

Council Impact Reshapes Seminary Life

(NC News Service) commented that this "notion of personal responsibility... results in a minimum of rules, most of which are retained in order to safeguard the privacy of the individual and the harmonious running of the house."

Some of the other replies were:

— More emphasis on Scripture and the liturgy.

— We like to follow an overall program which leads to deepening understanding and practice of the religious life and to a practical, effective preparation for the priestly ministry in the world of today.

— Frankly speaking, I am not so sure that all the changes we have adopted are changes for the better. Perhaps time is needed in order to reach a clear understanding and application of the spirit of Vatican Council II.

— Institutions tend to foster attitudes; they impose themselves upon and color all our changes. Our seminaries must be placed in their natural habitat and that is the university campus. It is on the university campus that we encounter the mainstream of American life and culture. Otherwise our philosophy and theology tend to become uncontextual and unecumenical.

— We instituted a program of "individual responsibility" within the context of a "free dialogue of students with the administration." The students plan their own daily schedule, and are given responsibility for self-discipline. More contact with parish work and attendance at parish activities.

— The council has made a difference in the sense of lessening of rigidity on all fronts: scholastic, religious, apostolic end-avor, etc.

— Even before the beginning of the Council and throughout its span we were in the process of changing.

— The entire seminary program is aimed at greater development of individual initiative.

... There has been a notable stepping up of seminar and discussion activities in presentation of theological disciplines and related fields, a keener consciousness of the priest's mission to build up the people of God both as members of the Church and as individuals living in the temporal community. This is being worked out through an active engagement in apostolates of a social nature. At the same time, it is recognized that only a sound doctrinal (or theoretical) basis will assure any lasting and wholesome preparation among the seminarians for their future ministry.

— In general, we are attempting to give the program of studies more of a pastoral orientation. We are attempting to maintain what is essential in the work of formation, what is of value in the traditional methods and adapting them to the needs of the day. The Council has made a difference in our program and as the Council is studied more in depth, more changes will result. It is still rather early to realize all the implications of the Council.

— Greater emphasis on spiritual direction. More integrated program of apostolic works. Creating sense of responsibility in rule revision.

— There is less monastic discipline; less isolation from the world; revision of curriculum and courses.

— The overall program would be one simply of updating. Some changes were introduced as much as 10 years ago. But the Council has made a difference in outlook, speed of implementation, sometimes in direction of implementation. Liturgy has taken the spotlight in the prayer life of the students.

— In his spiritual development we have not lessened our program, but have tried to make the students more active in their participation and more responsible for their own fulfillment of duties booked upon as necessary for their growth. There is no longer in this seminary such a thing as a study period or a recreation time.

— There has been a significant development in our attitude that perhaps seminarians should be educated, at least for a time, on campus of secular or more likely Catholic colleges and universities. There is not universal agreement among the faculty in this regard, but at least there is an openness in the discussion of it.

— It is hoped that somewhere between the overprotected "hot house" treatment and the "way-out" recommendations of the extremists, there will evolve, after much understanding discussion, not a compromise, but an enlightened third way superior to either.

— Giving the students as much responsibility as they can bear in these limited surroundings, but to insist that they carry out this responsibility. I obviously do not believe in freedom for the sake of freedom, but freedom for the sake of becoming more and more responsible.

— Spiritual exercises which were considered personal prayers... are all in private and according to the time they think is best for them. The liturgical prayers are in common. Mass late in the afternoon. Students have more freedom in different fields of training where before every minute was scheduled.

— Some very significant changes, notably in the liturgy and in the involvement of our students and in the active apostolate, and in the specialized training of men for predetermined apostolates.

— More effort to have students aware of today's world.

— Basic program of studies remains the same with, however, more emphasis on the social sciences, mathematics, sciences... greater responsibility for decision has been placed on individuals.

— The guiding principle is: 1) to eliminate those rules which tend to anticipate solutions for the normal conflicts of life mature individuals ought to be able to solve by their own initiative and Christian life; 2)

to establish a climate which does not discourage the healthy give-and-take of community living.

— The Council has made a difference in the attitude of the faculty; there is a willingness to try new methods instead of relying on the old way of doing things.

— We (along with other seminaries) have long been moving in the directions now suggested as seminary reform.

— There is an overall effort to make seminary training more realistic, more in accord with the findings of modern psychology and sociology, more in accord with the needs of the time while still retaining the best of the old system.

— As far as the Council goes, we have not had to change our orientation... our colleagues and theologians had embarked upon a very wide range of social activities... actively engaged in apostolic works program which involves much weekend work, catechetical work, parish census taking.

16 COURIER-JOURNAL
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The first question asked was: "What overall program are you following in seminary changes? And has the Council made a difference in your seminary program?"

The answers ranged from brief ones, such as "yes" to the second portion of the question, to detailed answers, such as this comment:

"While I feel that the changes should be described as being gradual and evolutionary rather than revolutionary, still I know that the seminary of 1966 is so very different from the seminary of 1950. The Council has certainly had its impact on our seminary program. But even before the Council there were many, many other influences that had their impact on our program."

One theme running through many of the replies was that of giving more responsibility to the seminarian... "but at the same time demanding more from him, considering him more as a human being, capable of making his own decisions, rather than stressing too much automation." Another phrased this theme as "freedom and responsibility." One rector

Charity Begins When The Red Tape Ends

Washington — (RNS)—When a charitable group decides to collect food for the victims of a famine the easiest task is collecting the food. From then on everything's uphill.

In initiating such a campaign for the impoverished people of Bihar in India, a Roman Catholic nun, had no idea that she was launching herself and her committee into a veritable sea of red tape.

Sister Mary John Kathryn of the Sisters of Notre Dame organized the drive. Washington people gave 3,300 pounds of food; out in Cleveland, where the Sisters of Notre Dame have their headquarters, donors quickly provided 14 tons of foodstuffs.

At that moment Sister Mary John's education in the snares of international red tape began.

First, India's government has not yet declared a famine emergency for Bihar, a northeastern state. Reports from Patna, Bihar's capital, meanwhile indicated the famine was becoming worse.

Lack of an Indian declaration of famine complicated things for the U.S. State Department. It can recommend "free" and "mercy" flights to carry food and other supplies only where emergencies are officially declared.

Next, the nun's committee found that India could not guarantee that the food could enter the country duty-free.

Air India, the government airline, said it could not ship the food on a "mercy" flight.

Three American airlines were willing to carry the food at no charge. But to do so they would require a recommendation from the State Department to the Civil Aeronautics Board that free flights be authorized.

For the State Department to recommend "free" flights it would first have to determine whether such flights were in the national interest and then obtain official verification of the emergency situation in Bihar which had been reported to the nun's charitable group.

At that point a State Department official suggested that Catholic Relief Services might save the day. He pointed out that the non-profit charitable agency has customs-free accreditation for relief work in India.

Told of Sister Mary John's problem, Auxiliary Bishop Edward J. Hermann of Washington made the necessary call to Catholic Relief Services in New York. No trouble at all, said CRS.

Mrs. Ruth DeMallie Named by RBI

Robert E. Veigel, president of Rochester Business Institute, 172 Clinton Ave. S., has appointed Ruth DeMallie, 114 Salisbury St. to handle public relations for the school.

Mrs. DeMallie was formerly on the advertising staff of the Times-Union and has been connected with FBI since 1967 as an instructor of receptionist training.



Carmel Ladies Club of Mt. Carmel High School, Auburn, will sponsor a fashion show, "Fashion '67" at the school on Wednesday, March 8 at 8 p.m. Planning chairmen are Mrs. Winfield C. Boehler, Mrs. Robert Forster and Mrs. William R. Kahl.

GOD LOVE YOU "Unanswered Questions"

Most of us would like to live in a world where squares did not have to fit into round holes, where every bit of machinery would click into place and where an answer would be given to every question. One would think that when God came down on the earth and took the form of man, He would answer such abstract questions as, "Why should I suffer? Why is there evil in the world?" These are the type of questions which Job asked of God when he fell into misfortune. After having lost his wealth, his children, his health, keeping only his wife who turned against him, he asked God why he was born and why he suffered this agony. If a Broadway dramatist had written this story he would have had God step on the stage to answer all the questions. In the Bible God does appear, but instead of answering the questions God begins to ask Job questions, about 20 or 25 of them, such as: "Where was thou when I layed the foundations of the earth?" And at the end of all God's questioning, Job is convinced that the questions of God are more satisfying than the answers of men.

The tragedy of life is not what people suffer, but how much they miss. Suffering with no framework is living in a universe where nothing clicks, where there are no answers to any questions. The fact that God became Man does not answer all man's questions but it enables man to live with them. That is why He became Man—to fit into our "human situation," to teach us how to best use every event of our lives. The tragedy of any life is not what happens; it is rather how we react to what happens. Why do you think you have tears, if it be not to wipe away the tears of others? What chance have those who have fallen by life's roadside, wounded and half-dead, or heaping or heaping, except from you who also know wounds? To feel lonely and solitary in a world that does not make sense, in a universe that does not click, is to forget that no one is lonely except a person who is self-centered, who cuts himself off from communion with his fellowman. To us is given in some measure the power to prolong Christ's Redemption, to bring resignation to a leper in Uganda, to strengthen the fidelity of a seminarian in Kenya who is offered a profitable government post, if he will give up study for the priesthood, to strengthen catechists to make more converts, to save a young soul from temptation. Not all missionary activity is done by direct contact; some of it is done unseen and at a distance as the Lord healed the servant of the centurion.

In this season of Lent why not unite yourself to Christ crucified in the poor of the world? Make a dozen little tiny acts of mortification during the day: one lump less of sugar, one less cigarette, a walk instead of a bus. Each time you do it say, "Dear Lord I know You are hungry and sick and in prison somewhere in the world. I join my cross, my questionings, to your Cross in order that I may send the Holy Father, through his Society for the Propagation of the Faith, a sacrifice at the end of this week. As I unite myself to You strengthen my faith so that I may see as Job saw that life's questions are only answered in the plan of God." God Love You!

GOD LOVE YOU to six Cub Scouts from Pack 1151 in Michigan for \$10. "We know that there are very many poor who have nothing..." to M.E.E. for \$182. "I am just out of the hospital after 70 days and special surgery. Am hoping for full recovery though I am 82 years of age. I shall continue to help the poor of the world, the lepers, the refugees, because of Christ's Presence in them."

Bishop Fulton J. Sheen's talks used privately for over 40 years to help people of all faiths find meaning and deeper happiness in life, are now available to the general public on 25 records—THE LIFE IS WORTH LIVING SERIES. In 50 talks of 30 minutes each, His Excellency offers wise, inspiring guidance on problems affecting all age groups: love, marriage, raising children, suffering, anxiety, loneliness, alcoholism and death, as well as the principles of the Christian faith. A wonderful gift for schools, clubs, colleges, retreats, prisons, the LP high-fidelity album, manufactured by the RCA Custom Department, can be ordered from The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N.Y. 10001. \$57.50

Cut out this column, pin your sacrifice to it and mail it to Monsignor Edward T. O'Meara, National Director of The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N.Y. 10001, or to your Diocesan Director, Rt. Rev. Msgr. John F. Duffy, 50 Chestnut Street, Rochester, New York 14604.

Hannah Allen Rites Offered

Solemn Funeral Mass for Mrs. Hannah Hagerty Allen was offered in St. Monica's Church, Jan. 24. Mrs. Allen of 4 Green Knolls Drive died Jan. 21, 1967.

The Solemn Requiem Mass was offered by Father Robert L. Collins assisted by Monsignor Gerald C. Lambert and Father William Barrett.

She was a member of Ladies Auxiliary 44, Knights of St. John.

Surviving are six sisters and one brother, Mrs. James (Nellie) Reagan, Mrs. Patrick J. (Marie) Byrne, Mrs. James (Margaret) Crowley, Mrs. Thomas (Lucy) Hoey and Mrs. Jeremiah (Anna) Daley, Rochester and Mrs. Dennis (Catherine) O'Shea and Jeremiah Hagerty of Ireland, several nieces and nephews.

Interment in Holy Sepulchre Cemetery. Arrangements by Alvah Halloran and Son, Chittenden Ave.



Awarded First Prize
Rochester Gas and Electric has been awarded first prize in the General Electric Company's national promotions competition for electric utility companies. Leonard Chrosniak, manager of G.E.'s Rochester sales office, is shown congratulating RG&E Senior Vice President Dewitt Pike following the announcement of the award.

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Behind Iron

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(This article was written by a member of the NC News Service's Rome bureau for a trip through Iron countries in November.)

By **PATRICK RILEY** (NC News Service)

Within eight hours of being Bulgaria I was in the land of the police.

The interrogation: I about an hour, including minute wait for some spoke French, and I around my reasons for to Bulgaria.

Before leaving town morning for Sofia I had

Involve

Books from the been collected to Avenue Center funds book shelved. Students acting Ring, chairman,

Book Week

Students of Aquinas I will join with students parts of the United States Canada in celebrating Catholic Book Week from 19-25, 1967.

Theme for the week, ing to Father John R. V.C.S.B., librarian at Aquastitute and member of school advisory board, Catholic Library Association involvement today tomorrow.

Members of the school

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