

# Late Cardinal: Indefatigable Traveler For God's Causes



The late Prime Minister Jawaharlal Nehru of India is shown in 1961 as he met with Cardinal Spellman on a visit to the United Nations. (RNS Photo)



Friends described this as the proudest, most emotion-filled moment of the cardinal's life. Here he stands with Pope Paul VI outside St. Patrick's Cathedral on the day in 1965 when the pontiff made his historic visit to New York and the U.N. (RNS Photo)



As host at the Al Smith Dinner of 1960, Cardinal Spellman is shown with President John F. Kennedy, then Senator from Massachusetts.

New York—(RNS)—Francis Joseph Cardinal Spellman, whose death here at the age of 78, evoked tributes from civic and religious leaders of all faiths throughout the nation, was the senior American member of the College of Cardinals and one of the world's best known, most hard-working, most influential and most widely traveled churchmen.

A deeply patriotic and articulate American, Cardinal Spellman traveled hundreds of thousands of miles, not only to U.S. bases for the Christmas visits to servicemen he kept up almost to the time of his death. His battlefield Masses and his personal supervision of the work of close to 2,000 Catholic chaplains won him not only the

affection and respect of the GI's but also of many high-ranking military men.

Besides imposing accomplishments in the construction of new churches, schools and hospitals in a sea now embracing some two million Catholics, Cardinal Spellman achieved a prominence in national life that probably no other churchman could match. A unique distinction came to him in October, 1965, when he was host to Pope Paul VI who came to deliver a peace plea to the United Nations and was first Roman Pontiff, as such, to set foot in the New World.

Acquainted with a succession of Presidents—Franklin D. Roosevelt, Harry S. Truman, Dwight D. Eisenhower, John F. Kennedy and Lyndon B. Johnson—Cardinal Spellman was credited through his activities with enhancing the status of the Catholic Church in the United States, although never attempting to exercise any direct influence.

The cardinal spoke out from

time to time on various issues, some of them controversial, as in the case recently of the proposed new constitution for New York State which would have provided aid for Catholic parochial and other private schools but which the voters rejected. He spoke as well as on the Vietnam war, communism, and salacious motion pictures.

Sometimes this led him to sharp disputes with prominent personalities who challenged what they regarded as his highly conservative outlook. His targets included the late Mrs. Franklin D. Roosevelt, with whom he disagreed publicly over Church-state relations. He also ran into opposition because of his calls to boycott certain films, his endorsement of the late Senator Joseph R. McCarthy's anti-communism, and his efforts in 1949 to break a grave diggers' strike. In communist circles abroad he was frequently denounced as a "U. S. imperialist" and "the arch-angel of atomic war."

His friends, however—and they included many Protestant

and Jewish leaders—praised not only his personal charm, wit and kindness, but also his effectiveness in helping to keep his Church in step with the times and especially to promote interreligious goodwill and understanding.

As a conservative, Cardinal Spellman was on record in the Second Vatican Council as opposing plans for creating a ministry of deacons, the idea of episcopal collegiality, any softening of the Church's position on mixed marriage, or substitution of the vernacular for Latin in the Mass.

But it was also noted that Cardinal Spellman—the served as a member of the Council's Central Preparatory Committee and of its Coordinating Committee and was also a member of the Council of the Presidency—helped appreciably to bring to a vote a statement upholding religious liberty and a strong declaration absolving Jews collectively from the age-old accusation of deicide in the Crucifixion of Christ. Also remembered was the support the cardinal gave to the Catholic inter-racial movement in the United States.

When Bishop Spellman was elevated to the New York archdiocese, the enthronement ceremony was attended by a crowd of 7,000 who heard him promise that "my completely absorbing interests will be the salvation of souls—including all—and the welfare of my fellow man—excluding none."

In a notable address in New York in 1940—the year after the Nazi armies marched into Poland—Cardinal Spellman declared: "I am opposed to tyranny, even though it calls itself freedom. I am opposed to anarchy even though it calls itself liberty. I am opposed to traitors to the United States, even though they wave American flags and call themselves patriots. I am opposed to lawlessness and violence in speech and in action."

It was estimated that from 1936 to 1946—the year he was made a Prince of the Church—Cardinal Spellman traveled about 150,000 miles, or six times around the Equator. After 1946 he not only continued his Christmas visits to U.S. servicemen abroad, but went on special Church-related missions to Australia, New Zealand, Korea, Indonesia, Malaya, the Philippines, Brazil and other countries.

During the second Christmas of the Korean conflict, Cardinal Spellman was decorated by Korea's President, Syngman Rhee, with the first national medal of the Korean Republic for his "selfless service and devotion to the alleviation of human suffering."

Cardinal Spellman's vehement opposition to communism was evidenced during the U.S. visit of Soviet Premier Nikita Khrushchev in 1959. He summoned the entire archdiocese to hold Holy Hour services in every church on the eve of the Russian leader's arrival.

#### Well Known Author

Besides being a noted philatelist, Cardinal Spellman was an author and poet. Among his published works were "The

Word of God (1920), In the Footsteps of the Master (1924), The Road to Victory (1942), Action This Day (1943), The Risen Soldier (1944), No Greater Lover (1945), Prayers and Poems (1946), Heavenly Father of Children (1947), The Founding (1951), Cardinal Spellman's Prayer Book (1952), and What America Means to Me (1953). The first two books were actually translations of works

by Cardinal Spellman's former professor in Rome, the late Msgr. Francesco Borgognini-Duca. The Founding was a novel which evoked an unfavorable signed review in The Commonweal, a liberal Catholic weekly. Cardinal Spellman was reportedly much irked by the critic's comments. Nevertheless, 14 years later he was on hand to present the reviewer with a Catholic journalism award.

## The Cardinal: Grateful Voices

Among the very moving tributes paid to the late Cardinal Spellman, as news of his passing reached the world this week, were these:

From the Holy Father

"His devoted and loyal service to holy mother Church as a priest and bishop, his dedication to the Holy See, his generosity and self-sacrifice for the good of souls in the most difficult times, are both a source of pride for all who labored with him and knew him well and a motive of sorrow at his passing."

—Pope Paul VI

From the President:

"The race of man mourns him now, for mankind was his ministry. The grace of his goodness touched all manner of men and nations. He brought to all who opened their heart to his spirit the miracles of which men must build their earthly hopes—truth and charity, mercy and compassion, trust in God and in the destiny of God's human family."

—Lyndon B. Johnson

From the Speaker of the House:

"The cardinal dedicated his life to God, mankind and country. He was an outstanding churchman and a great American."

—John W. McCormack

From the U.S. Ambassador to the U.N.

"(The cardinal) was one of the leaders in achievement of harmony and comprehension among all peoples and faiths."

—Arthur J. Goldberg

From the Cardinal of Boston:

"He was the greatest friend I had in the American hierarchy. Beyond my personal grief looms the irreparable loss to the Church universal. A true American, dedicated shepherd of souls, Cardinal Spellman remains a symbol of fidelity and stability in a troubled and agitated world."

—Richard Cardinal Cushing

From the Governor of New York State:

"His untiring dedication and devotion to the spiritual needs of his fellow man will serve as an inspiration to all of us."

—Nelson A. Rockefeller

From New York's two Senators:

"In him, spiritual and religious qualities evoked the best of man in service to fellow man and loving kindness."

—Jacob K. Javits

"His tireless efforts in behalf of New York, his leadership of the Church in a difficult time and his continuing compassion for those who served in our armed forces have moved and impressed all Americans."

—Robert F. Kennedy

From a Famous Protestant author:

"He was truly ecumenical in his attitudes toward everyone. He had a great capacity for devotion to service and for deep and abiding friendship and his exalted position never interfered with the fact that he was a genuine, lovable human being despite his unique gifts. Cardinal Spellman had the common touch."

—Norman Vincent Peale

From the President, National Council of Churches:

"An outstanding and well-loved Christian leader, Cardinal Spellman has been a living symbol of profound devotion and dedication to his Church and to his fellow Americans. His service to both will be sorely missed."

—Dr. Arthur S. Flemming

From the Secretary-General of the U.N.:

"It is with deep regret that I have learned of the passing of Cardinal Spellman, who kept a continuous interest in the activities of the United Nations."

—U Thant

From an Orthodox Church Leader:

"Cardinal Spellman performed his high duties devotedly and humbly, always stressing the priestly function."

—Archbishop Iakovos

From the Apostolic Delegate to America:

"The needs of all people throughout the world found an echo in his heart; his pastoral vision and action were universal in scope."

—Archbishop Luigi Raimondi

From the President of the National Conference of Christians and Jews:

"His courageous leadership at the Second Vatican Council in behalf of improved Christian-Jewish relations and his strong endorsement of the principles of religious liberty will be considered in history his finest monument."

From the Mayor of New York City:

"He was a towering symbol of spiritual strength in our society."

—John Lindsay

From the Episcopal Bishop of New York City:

"I have come to know him as a kind, understanding friend and a great religious leader in our community, country and far beyond. He will be sincerely missed by all—who knew him, but his memory will live forever."

—Bishop Horace W. B. Donegan

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## Will We Do Right For the Wrong Reasons?

By GARY MacEOIN

"What is the United States going to do about the race violence?" That is a question I was frequently asked not only by Europeans but by people from all over the world while I was in Rome during the Synod of Bishops. Last summer's riots in our major cities have been interpreted everywhere as marking a point of no return.

Since I got home this month, I have been asking the same question, and I find substantial agreement here also that the point of no return has been passed. Opinion is, however, deeply divided as to what will happen next.

"I am convinced that in five years we will have a Fascist-type dictatorship to keep the lid on Negro militancy." This view was formulated for me by a young man who did not regard it as the proper solution but as the one the country will adopt.

The alternative is, of course, a crash

program to eliminate the slums and disperse their inhabitants in the white suburbs. My own evaluation of the signs is that we will choose the second alternative.

I should like to be able to add that the choice will be motivated by our moral principles, or even our dedication to the democratic way of life. No doubt, these factors are not to be excluded, but I fear they are secondary.

What I believe will decide us is the pragmatic reason that it will cost less to eliminate the slums than to maintain them. The riots last summer reached a level of destruction of property and loss of business income that forced an evaluation in dollars and cents. It is perfectly obvious that, if enough is not done quickly enough, the next time will be worse. And the next time is next summer.

Thanks to the technological progress of the past century, and more particularly of the period since World War II, the economy of the United States no longer needs

an unskilled labor force living at a sub-human level to enable a privileged group to enjoy high economic and cultural standards. The elimination of social poverty is consequently a technical adjustment which we can accomplish, without a major strain on the economy.

What is distressing in these circumstances is that it is being dictated by the threat of violence and not by the moral pressure of our religious conscience. It is particularly noticeable—a point about which I was constantly reminded in Europe—that the Catholic conscience is practically uninvolved. We have individual protesters both among the bishops and in the ranks of the faithful, but as a body we resist open housing and believe that tanks can stop riots while the causes of unrest remain uncorrected.

Euphoria has been widespread among Catholics since the promulgation of the Constitution on the Church in the Modern World at the end of Vatican Council II. Our commitment to the goals of the human society in which we live is there

spelled out so clearly that we have felt we can no longer be accused of lack of interest or of partisan purposes. But old traditions die hard. Catholic attitudes to the New York State constitution and to the nation-wide race problems alike show this to be true.

Our moral indifference may not be so important in practical terms as regards the current race situation, if pragmatic considerations do in fact compel us to correct it. It is nevertheless regrettable, since the new equilibrium will be less stable if achieved through hatred and force.

What is yet more terrifying is to think of the world wide conflict between the have and the have-not nations, of which our city riots are a forerunner in miniature. The same conditions are rapidly developing on a cosmic scale, yet we have no awareness of their significance either in moral or in pragmatic terms.

The decision of Congress to cut foreign aid to its lowest level in twenty years is a measure of our unconcern.

## Probing The Word

By FATHER ALBERT J. SHAMON  
2nd Sunday of Advent

On of our guides through the season of Advent is John the Baptist. We meet him in prison. (Matt 11: 2-10).

Having heard of the works of Christ, he was disturbed. John expected a Messiah who would be the instrument of God's wrath. Thoughts must have raced through his mind, like these: "Why did the axe not strike down the towering trees of wickedness? Why did the fan not winnow the evil from the good? Evil triumphs still. I am in prison. Why does Jesus remain silent? Could He be the Messiah-Judge of the end-time or just another prophet like me?"

So John sent his disciples to ask, "Art thou he who is to come?"

Jesus replied by pointing to his deeds. They were works of mercy, not of wrath—exactly what the Isaian prophets had foretold the works of the Messianic age would be. Purposely, our Lord alluded to these prophecies. Others would wonder at His miracles; John, he knew, would read them aright. "Blessed is he who is not scandalized in me."

But what of the people? Did John's doubt about Jesus raise in them doubts about John himself? Were those clothed in soft garments already judging John to be a vacillating man who didn't even know his own mind? It could be.

But Christ judged differently. He saw a study in contrasts. How severe and austere was the desert-bred John compared with the soft, indulgent crowd before him! Christ remembered him standing among the swaying reeds of the Jordan; even then, the contrast between the shivering reeds and the strong, oaklike Baptist struck him—now he was in prison because no kingly favor could sway him.

The crowds sensed he was a prophet, else they would never have gone out to see him. But that was their trouble: they went out to see, not to hear him.

So Christ said, "This time, listen! I tell you this John is no easy-living man, no quivering reed. He is a prophet, as you surmised. But he is even more: he is the dawn ushering in the Light of the World, and so the greatest of the Old Testament prophets."

Today the world puts the question of the Baptist to the Church and to every one of us: "Are you the one who is to come—Christ's kingdom on earth (to his Church) and His followers (to each of us)?"

The Church can answer by pointing to her deeds of mercy. "Look at the asylums I have founded, the hospitals, leprosariums, the schools, the homes for the aged. Look at my work in inner cities and on secular missions. The poor have the gospel preached to them, not in words only, but in deeds."

Can we say the same? Can we point to our words and works of mercy? Christ comes to us each day in every person and thing around us: in our daily happenings, in the work we do, the people we meet, the trials we endure. Do we preach the good news in our reactions?

In a play by Paul Claudel, a blind girl says, "You people who see, what do you do with your light?" Yes, what do we do with the light of our faith, freely given us without cost or effort on our part?

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