Sibley, an Episcopalian, frequently a speaker at Catholic parishes and schools, told the Courier she saw in Bishop Sheen's recent call for an inter-denominational approach to inner-city problems "a fresh breath of hope in this community."

She said there's never been a time more ripe for "a cooperative solution to these problems whose roots are so deep in the past but whose hopes for solution, I believe, lie in the near future."

She said she was convinced Rochester is still "a city of good will" and "the concern of so many people" for the needs of the city's poor people is evidence a solution is imminent.

Earlier this week, Bishop George W. Barrett of the Rochester Episcopal Diocese, said he was anxious to work with Bishop Sheen and religious leaders of other denominations to de-

velop experimental cooperative programs to replace splintered and competitive projects not just for the poor but for the aged, for students and in any ways feasible.

The present backlash against the Council of Churches, a coordinating agency of Protestant and Orthodox churches, focuses on its subsidizing of FIGHT, local unit of the Industrial Areas Foundation headed by Sol Alinsky. FIGHT (an acronym for Freedom, Inte-

gration, God, Honor, Today) is currently at an impasse over employment practices with the Eastman Kodak Company.

Council critics more or less agree churches and clergy have "no business" getting involved in the racial and economic turmoil of the present time.

Those whose memories reach back a few decades recall that once the churches and the clergy were criticized for spending too much sermon time "on

what happened by the Jordan instead of what is happening by the Genesee." The Council's critics today have reversed the complaint raising the anomalous situation that once the ministers were rapped for being irrelevant, but now they're scolded for being too relevant.

Bishop Sheen made his own comments on the poverty crisis in his talk Monday to the Rochester Chamber of Commerce. That is reported elsewhere on this page.

## Inner-city Poverty, a Pimple on City's Nose

Who's to blame for the poverty which haunts the slums of the world . . . and of Rochester?

"There is not a single one of us who can go up to a crucifix and lay his hand on the cross of Christ and say, 'I am innocent.'

"As Christ, who has not just touched our human nature, but took it with all of its woes, and hunger and thirst and imprisonment and death, so I put the whole force of the Church in this Diocese on the side of the socially depressed and disherited and all the peoples who are struggling for our marvelous American heritage and our Christian civilization."

That was the promise and the commitment Bishop Sheen made at a capacity-packed Chamber of Commerce dinner Monday evening in Rochester.

And as proof he meant to keep his promise he also announced he will impose "a tax on all construction or reconstruction" in the Rochester Diocese — "a percentage graduated according to the expenditure to be given to the poor in this city and diocese and to the poor of the world."

The Bishop, first Catholic prelate ever to speak at the annual dinner of the Rochester Chamber of Commerce, spoke pointedly of the present inner-city unrest —

"The whole world is looking at Rochester," he told the audience of over 800 of the city's top business and industrial leaders, "but it is looking at us in the same way that one woman looks on the face of another woman who has a pimple on her nose. She could be well dressed, beautiful and tastily dressed—

but the searchlight is on the blemish.

"What does the whole world see as it looks at Rochester?" he asked. "Does it see our industry, our commerce? It sees instead an insignificant little pimple on our face which could be healed in a minute with equal parts of the ointment of

humility, love and service.

"I am one of your latest citizens, but one of its proudest. Look what we do: we help clothe the world; we photograph the world; we make precise the impressions of the rest of the world; we multiply copies for the offices of the world; we help teach the world music; we

help cure the sickness of the world . . . there is not a single problem in the technological field we cannot solve.

"If we put our heads together — and what heads there are here tonight — we could wipe out the blemish on our nose in two years. Our Lord told the young man who wanted to be his follower: 'There is just one thing lacking' — LOVE . . . CHRISTIAN LOVE."

He began his talk by admitting the members of the Church had in the past faltered rightly to read the signs of the times and he said recognition of these past failures should "assist others in avoiding similar pitfalls."

He said "we had to learn a lesson the hard way" at the time of the 16th century Reformation, in the parochialism of recent centuries which "almost ruined the Church because it concentrated only on the narrow limits of the diocese, the parish, the assembly, while forgetting the world," and in this century when "we divorced ourselves from the world on the false assumption that religion was one thing and business, the commercial and scientific world another."

Then, he said, came the Vatican Council where "we learned the virtue of tangibility, that we are not living in the abstract but in the concrete."

He was greeted with a standing ovation. Full text of his talk will be in next week's Courier.



Gaylord C. Whitaker, 1966 President of the Rochester Chamber of Commerce, and J. Donald Fewster, 1967 President, were two of more than 800 of the city's business and industrial leaders, who heard Bishop Sheen speak at Chamber dinner Monday evening.

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