

**Priests for Tomorrow**



**Obedience In Freedom**

By FATHER LOUIS J. HOHMAN  
Diocesan Director of Vocations

One of the by-products of the aggiornamento which came as a surprise to many and a shock to many more was the action taken in several places to set up a union of priests. Very few of the laity, or clergy for that matter, had ever thought of the possibility, until Father Dubay of Los Angeles began his agitation for a union of priests.

At first glance it would be difficult to understand the need for a priests' union. Higher wages, better working conditions would hardly be the objectives of such an organization. Why, then, the spreading agitation for one? The principal motive was and still is communication. Structures of the Church in pre-Vatican II days were far too often one directional — from the top. Hierarchy to clergy and clergy to laity, the latter in each case expected to make a simple automatic response to the demands of the former. Blind obedience was the key; it was among the higher virtues.

I am well aware that by this time some readers have already bristled and have written them off as another attempt to degrade obedience as a virtue, with each priest and each layman going his own way in a chaotic Church. Believe me, no such attempt is being made. Obedience is and must be a central virtue among those who are sincere followers of him who was obedient unto death, even the death of the Cross.

There can be no order and no society without obedience, and as a former rector of the minor seminary used to insist, "Order leads to God."

The crux of the situation lies in the structure within which obedience operates. We have always insisted that the use of sex by human beings must be human and personal, that it should never be a simply animal response. Obedience, I think, must also be human and personal, and not merely the kind of response a puppy dog makes to the demands of the master. Obedience in human beings must be an intelligent and free response if it is to have the name of virtue.

A few years ago, in a book entitled THE BIG CHANGE, Frederick Allen treated of the attitudes of the great industrial barons toward their employees around the beginning of this century. When the railroad unions were first being organized, one executive wrote in great indignation that he couldn't understand why the laborers didn't realize that God in his infinite wisdom had designated the industrial barons to guide the destinies of the worker, and that whatever they decided for the welfare of the worker was best. Just a couple centuries ago kings took the same attitude toward their subjects. Perhaps some members of the hierarchy in the past and a few in the present have taken their lead from such thinking.

If we look back to Jesus Christ we find such an approach to be a total contradiction to His. Jesus did not say, "Make them observe," but rather "Teach them to observe what I have commanded you." He also said, "The rulers of the Gentiles lord it over them; let it not be so among you. Let him who rules be as him who serves." The quarrel, then, is not with the Divine Authority which bishops and pastors have but rather with the way in which it is exercised.

**Jewish Work For Priest**

Providence — (RNS) — Father Edward H. Flannery, editor of The Providence Visitor, Catholic diocesan weekly, will resign from that post effective Feb. 1, to assume a new three-fold assignment.

He will be succeeded as editor by Father John F. Ferry, now assistant editor.

Father Flannery will become a faculty member of Seton Hall University, South Orange, N.J., a member of the university's Institute of Judaean-Christian Studies; and he will perform special work in the Secretariat on Catholic-Jewish Affairs of the Bishops' Committee for Ecumenical and Interreligious Affairs.

A pioneer in advancing Christian-Jewish understanding, Father Flannery is the author of the prize-winning book, The Anguish of the Jews: 23 Centuries of Anti-Semitism. He has been serving as an administrative assistant for Catholic-Jewish relations in the bishops' committee.

**Requiem for Father Kalb**

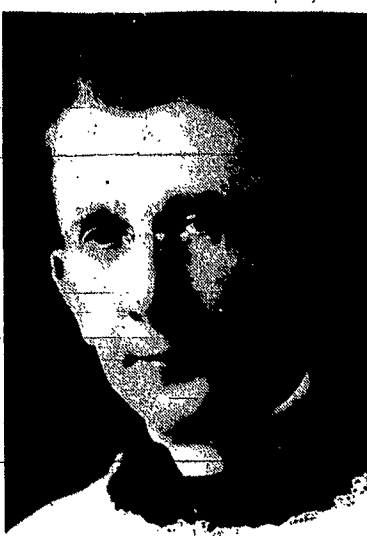
A priest who would have marked his golden jubilee this June has a life today had his "homecoming" to crown his spiritual life's journey of 75 years.

Father George M. Kalb died Thursday evening, Feb. 9, and Bishop Sheen offered the funeral Mass for him at the Nazareth Motherhouse chapel Monday morning.

The Bishop described how he and Father Kalb had attended the holy hour for priests at the Quaid Jesuit High School the previous Friday and that Father Kalb offered to drive the Bishop home.

"Both the front and back seats were loaded with books," the Bishop related, "ideas which will now have to be completed in the Beatific Vision."

Bishop Sheen said we too frequently view eternity as the station at the end of the railroad of earthly life rather than with the true Christian concept that "eternity is always with us."



FATHER GEORGE KALB

"Each and every moment our souls are the summation of all we have been, all our thoughts, imaginations, anxieties and loves. But even the future is in us too. — The last step is always the first actually in intention."

"The death of a priest," Bishop Sheen said, "is therefore, the perfection of his life."

Father Kalb who served as chaplain at the Nazareth Motherhouse Infirmary for the past six years, had served four parishes and at St. Bernard's Seminary during his close to 50 years in the priesthood.

Ordained in 1917 he was named curate at St. Peter and Paul's Church, Rochester, and then in 1924 at St. Andrew's Church. He was appointed pastor of Our Lady of the Lake Church, King Ferry, and All Saints Church, Ludlowville, in 1930. He became librarian at St. Bernard's Seminary in 1935 and two years later was appointed pastor of Holy Trinity Church, Webster, a pastorate he held for 24 years.

He is survived by three brothers, Fred, Robert and Edmund, four sisters, Mother Clare of Sacred Heart Convent, Torredale, Pa., Mother Marie of the same order, Bloomfield Hills, Mich., Mrs. William E. Clark and Mrs. Martin J. Weaver.

Monsignors Albert Schriener and William Shannon and Fathers Raymond Heisel and Otto Vogt said the Requiem Mass with Bishop Sheen. More than 75 priests attended the Mass. Burial was at Holy Sepulchre Cemetery.

Immediately preceding the sessions, top Protestant, Catholic and Jewish leaders of Chicago conducted a joint vigil and worship service.

The service, drawn from Scripture, was led by Catholic Archbishop John P. Cody of Chicago; Dr. Edgar H.S. Chandler, executive director of the Church Federation of Greater Chicago; and Rabbi Edgar Siskin, president of the Chicago Board of Rabbis.



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**Dialog in, Isolation Out**

Chicago — (RNS) — The current "ecumenical revolution" is being education for human service — reconciliation, more than 1,000 Protestant, Roman Catholic and Jewish educators were told here by two prominent theologians.

Addressing the opening session of the national convention of the Religious Education Association (REA), were Dr. George A. Lindbeck, Lutheran clergyman and professor at Yale University Divinity School, and Jesuit Father John Courtney Murray of Woodstock (Md.) College, director of the John LaFarge Institute in New York.

"The two professors of historical theology underscored the joint necessity for interreligious dialog and religious involvement in the secular world."

"The ecumenical aspect of religious education," said Dr. Lindbeck, who was a delegate-observer at the Second Vatican Council, "cannot consist simply of primarily or supplying fair and sympathetic information about other religious bodies."

"Rather, it must be related to the need to work with other Christians, with Jews, and indeed all men of goodwill, in the service of human needs and of reconciliation in a divided world."

Father Murray, who has been

described as one of the major drafters of the Vatican II document on religious liberty, emphasized that "the proclamation of the Gospel today must be made in dialogue."

"Theological education must likewise take place in dialogue, the new style of theologian is in dialogue... there is no future for the isolated denominational seminary," he continued.

"We fulfill vocation," Father Murray said, "by being present in the secular city and the secular university. We are not called to witness to one another but to the world."

The two theologians addressed the largest cross-section of religious educators to attend a national meeting of the REA. In addition to many nationally

prominent figures, the convention was attended by numerous churchmen and educators from the "grass roots" areas.

The "ecumenical revolution" and exploration of its meaning for religious education was the principal theme of the convention.

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**Urban Needs Under Study**

Chicago — (RNS) — As an implementation of the U.S. Catholic bishops' statement on race and poverty, the National Catholic Conference for Interracial Justice has announced the creation of a new department of Urban Services, with headquarters in Los Angeles.

Emil J. Seliga, Los Angeles savings and loan executive and

civic leader, has been named to head the new department, said Mathew Ahmann, executive director of the NCCIJ.

The department's objective, according to Ahmann, will be to study existing urban affairs problems and programs in an effort to devise a workable program for use on the church's local level.

**Laity to Nominate Next Auxiliary Bishop**

Cleveland — (NC) — Bishop Clarence G. Isenmann of Cleveland asked the people and Religious of his diocese to join with priests in selecting a new auxiliary bishop.

The new bishop would replace Auxiliary Bishop John F. Wheaton, who has been named to head the Erie, Pa. diocese. He will leave here next month, leaving the diocese with only one auxiliary — Bishop Clarence E. Elwell.

In a letter read at all parish churches, Bishop Isenmann wrote:

"In preparing names of priests to be proposed to the Holy See, as well as in the spirit of Vatican Council II, I ask that the entire diocese participate in forming a list of

priests who have the qualities — according to canons 329, 330 and 331 — and have shown themselves true priestly characters and zealously faithful in the duties assigned to them.

"Accordingly, pastors, chaplains and priests are to tell their people in parishes, religious communities and institutions, that they may free present the name of a priest who, in their judgment, is fit to be a bishop.

"These names are to be tabulated, and the three names receiving the greatest number of votes in a parish, community or institution, are to be forwarded directly to me by the pastor or chaplain.

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