



FR. BERNARD CREIGHTON FR. JOHN JULIAN McVEAN

Franciscans To Ordain Two Men From Diocese

Two Franciscan Friars from the Diocese of Rochester will be ordained to the priesthood on Saturday, Dec. 16 in Washington, D.C. Fathers John Julian McVean, and Bernard William R. Creighton will receive Holy Orders in the Franciscan Monastery Church in the nation's capital.

Father John Julian is the son of Mr. and Mrs. Julian E. McVean of 1406 North Road, Scottsville.

Father Bernard is the son of Mr. and Mrs. Stanley J. Creighton of the Jerusalem Hill Road, Elmira.

Both will be ordained for the Holy Name (New York) Franciscan Province by the Most Rev. Edward J. Herrmann, D.D., Auxiliary Bishop of Washington, substituting for the Most Rev. Luigi Raimondi, D.D., Apostolic Delegate to the U.S.

Father John Julian will offer a Concelebrated High Mass in St. Mary of the Assumption Church, Scottsville, Saturday, Dec. 23, at 12:30 p.m. The Very Rev. Alban A. Maguire, O.F.M., Rector of the Franciscan Holy Name College, Washington, will preach. The newly-ordained will give his first blessing after Mass until 4:30 p.m. at a reception in the parish hall.

Father Bernard will celebrate his first Concelebrated High Mass in St. Peter and Paul's Church, Elmira, Sunday, Dec. 24, at 2 p.m. The Very Rev. Bartholomew J. O'Brien, Episcopal Vicar for the Southern Tier of the Diocese, will preach. A reception will follow the Mass until 5 p.m. at the parish hall where Father Bernard will give his first blessing.

Concelebrants with Father John Julian besides Father Alban include the Rev. Edward H. Hartmann, pastor of St. Mary of the Assumption parish, the Rev. Lawrence Murphy, the Rev. Anthony J. Finks, O.F.M., the Rev. John V. Alderson, O.F.M., the Rev. Gregory M. Kay, O.F.M., and the Rev. Hugh J. Muldoon, O.F.M.

Tentative diocesan concelebrants with Father Bernard, in addition to Father O'Brien, include the Rt. Rev. Msgr. Phillip E. McGhan, pastor, and the Rev. David Mattie, assistant of St. Peter and Paul's, as well as the Rev. Joseph F. Hogan, pastor of St. Vincent de Paul Church, Corning.

Friar-concelebrants include a cousin, the Rev. John M. Richardson, O.F.M., the Rev. Kevin J. Kennedy, O.F.M., and the Rev. Bernardine C. Kessing, O.F.M., former Elmira resident. (Continued on Page 5B)

Dan Callahan

Catholic of '67: He Has Problems

"One mark of the contemporary Catholic is that he does have problems with his faith," asserted Dr. Daniel Callahan, Commonweal's executive editor, who spoke in Rochester last week.

Nor should this seem unusual, Callahan explained, in addressing an overflow audience of more than 300 people in St. John Fisher College's St. Basil's Auditorium on Wednesday, Nov. 29.

"If many of the truths of the Faith are mysteries, they should cause us some agonies and difficulties," he continued.



DANIEL CALLAHAN

Thus, the scholarly young editor and author said, today's Catholics are "not so secure in their faith," nor so much at ease in defending it as in past days. Nonetheless, their problems with belief are more realistic than the placid security of pre-Vatican II days.

The author of several books,

prolific article writer, and a Ph.D. in philosophy from Harvard began his talk, entitled "Faith, Doubt and Catholic Honesty," with a description of the "ideal Catholic-Christian" of yesteryear. He admitted that it was a caricature, "but a recognizable one."

His description noted that the pre-Conciliar Catholic was secure in his faith, able and anxious to defend it and zealous to propagandize it.

There was little room in the picture, Callahan added, either for self-criticism or constructive criticism of the Church. "The critic," he stated, "was assumed to be immoral, ignorant or simply in bad faith."

There seemed to be no middle ground, the Commonweal editor continued, between total acceptance or total rejection; "either you accepted everything or you were out of the Church."

The trouble with the "ideal Catholic," pictured by Callahan, was that "he was a danger—to himself, and to the Church," he went on. Instead of coming to grips with modern thought, this insulated Catholic seemed to give the impression that the Church was out of touch with the rapidly changing world of the 19th and 20th centuries.

Callahan asserted that today's believer was less secure, but more realistic. The qualities that are most needed now, he said, are "honesty, humility and sincerity."

Going further into the "sincerity" note, Callahan concluded, "the behavior of many Catholics implies that they don't really believe what they profess."

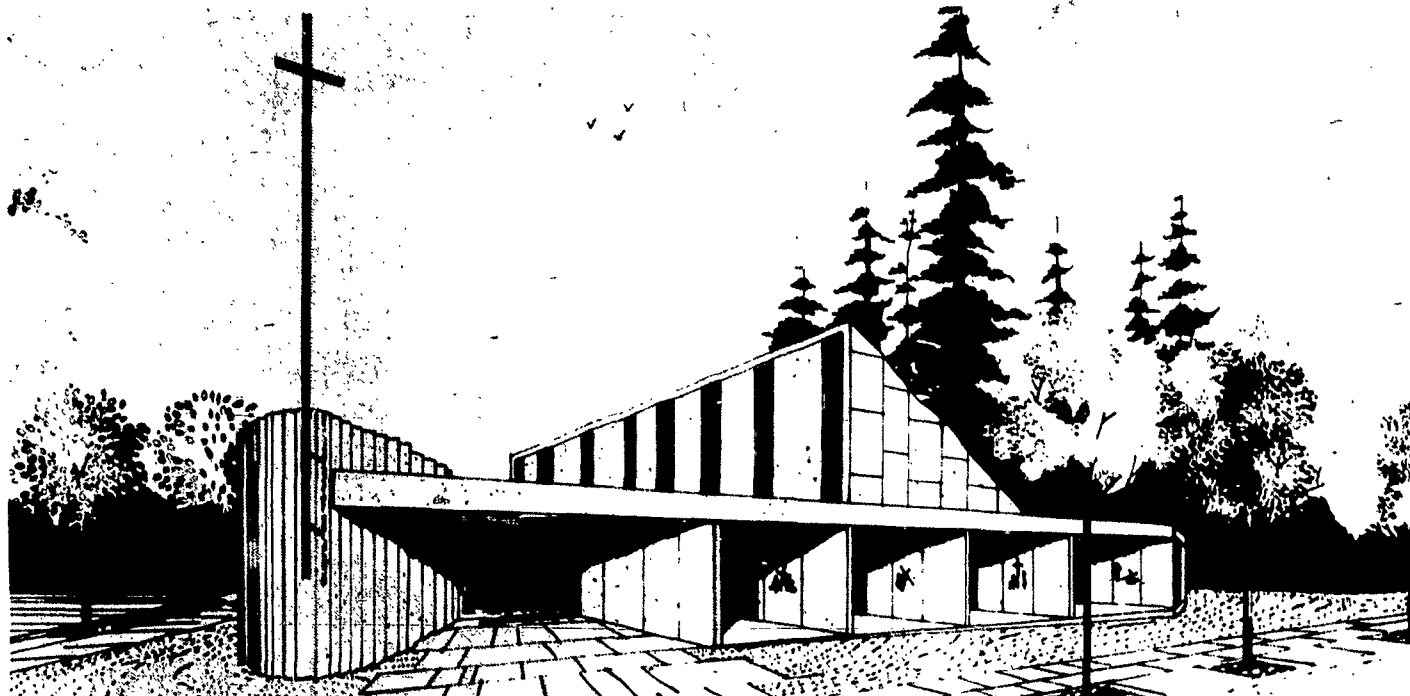
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Friday, Dec. 8, 1967



PROPOSED ST. SALOME'S CHURCH — Architect's rendering depicts proposed St. Salome's Church, Irondequoit, to replace fire-damaged 56-year-old structure at 4282 Culver Rd. Pledges, with a goal of \$250,000, will be sought from parishioners on Sunday afternoon.

St. Salome's Parishioners

Seek \$250,000 For New Church

Three-year pledges will be sought from parishioners of St. Salome's Church, 4282 Culver Rd., Irondequoit, on Sunday afternoon, Dec. 10, to erect a church to replace the now closed Spanish-type structure damaged by fire in June.

The pastor described the proposed edifice as "compact, adequate for new liturgical requirements, yet relatively inexpensive. There will be no frills... we will be very cost-conscious."

The church will seat 600, character of the neighborhood. Parishioners will enter from the parking lot to the north, and from Culver Road to the west, passing a circular sunken baptistry which will be on axis with the sanctuary and main altar.

There will be a prominent side altar of the Blessed Sacrament, with a choir area opposite. Flanking nave and sanctuary will be low side aisles, and alcoves for Stations of the Cross will provide a devotional atmosphere.

A high clerestory to the northwest will allow colored glass windows to flood the sanctuary with natural lighting. The sloping roof of the nave will descend to the sanctuary to form a dramatic interior space. Pews will be installed in a semi-circle around the main altar.

On one side of the interior will be an infants' room, where families with small children will see the ceremonies through glass and hear them through an amplifying system. On the other side is an alternative sacristy, from which processions will begin and in which brides may prepare for wedding ceremonies.

Two meeting rooms for parish groups are planned for the basement. Final building plans are still on the drawing boards of Ribon & Roberts, architects, 844 University Ave., Rochester.

Committeemen will meet Sunday at 1:45 p.m. in the school hall for Benediction before making their visits to parishioners, nearly double the capacity of the old. Main portion of the building will be relatively low, in keeping with the residential

Reds Prefer Hong Kong in British Hands

Red China could easily take over the teeming British colony of Hong Kong, but it really can't afford to, said a Rochester missionary home on leave this week.

The facts are that Hong Kong is too important to Communist China's economy, said Father James O'Halloran, Maryknoll priest, who has just returned from five years duty in the British island just off the China coast.

The Red China economy does more than \$800 million of trade through Hong Kong outlets yearly. Besides this, the mainland Chinese own nearly 75 stores, 20 movie theaters, several restaurants and six newspapers in Hong Kong.

The overall conclusion is that Hong Kong, as a link with the outside world, is more valuable to Red China than it would be if the Chinese took it over, Father O'Halloran stated.

Ordained in 1956, the Maryknoll priest served six years in the U.S., was assigned to the Hong Kong mission of his society in 1962. He is staying with his mother, Mrs. Frank P. O'Halloran, his sister and brother-in-law, Mr. and Mrs. Frederick Lappel, at 29 Avondale Park while in Rochester.

The value of Hong Kong, even in British hands, explains why the Communist rioting of last May was not regarded as a serious attempt to take over, Father O'Halloran explained.

"The rioters didn't get much support from the mainland;

The British government had to close the gates when the flood of refugees became unmanageable, but mainland Chinese still slip in. About 150 a week slip in from Portuguese-held Macao, 40 miles away.

The Maryknoll parish in which Father O'Halloran works is made up almost entirely of refugees. All the Maryknoll parishes on Hong Kong, in fact, are in "resettlement areas."

The British government has struggled against great odds to build huge low-cost housing developments to meet the fantastic needs of the new population. Housing is "still bad, but improving," Father O'Halloran commented. Much of the new housing is in the form of high-rise economy building, to save as much land as possible.

Each of the Maryknoll parishes have different priorities as they try to meet the needs of their burgeoning areas. The parish in which Father O'Halloran works concentrates on third largest industry, even though the Red riots of last Spring have discouraged some tourists from hitting Hong Kong in recent months.

Ecumenism is a going reality in the British colony, the Maryknoll priest reported, but it is not a new trend. The traditional cooperation of the churches with the government in education and social works had already developed a spirit of partnership well before Vatican II Council. In comparison, the Catholic population of the tiny little island is much larger than the Protestant numbers—there are some 200,000 Catholic people, about 30,000 Protestants.

Other Maryknoll priests in Hong Kong have helped start 29 noodle factories, both to boost home industry and to meet the ever-present food shortage. They also run trade and business schools. Basically, the more than 300

schools— "believe it or not, we run 4 schools, with about 5,000 students," he mentioned.

The construction now going up is planned in terms of complete living units, with schools and stores going up together with the apartment sections. As a Crown colony, all the land belongs to the government, so the Catholics are a source of government income.

In contrast to the American scene, government support for church-related schools is taken for granted in Hong Kong. "They encourage religious groups to start schools," Father O'Halloran stated. The government will provide the land, lend half the building cost and pay the teachers' salaries, as long as certain state educational standards are met.

Hong Kong is a bustling industrial complex today, with textiles and plastics being the two big industries. Tourism is the

third largest industry, even though the Red riots of last Spring have discouraged some tourists from hitting Hong Kong in recent months.

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YOUTHFUL HOPE shines all over the faces of these three young Chinese lads, undaunted by the problems of life in crowded Hong Kong.



FR. JAMES O'HALLORAN

most observers felt the disturbances were mainly a show of strength by Hong Kong leaders," he continued in a Courier-Journal interview this week.

The riots were serious enough, however, as several people were killed, dozens injured and before they were all over, nearly 1,000 rioters had been sentenced to jail.

Since May, there has been relative calm in the streets of the British colony. The colonial police, mostly Chinese, but led and trained by British officers, have used the quiet period to clamp down on Red centers, he added.

Hong Kong, with more than four million residents, is about as crowded a piece of real estate as can be found. "It had only 750,000 people in 1949," Father O'Halloran said, but then the exodus from the mainland began.



TWO MOTHERS pause to chat with neighbors while keeping an eye on their youngsters. At right: did you think that pacifiers were just an American idea?

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