

Rehabilitation of Addicts

'Ostrich' View Balks Efforts

New York — (RNS) — The head of a large "half-way" house for drug addicts urged the citizens of Long Island communities to rid themselves of their "ostrich syndrome" and support New York state's drug addiction rehabilitation program.

"There is not a village on Long Island," said Father William B. O'Brien, a Roman Catholic priest who is president of Daytop Village, Inc., "which is immune to this destructive and tragic force which preys ever so indiscriminately on our young people. And yet one cannot help but be disheartened by the actions and statements of the leaders of the twin counties (on Long Island).

"Town fathers, members of our great legislative bodies, and other distinguished spokesmen," Father O'Brien said, "while drawing any political motives toward imposing the Republican governor's rehabilitation program, are precluding the possibility of solving their own addiction crisis by fighting the location of a facility after facility."

Father O'Brien noted that the citizens of Nassau and Suffolk counties have been apprised of the extent of the spread of drug addiction in their areas through feature stories in their local newspapers. He also cited a recent visit to a regional college where he was "stunned to learn that an estimated seven out of 10 students use some form of narcotic from 'goof balls' on up."

"I implore the good people of these Long Island communities," Father O'Brien said, "to consider most seriously these facts, to disown the self-defeating pattern of pandering to the fear and panic produced by ignorance of the problem and the addict in general, and to become the showcase for the entire state by invoking knowledgeable, courageous and concerted community action in fighting addiction."

The state's rehabilitation program, based on involuntary commitment, has a target date of April 1, 1967. By that time, the objective would be to have 14 centers throughout the state treating a total of 8,500 addicts.

'Be Responsive' to Needy

My dear People of God:

Pope Paul VI has just addressed a letter to all of the Bishops of the United States, which reads in part as follows:

"Each year, Venerable Brothers, we have occasion to forward a Message to you, as you prepare for the annual Bishops' Relief Fund collection on Laetare Sunday. We thus have an opportunity to express to you personally our grave concern for the lamentable plight of so many of our brothers throughout the world.

"There are untold millions of people on this earth, our brothers in the human family, who have to live their lives sometimes without even the basic necessities. Famines, malnutrition, sickness, disease and acute want exist all too extensively.

"You can well imagine, therefore, Venerable Brothers, the service of comfort and consolation your noble program of relief will be."

I know that you will be responsive to these words of our Holy Father.

Devotedly yours in Christ,
BISHOP FULTON J. SHEEN
Bishop of Rochester



Grail President

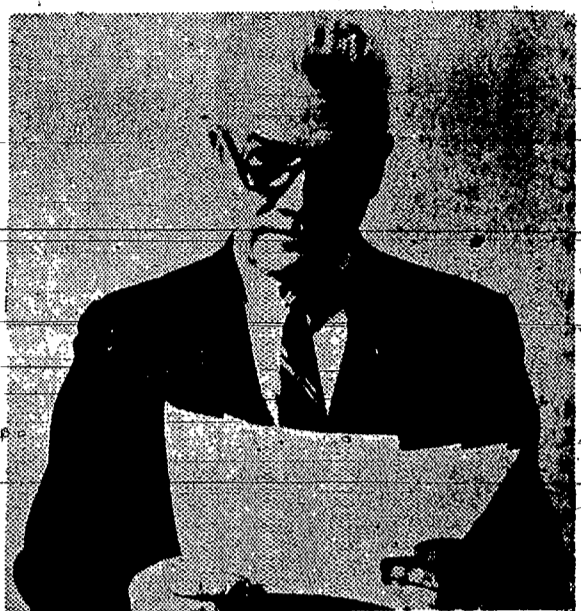
Dorothy Rasenberger of Long Island, N.Y., is the new president of the Grail Movement in North America, an international organization of young Catholic women serving in home and foreign mission. Named to a three-year term, she succeeds Eileen Schaffler, who continues as member of the movement's International Board. Miss Rasenberger, 34, is a teacher and long has been active in adult education, ecumenism, and work with international students. Founded in Europe in 1925, the Grail was brought to the U.S. in 1940. Headquarters are at Grailville in Loveland, Ohio. (RNS Photo)

Aged Prelate, Foe of Peron, Dies in Rome

Vatican City — (RNS) — San Widespread mourning was cause during the regime of de Peron. Cardinal Copello, 87, noted throughout Vatican City posed Argentine dictator Juan Peron. Cancellor of the Roman Catholic Church, died here (Feb. 28) after the announcement of the death of the cardinal who, as Eventually, Peron and several other government officials were excommunicated by the Church. Archbishop of Buenos Aires, had championed the Church's communication by the Church following influenza.

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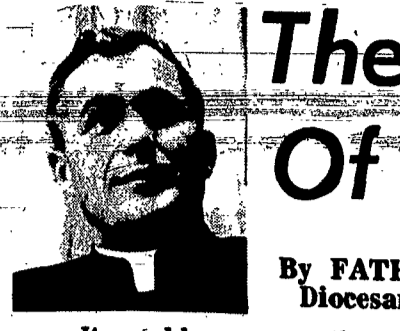
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Priests for Tomorrow



It would seem worthwhile of tomorrow to give some attention to the formation of the young men who will be the principal heirs of Vatican II.

There are still some people who think that training for the priesthood consists in learning how to say Mass. But at least since the Council of Trent in the sixteenth century the Church has paid scrupulous attention to the education of men for the priesthood.

In the days preceding the Protestant Reformation, training for the priesthood was more often than not rigorous and in cases practically non-existent. That the generally low quality of priests in that time was a major contributing cause to the Reformation itself no one seems to deny. In fact the Council of Trent placed the formation of priests high on its agenda as a means of restoring the Church counter to the Reformation.

To accomplish this goal, the Council of Trent established seminaries as we have known them. A seminary is a "seed bed" in which the initial desire of young men for the priesthood was to be fostered and developed to fruition. Previous to that time, education toward the priesthood had no really set form.

The first priests, of course, were trained by Christ himself. They lived very close to him throughout his public life and he gave them very special attention. For many years thereafter, training to priesthood was on a very individual basis, and was usually carried out by the bishop himself. Through the years we have a variety of methods employed: close association with the bishop and his men in cathedral colleges; by the monks in monasteries; in the great medieval universities.

But there were no specific standards to cover all cases and the net result was a wide variety of outcomes.

That is why the Council of Trent became so very specific about standards and methods. The philosophy of Trent (which held good for some four hundred years thereafter) was to take young boys around the time of puberty and remove them from the contaminations of the world in a more or less monastic environment. During this time they would receive intensive spiritual training as well as academic. The spiritual training would make them highly disciplined, totally obedient, and God-oriented. They would eventually be in the world but not of the world, only minimally subject to its wiles and contamination. They would, in short, be thoroughly spiritual men.

There were to be two seminaries — the minor embracing what we know as the four years of high school and the first two years of college, and the major seminary covering the last two years of college and four years of graduate study in theology. (The actual number of years in each section was subject to minor variations from place to place).

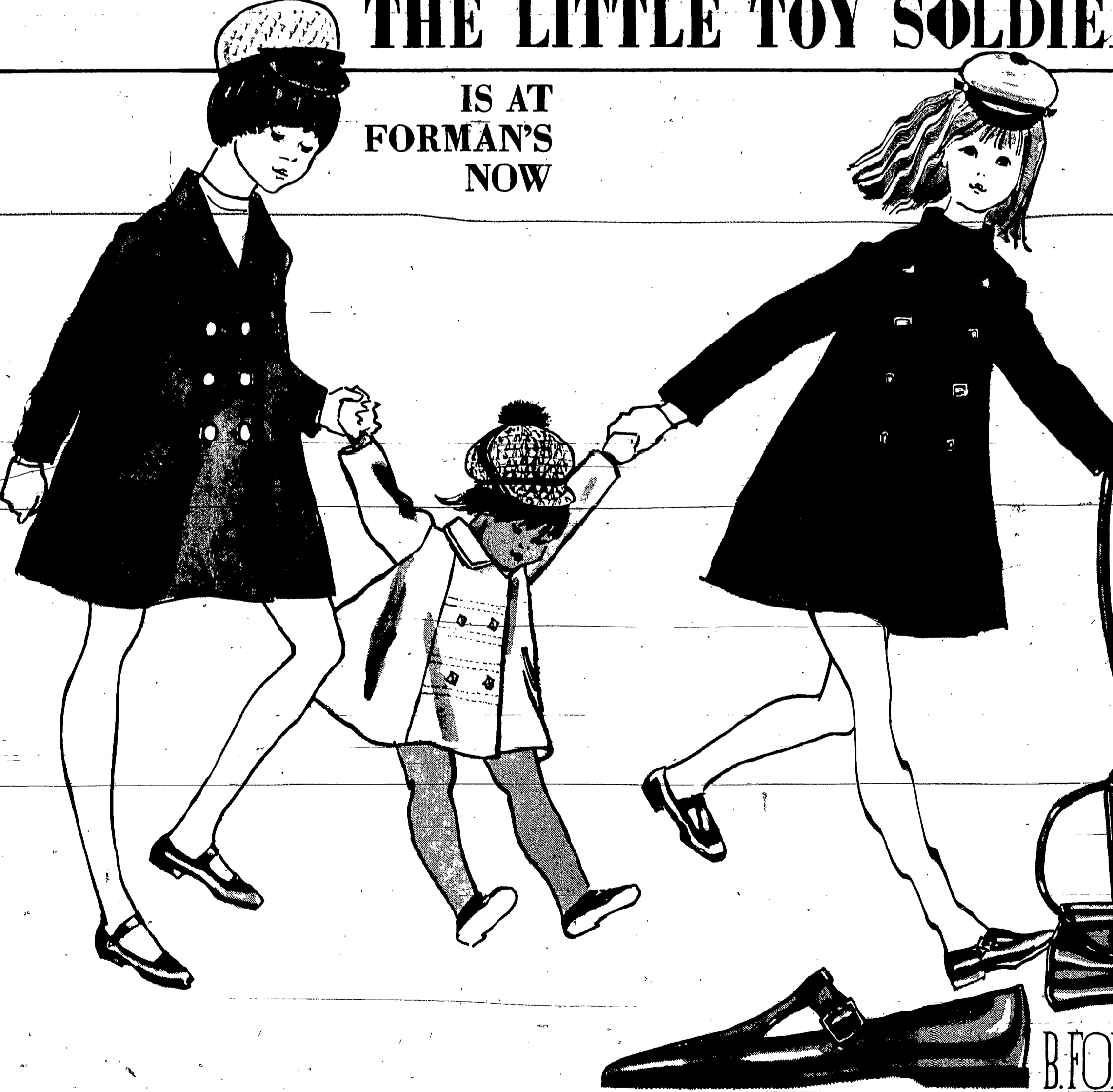
No one can quarrel with the success of this system. It worked admirably and was to a large measure responsible for the rapid recovery of the Church from the effects of the Reformation. Sainly priests multiplied and as a result the Rock of Peter became more stable than ever. On the basis of such a priesthood, the Roman Catholic Church far outdistanced Protestantism in solidity and strength.

The seminary system also proved to be the bulwark of the missionary Church in America. A large percentage of the people were translated Europeans and the European type seminary fitted in very well. It was only when the American Church began to stand on its own two feet that any doubts about the applicability of the seminary system arose.

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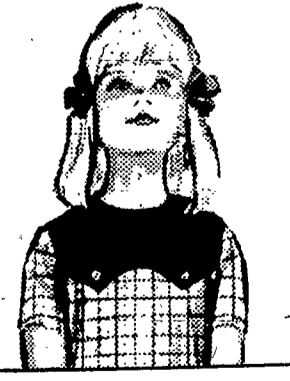


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