

The Cross here in our Time...

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the standard manuals generally studied in other seminaries at that time.

A note taken in class says, "In our own life and in directing others, it is good to have character and definiteness, strong convictions, to be a man of desires' like Daniel—great actions follow strong thoughts—and in stressing intellectual aspects of the spiritual

Isolation Sense Stalks Foreign Students in U.S.

Washington (NC)—Many foreign students in the United States are thrust into an unfamiliar culture, cut off from broad contact with their own countrymen and often subjected to spiritual pressures they are unable to cope with.

This was the problem revealed by foreign priests studying in the United States who replied to a survey conducted by the foreign visitors office of the U.S. Catholic Conference.

To help the students and the foreign priests overcome many of these problems, the priests proposed forming an association "which could be a real help both temporally and spiritually for the foreign students," as one priest put it.

The survey was directed by Thomas E. Quigley, director of the foreign visitors office. In his report, he revealed that many priests suffer from some of the same handicaps as the younger, lay students:

Many, he found, are themselves isolated from the U.S. bishops. Quigley wrote to the chancellors of all U.S. dioceses

to find out who the foreign priests were.

The 100 who replied supplied him with 142 names. But some admitted that they simply didn't know if any foreign priests were studying in their dioceses. The original 142 priests supplied the office with an additional 57 names. The survey report was based on the replies of 50 priests.

Only six of these could see no value in forming an association of both officially appointed foreign student chaplains and foreign priests with a special interest in foreign students.

Some wanted a strong, tightly organized body, possibly under the official aegis of the U.S. bishops. Others, citing busy schedules of study and parish and student work, suggested a loose association whose major role would be to keep the priests in touch with one another.

Pastoral Councils

Onitsha, Nigeria (NC)— Archbishop Charles Heery of Onitsha set up a diocesan priests' council and a pastoral council.

life, we must be careful not to exclude others, not to be exclusive but to be truly catholic!"

I've tried to live up to that advice in the eight years I was a parish priest and in the twelve years I've been writing editorials—a responsibility given me when the much beloved Monsignor William M. Hart had to cease that task in 1954 due to failing health.

In these twelve years, the Church has had three popes—Pius XII, John XXIII and Paul VI—and an ecumenical council—Vatican II, twelve years that have probably packed more momentous events together than any other twelve year period in Church history producing an outburst of activity in ways of worship, in relationships between Catholics and people of other religious affiliations, and in our new understanding of subjects many thought could never undergo change or development—scripture, ethics, catechetics.

To write an editorial every week for twelve years totals out to more than 600 and I doubt if there's a quarterback alive—he'd have to be better than even Bart Starr of the Green Bay Packers—who could make 600 touchdown passes in 600 plays without at least an occasional stumble and fumble.

I've stumbled and fumbled too—many times.

One time for sure was my unjustified reference to Father James Malley of Hilton. I want to apologize to him for that.

And to the people of Hilton, I'd like to point out that I knew and admired Father Malley before they did. I was invited to speak to a group at St. Patrick's

parish, Seneca Falls, when he was a curate there. The parishioners spent most of the evening telling me how much Father Malley had done for the parish, particularly for the youngsters—and not just for the Catholic boys and girls—but providing all the youngsters there with a recreation center, an "ecumenical" achievement before most of us had even heard of the word.

And then at Hilton we all know he has been the spark to help Father Jacob Rauber, pastor there, to accomplish so many new projects, one of the most outstanding being the building of the catechetical center and the extensive religious instruction program.

As a token of reparation, I'll volunteer now to take Father Malley's place at St. Leo's any weekend he wants to take a well-deserved holiday.

There are, undoubtedly, other times I've fumbled the editorial ball too and I'll probably do it again.

I wish those who disagree with Courier editorials or news presentation would tell me candidly about it. I respect such comments as I hope other people respect my convictions too. Then we can all put our shoulders to the proverbial wheel to make this paper what it was always intended to be—a vehicle of diocesan dialogue, a communications center in which all the ideas and activities of the priests and people in all the parishes and various organizations can be openly reported.

This massive effort is going to be so urgently needed as Bishop Sheen seeks to shape our Diocese according to the pattern set by the Vatican Council.

But in our efforts to work together I don't think we should try to smooth everything out flat and dull and stagnant. I think we can keep up a lively give-and-take, a back-and-forth exchange—may I suggest like an ecclesiastical tennis game?

I realize we are indeed concerned about serious subjects but in proposing that we view our legitimate variations in viewpoint as a game, I rely on a very venerable precedent.

St. Augustine and St. Jerome exchanged their views on Scripture in a series of letters between the years 394 and 416. St. Jerome, saint though he was, once got a bit testy, and then promptly sent another letter, an apology with the suggestion that for the future "there be between us pure brotherly affection. Let us send to one another letters full of charity. If you wish, let us play together on the field of the Scriptures without hurting one another."

The Courier cannot hope to reach the level nor the dimensions of the correspondence of saints but their goals can indeed be ours.

This lengthy explanation I have written prayerfully. I hope you will read it prayerfully too.

—Father Henry A. Atwell

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