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Catholic students at Ithaca College are not just pioneers on a new campus — they are also pioneers in a project of generosity. They give away ten per cent of their Sunday collection.

## They Give Their Tithe to Others

Vo Van Tien — an eight-year-old lad with his two front teeth missing — was "introduced" to Catholic students at Ithaca College this past Sunday.

He's their boy in Saigon.

They "adopted" him through the international relief agency known as Foster Parents Plan.

The Ithaca College students will contribute \$15 monthly for his support in war-ravaged Vietnam. The youngster's father has tuberculosis; the mother has also the care of four young children besides Vo Van Tien.

This reaching out in mercy to the needy around the world is typical of at least three Newman Clubs at colleges in the Rochester Diocese.

Newman chaplains Father Richard Torney at Cornell University and Father William Graf at Ithaca College introduced "a reverse tithe" system two years ago—they give away ten per cent of the collection each week. Father John Hedges at the University of Rochester has a similar arrangement in operation there.

Father Graf said, "Our tithe, small though it is—usually five or six dollars—reminds the students of the Christian obligation to be involved, to be deeply and genuinely concerned for others."

Father Torney explained who gets the tithe. "Recipients of the tithe are selected at random, with an attempt to vary the domestic and foreign and frequently, to choose a Protestant or non-denominational beneficiary. Many of the suggestions come from the students," he said.

The Ithaca College tithe has also crossed denominational lines to include the Salvation Army's Christmas fund, the Cancer, Heart and Easter Seal campaigns and the Ithaca United Fund.

One week, Father Graf reported, the tithe was sent to the School of the Holy Childhood in Rochester, a school for



Vo Van Tien of Saigon can smile now. Students at Ithaca College have "adopted" him through an agency which will see to it that he gets food, clothing and schooling on a regular basis.

the mentally retarded. A note of thanks in reply from Sister Seraphine, he said, made a deep impression on the college students. "These children are at the heart of the universe. You are at the head of the universe," the nun wrote. "These exceptional children will teach our civilization that it is forgetting the aspect of love."

To date the Ithaca College tithe total comes to just about \$300, Father Graf stated. "It is a small attempt to acknowledge

an understanding of Christ's searching question, 'who are my mother and my brothers?'"

High above Cayuga's traditional waters, older and larger Cornell University also has a vigorous Catholic student community which went titheing shortly after Ithaca College students began the practice. Father Torney said they began there in Advent of 1965 and in this present school year have given approximately \$1000—to needy causes.

He said no pulpit appeal has been made solely through the weekly printed bulletin where the tithe recipient is described. Father Torney said he's convinced the practice has strengthened in the students "a Christian awareness of other members of the universal family of God."

Beneficiaries of the Cornell tithe have included a Negro parish in Arizona, an Indian mission in the Sierra Madre Mountains in Mexico, a parish in Peru where a Cornell graduate is a Peace Corps worker, a Puerto Rican parish in New York City and the "Tiger Club" for youngsters in a Santo Domingo parish.

Father Hedges said arrangements are currently being made for Catholic students at the University of Rochester also to "adopt" a war-orphan. Contributions have been made to similar beneficiaries as those indicated from Cornell and the Ithaca College tithe program.

Newman Clubs at other colleges in the diocesan area are also generous in support of "outside" causes but their limited numbers also limit the extent to which they can commit themselves to a consistent titheing arrangement.

One fact seems to emerge—young Catholics, like old Catholics, are generous—to their Church and to their fellow man. In a day when headlines often prompt a pessimistic outlook for the future, it's stories like this one which indicate the optimists are perhaps correct after all.

—Father Henry A. Auel



### Bishop Sheen At Geneseo

Bishop Sheen is surrounded by faculty and students of the State University at Geneseo following his talk there recently during an "ecumenical weekend." The prelate gave his enthusiastic endorsement to a plan to build an interfaith religious center there. With him in photo is Father Thomas Statt, Newman chaplain at the college.

## Nation's Bishops Meet in Chicago

Bishop Sheen was in Chicago this week for an unprecedented meeting of the nation's Catholic bishops.

It was their first meeting within six months of a previous meeting and the first time they met other than at Baltimore or Washington.

The special meeting will have an impact at the national and worldwide level.

Their agenda includes election of three U.S. bishops to attend the September Synod of Bishops in Rome. Archbishop John Dearden of Detroit who heads the American bishops' coordinating agency is automatically scheduled to attend.

They are also expected to

reply to Cardinal Ottaviani's query of last year of possible dangers to the faith gaining currency throughout the world.

Other Synod related topics include their collective thoughts on the revision of canon law, the rites for the sacraments and seminary education.

They are also expected to forge guidelines to assure greater uniformity in liturgical and

ecumenical practices which now vary considerably from diocese to diocese, even parish to parish.

Their Chicago decisions may also result in revised diocesan boundaries in some areas, easier transfer of priests from one diocese to another to meet parish needs more equitably, and possible ways of including priests, brothers, nuns and lay people in diocesan administration.

Archbishop Joseph T. McGuiken of San Francisco, moderator of the National Council of Catholic Men, said he would propose that a pro tem National Council of the Laity be established to develop "a new national pattern of coordination, representation and dialogue for the lay apostolate."

### Renewal, Not Revolution

Vatican City — (RNS) — A group of French choir members heard Pope Paul VI call here for "a wise balance between the ancient and the modern" in Church music.

The pontiff stressed that it was not the intention of Vatican II to deprive the Church of its ancient treasures of sacred music but "to maintain them and to adapt them to modern conditions."

"As we have said in the past," he emphasized, "the Council must not be considered as a sort of revolution which sweeps away ideas and precedents to make room for new things which are unshakable and foolhardy. No! The Council was not a revolution; it is a renewal."

## Vatican Urged Send Diplomat To Israel

London — (RNS) — The Vatican's refusal to recognize Israel was termed "unfortunate" at a lecture here by Christopher Hollis, chairman of a national commission recently appointed by John Cardinal Heenan of Westminster to implement the Vatican II declaration on the Jews.

Hollis gave the 11th of a series of lectures organized by the British section of the World Jewish Congress to commemorate the work of the late Dr.

Noah Barou, eminent Jewish sociologist and political leader.

"To this day," he said, "the Vatican does not recognize the state of Israel. That is, in my view, unfortunate and should be remedied.

"Whatever we may think of particular actions in the past, there is never much to be gained from refusal to recognize a state that in fact exists. The Church gained little from its refusal for half a century to recognize the state of united Italy."

"They have the same pure faith and attitude as that when the church was in the catacombs."

Hollis recalled that the Vatican's attitude resulted from the refusal to internationalize Jerusalem, now divided between Israel and Arab Jordan, but said the Pope and the Church were not concerned with hostilities to the Jewish state as such.

Calling for a growth of courtesy and charity between Christians and Jews, he also said, "If little flickers of the old anti-Semitism do still sometimes splutter up in this and that corner of the world... we can, I hope, confidently believe that they are but the last embers of a dying fire and in any event Jews can certainly call on Catholics to lend their full assistance in stamping them out."

Hollis is a prominent Catholic writer and politician. The archdiocesan commission which he heads as chairman meets periodically, not with any executive powers to set rules or terms of reference, but as a kind of advisory body for Cardinal Heenan.

### Faith Survival 'Miraculous'

Vatican City — (RNS) — Vatican Radio, broadcasting a commentary on "the religious situation in the Soviet Union," observed that religion in Russia "has managed to survive miraculously despite everything that the persecutors can do."

"This is perhaps one of the most interesting phenomena of our times," said the station.

### Berlin Prelate Visits Prison

Berlin — (RNS) — The Roman Catholic Bishop of Berlin, Archbishop Alfred Bengsch, celebrated Mass at the Moabit Prison in the Western sector during his monthly visit here.

He said brotherly love was "the only way of freeing ourselves from the prison of excessive desire for the things of the world."

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## Poor People—a Puzzle for an Affluent City

By RAYMOND A. SCHROTH, S.J.

Rochester—This city is going through its second long moment of self-doubt. The first began when the Negro ghetto blew up in the riots of July, 1964; the second, when the president of Eastman Kodak Corp. in the week before Christmas 1966, repudiated a job-training agreement signed only two days before with FIGHT (Freedom, Integration, God, Honor, Today), the Negro grassroots power organization.

Since then, racial tensions that had simmered during months of negotiation have boiled up again.

FIGHT had been established in spring of 1965 with the help of Saul Alinsky's Chicago-based Industrial Areas Foundation at the invitation of the Rochester Area Council of Churches and against the opposition of what Alinsky called the local "white power structure."

Recently, some observers had felt that FIGHT was losing steam for lack of a dramatic issue. Now it has one.

Today, virtually the whole city is debating Kodak's action and FIGHT's response. And

This article is reprinted from the April 1st issue of America magazine. The author, a student for the priesthood in the Jesuit order, was formerly a member of the McQuaid Jesuit High School faculty. He recently visited Rochester to glean the facts in a very complex situation. We think he has written a remarkably impartial analysis and leaves readers to come to their own conclusions. In view of the continuing prominence the issue receives both locally and at the national level, we thought you would be interested in what he had to say.

When Rochester questions both Kodak and the community's own attitude toward its Negro minority (35,000). It is really questioning itself. To study these attitudes, I revisited Rochester in late February.

When the new bishop, Most Rev. Fulton J. Sheen, spoke to the city's Chamber of Commerce on Jan. 23, one paragraph in particular must have been well received: "I am one of your proudest citizens, but one of your proudest. Look what we do: we help clothe the world; we photograph the world; we make precise the imprecisions of the rest 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 which we cannot solve."

But Bishop Sheen said other things that made at least one industrialist squirm. He said that the Church had failed to meet the great religious-social and secular crises of history because it had failed to read the

signs of the times. He was confessing these failures so that others would avoid them. "As the Church had to learn that the world was the stage on which the gospel was preached, so the world has to learn that the inner city is the area where the secular city will find God. Could not all the industries of the secular city begin to give a proportion of their blessings to the inner city—not just 'tokens,' but something more substantial?" The whole world looks at Rochester, he said, but it does not see the city's beauty; it sees the blemish on its face. He did not have to elaborate on the "blemish." It clearly meant the condition of the unemployed, ill-housed, uneducated Negro poor.

According to "A Study of the Unemployed," published by the Rochester Bureau of Municipal Research this January, the city of Rochester has done far better than the nation as a whole in increasing Negro employment, because of the vitality of local industry and the various manpower training programs.

Nevertheless, the increasing migration of unskilled, job-hunting Negroes from the South has wiped out these gains. While employment of whites rose approximately 11 per cent after

1960, employment of Negroes went up 43 per cent. But, at the same time, the Negro population of working-force age has risen 46 per cent. From 15,250 to 22,268. Three-fourths of these have been newcomers to the community. Now over one-third of all the local unemployed—2,000 out of 5,000—are Negroes.

There are 10,000 job openings—but not for those who need them most. Sixty per cent of the vacancies require a minimum of high school education, and over 15 per cent require at least a four-year college degree. Fifty-four per cent of the unemployed Negro males have less than a ninth-grade education. Finally, there are the unemployed who, because of a lifetime pattern of failure, cannot hold on to the jobs they get.

In its first two years, FIGHT's main accomplishment was simply its existence. Under the circumstances, this was a considerable achievement. As a broad-based organization of over 105 other groups—churches, pool halls, barber shops—it gave the Negro poor a sense of pride and a power base from which to influence urban renewal projects and the new plans for Belmont. (Continued on Page 3)

### Hope Dawns For Jobless

A major step was taken this week to ease the plight of "hard core" unemployed people in Rochester through an agreement worked out by business, civic and religious leaders.

Monsignor Dennis W. Hickey, vicar general, and Monsignor Donald J. Mulecay, diocesan director of Catholic Charities, attended the meeting at Coe High School Tuesday afternoon at which the agreement was announced.

An 18-member committee has been at work since March to link 40 local industries and businesses in a concerted effort to hire 1500 unemployed persons over the next 18 months.

Representatives of Eastman Kodak Co., the FIGHT organization and the State Employment Service were among those agreeing to the plan.

TOTAL PAID CIR.

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