

Pope Launches Year of Faith

Courier-Journal News Summary

The Year of Faith will be one in which the Church "rethinks its reason for being and finds again its native energy," Pope Paul VI stated last week.

He linked the opening of the Year of Faith to the apostles Peter and Paul, on whose feast the event took place. The Pontiff preached at a concelebrated Mass on the steps of St. Peter's Basilica on June 29.

Peter and Paul, the Pope recalled were the first teachers of the Faith. It was their labors and sufferings, he stressed which gave the first extension, the first formation and the first authenticity to the faith professed by the Church.

Peters, Pauls Help to Open Faith Year Here

The worldwide Year of Faith began in Rochester with a concelebrated Mass in which Bishop Sheen was joined by ten priests whose baptismal names are Peter or Paul. It was a symbolic way of commemorating the two apostles whose feast day (June 29) was chosen to launch the observance.

The priests who joined Bishop Sheen at the altar of Sacred Heart Cathedral last Thursday were Fathers Paul Freemesser, Paul Schnacky, Paul McCabe, Paul Cloonan, Paul Brennan, Paul Gibbons, Paul Wohlrab, and Paul Murley, all diocesan priests; and Basilian Fathers Peter Sheehan and Peter Etlinger.

Bishop Sheen spoke on faith as a unifying force in a world which tends to divide men. He referred to the modern fission of the world as dating from the splitting of the atom bomb in 1942.

He led the assembled congregation in reciting the Creed which traces its roots to the days of the Apostles.

The papal ceremony, marking the start of the 19th century of the martyrdoms of St. Peter and Paul, also completed the elevation of 27 prelates to the rank of cardinal.

The Demands of Faith

On the eve of the ceremony the Pope told a general audience that the faith carries with it a danger and risk that may even demand the life of the man who is loyal to it.

Faith, the Pope said, "is a form of thought which must profoundly engage our mentality, our psychology, our personality. To be believers means something very serious, something that is truly ours, intimate, personal and decisive."

"From the day when our life encountered Christ (it was the day of our Baptism or of our conversion) it has been incorporated in Him. It has but one aspect, but one dominant law: to be Christian, failing which there is decadence, betrayal, not only of Christ but also of ourselves, our conscience and our life."

The Pope told his listeners that thus faith is difficult, but added immediately:

"It is difficult for the feeble and for the frightened. Faith demands strength of mind, greatness of spirit and indeed it brings these to those who pursue its simple and noble profession. And let us conclude by recalling that Christ, who wants His followers so strong and militant, is the same Christ who gives them the grace to be magnificently faithful when it is necessary."

Cardinals Concelebrate

The Mass which opened the Year of Faith saw the newly-created cardinals take a prominent place in the solemn rite.

Twenty-four of the new cardinals — three others are still

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to come to Rome because of their diplomatic status in Spain, Portugal, and Holland — vested in the red of martyrdom, preceded the Pope from the main doors of St. Peter's to an enormous temporary altar erected on the steps of the basilica.

Concelebrating the Year of Faith Mass with the Pope were four U.S. cardinals: Patrick Cardinal O'Boyle of Washington, John Cardinal Krol of Philadelphia, John Cardinal Cody of Chicago and Francis Cardinal Brennan, who has been dean of the Roman Rota, high Church court.

Although the Mass was sung in the traditional Latin with Greek readings of the Bible, it was also international in a number of touches.

For instance, Pope Paul delivered his brief homily in French, English, German, Spanish, Portuguese, Polish, Indonesian (in deference to the first Indonesian cardinal to be created) and Greek. At the offertory procession, children from various nations walked to the altar and were embraced by the Pope. Among them were children from Danahoney, Arabic countries, India, the Congo, Vietnam, Portugal and Italy.

Cardinal O'Boyle later described the procession at the Offertory as "one of the most impressive moments of the entire Mass."

The Pope also presented Msgr. Jean Rodhain, head of Caritas Internationalis, with a check for \$100,000 for aid to children of South and North Vietnam and of both sides of the Middle East war.

During Mass, Pope Paul presented each of the new cardinals with a gold ring especially made for the ceremony. Some press reports had said the Pope was to give sapphire rings, but, in fact, the papal gift was a simple gold ring with a representation of the Risen Christ on the face of the ring and his coat of arms and the inscription "In Nomine Domini" on the reverse.

The concelebrated Mass was equivalent to what used to be a public consistory, but the traditional pomp and display of the past ceremonies was all but submerged in the religious rites of the occasion. Attending the Mass was a special delegation sent by ecumenical patriarchs: Patriarch Athenagoras I of Constantinople and Methodist Bishop Fred Pierce Corson, who had come as a personal guest of Cardinal Krol.

The new cardinals and the Orthodox representatives at one point each walked to the papal throne and exchanged the kiss of peace with the Pope. In addition to the new cardinals concelebrating Mass, there were present 34 of the older cardinals, including Francis Cardinal Spellman of New York, James Cardinal McIntyre of Los Angeles and Lawrence Cardinal Shehan of Baltimore.

Two Grants For Nazareth

Nazareth College of Rochester has received two grants during the past week, \$6,863 for equipment to improve instruction under title 6 of the Higher Education Act.

These funds will be used for audio-visual equipment in the Science Departments, in the language laboratory, and for general use in the Liberal Arts disciplines.

Effective July 13

Seven Priests Appointed Pastors by Bishop

Seven pastors were named this week to parishes of the Rochester Diocese by Bishop Fulton J. Sheen, one priest was given a special assignment and one named an assistant pastor. Assignments go into effect on July 13.

Pastors

Monsignor Richard M. Quinn — pastor Our Lady of Perpetual Help, C-h-u-r-h, Rochester — formerly rector, St. Andrew's Seminary. Assignment in effect July 1.

Father John A. Morgan — pastor of St. James, Waverly — formerly pastor of St. Bernard, Scipio Center; St. Hilary, Genoa; St. Isaac Jogues, Fleming.

Father Paul G. Wohlrab — pastor Our Lady of Good Counsel, Rochester — formerly pastor of St. Michael, Livonia Center and St. Mary, Honeyoye.

Father Vincent LeFrois — pastor of St. Michael, Livonia Center and St. Mary, Honeyoye — formerly pastor of Holy Angels, Nunda and Holy Name, Groveland.

Father Charles Langworthy — pastor of Holy Angels, Nunda and Holy Name, Groveland — formerly assistant pastor of St. Patrick, Mt. Morris.

Father Raymond F. Moore — pastor, St. Rose, Lima — formerly procurator, St. Bernard's Seminary.

Father Daniel V. Hogan — pastor of St. Bernard, Scipio Center, St. Hilary, Genoa; St. Isaac Jogues, Fleming — formerly assistant pastor, St. Cecilia, Irondequoit.

Special Assignment

Father Edward A. Zimmer — procurator, St. Bernard's Seminary — formerly assistant pastor, Sacred Heart Cathedral.

Assistant Pastor

Father Eugene P. Sweeney — assistant pastor, Sacred Heart Cathedral — formerly assistant pastor of Our Lady of Good Counsel, Rochester.



FATHER WOHLRAB



FATHER LANGWORTHY



FATHER MORGAN



MONSIGNOR QUINN



FATHER LEFROIS



FATHER MOORE



FATHER HOGAN

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Future of Holy City Undecided

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Every Week Has 3 Sundays

(Special to the Courier from Jerusalem)

Every week has three Sundays in Jerusalem.

We arrived just in time for Friday, the Moslem Sabbath, and then Saturday, the Jewish Sabbath, and, of course, Sunday, the Christian Sabbath.

The tempo of life noticeably slackens on Friday—not quite as much as it used to in the "Old City" of Jerusalem because many of the Arabs fled the approach of Israeli troops — but the muezzin's cry still rings out over the squad domes of the Holy City.

But the whole city grinds to a halt as evening nears. The Jewish Sabbath begins at sundown and everything comes to a halt — busses, shops, even bars.

The only movement is the endless stream of Israeli people trooping like an army toward Judaism's ancient shrine, or rather what's left of it, a remnant of the wall of their once towering Temple. There against that wall they bow and pray, a weeping chant that sounds like a sigh from the soul of a whole nation.

But before and after their personal moment of lamenting their lost Temple, the Israeli people — old people hardly able to walk and youngsters skipping ahead of hardy young parents—indicate the new mood of their nation—confidence and joy.

Christians, just about always a minority in the city, are themselves further weakened by their denominational divisions here.

Franciscan Fathers, several from the United States, staff the famed Church of the Holy Sepulchre which covers over the site of Golgotha and the tomb of Christ.

Greek Orthodox, Coptic and other Christian groups also claim the ancient structure and services are held according to a complex schedule allowing each group a portion of each day at the sacred sites.

Pope Paul and the United Nations want Jerusalem to be "internationalized" — a city that would belong to neither Israel nor Jordan nor anybody but rather to everybody.

The Arab nations want it returned to Arab control.

The Israeli government gives no indication of letting it go.

The city survived the early June war remarkably well.

It has witnessed so many wars in its long history that it's hard to date the scars.

Few windows survived the battle for the city, however, but most people are glad to have their windows open these days anyway — with temperatures daily topping the 100 degree mark.

Tourists are beginning to seep back to Jerusalem thereby providing jobs for porters, cab drivers, waiters, guides, maids and other related trades.

Government and religious agencies have attempted to meet the vast need of hundreds of people whose lives were disrupted by the war — families separated, people killed or injured, jobs lost.

The cost and wounds of war are not as easily healed as they are made.

The healing of the Holy City is in progress . . . it is not yet completed.

—Father Henry A. Atwell



Jerusalem — (RNS) — Many thousands of Jews prayed at the Walling Wall in Old Jerusalem after Israeli force, which had occupied the former Jordanian site, permitted the entry of Jewish pilgrims. The pilgrimage marked the first time that Israelis had visited one of Judaism's holiest places. It also was held in celebration of Shebuoth, Jewish Feast of Weeks, a harvest festival, also marking the giving of the Ten Commandments to Moses on Mount Sinai.

Douglas Hyde

Ex-Communist, Convert To Teach at St. Bernard's

Bishop Sheen announced this week that Douglas Hyde, the famous ex-Communist leader of Great Britain, and editor of the Communist Daily Worker, will become a professor of Christian leadership at St. Bernard's Seminary next semester.

Douglas Hyde joined the Communist Party as a young man in 1928, and lived dangerously for many years, organizing industrial workers, distributing Communist propaganda, and infiltrating into Government circles. Then he began to read Chesterton and Belloc, who began to

sow in him the first wild doubts of Communism.

"Marxist analysis," he wrote, "was becoming a science to me without being an apostolic faith." Marxist text books remained on his shelves untouched, as he plunged into a study of the Middle Ages, their art and literature.

The story of his conversion is told in his own language:

"B.B.C. News had just finished one night, it had been much the same as the news of any other night for a long time past,

but the dismal recital of the evidence of the disunity of the United Nations. Then, as I was about to switch off, Carol, my wife who had been listening too, said angrily, 'I am sick of old Molotov saying no, no, no the whole of the time, and I am utterly fed up with Russia's behaviour since the war.'"

"It was a though a reputed saint, living in a Christian home, had followed up a broadcast of the Mass with a string of outrageous blasphemies."

"And such is human nature, in general, and the twisted skein of my position at that time in particular, that I turned on her, shocked and outraged. 'That's a bloody fine way for a wife of a leading member of the Communist Party to talk', I exploded furiously."

"I don't care," was her defiant rejoinder. "I meant every word of it and I will repeat it all if you like."

"By this time I was getting over the initial shock, and my heart was leaping. I scolded heartily. 'What the dickens do you think you are doing — are you becoming a Catholic or something?'"

"My heart leaped still more when she said wistfully, 'I wish I were.'"

"And I wish the same," I answered."

Grace struck them both at the same time, but unknown to one another.

Some time later sitting in the backmost seat of St. Etheldreda's Church in London, he saw a young Irish servant girl light a candle before Our Lady. He went up and knelt at the statue, but no words came to him, for he did not know how to pray except for a song he had learned as a boy.

"O lovely lady, lady be good; O lady be good to me!"

He and his wife and two children were baptized. Later on, Mr. Hyde said that he could not pick up a copy of the Daily Worker without seeing the name of someone that he had brought into the Party when he was still working for Communism. He took a vow to make more converts for the faith in the next ten years of his life, than he had made for Communism in twenty years.

Douglas Hyde will not only lecture at St. Bernard's Seminary, but also will give lectures at King's Preparatory on the subject of the lay apostolate.