

Diocese Served by Six Bishops in One Hundred Years

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John Francis O'Hern (1874-1933) was named to succeed Bishop Hickey on January 4, 1929. Though a native of Olean, O'Hern was a priest of the Rochester Diocese. In fact, at the time of his appointment he was its vicar general. As Bishop McQuaid and Bishop Hickey had been consecrated by archbishops of New York (John Hughes and John M. Farley, respectively), so, too, was Bishop O'Hern. Cardinal Patrick Hayes came to Rochester to perform the rite, which took place on March 19, 1929.

Bishop O'Hern's regime lasted a scant four years. Most of that period was under the shadow of the Great Depression. It was no time for erecting vast monuments. Still, O'Hern did make a strong effort to encourage diocesan building projects, in order to furnish work for the unemployed.

What Rochester's third bishop was most noted for, however, was his friendly outgoing spirit. Among his own people and among non-Catholics, he was held in great affection. His sudden death, as the result of a

heart ailment, brought forth countless expressions of grief.

Rochester's fourth bishop was Archbishop Edward Mooney (1882-1958). He bore the title "archbishop" as a personal distinction because prior to his appointment he had been titular Archbishop of Irenopolis. Archbishop Mooney was consecrated to the episcopacy in Rome on January 31, 1926, by Cardinal Willem Van Rossum, C.S.R. Pope Pius XI had named him titular archbishop eleven days previously, after deciding to appoint him apostolic delegate to India. Bishop Mooney discharged his task in India with distinction during the next five years. Then in 1931 he was transferred to the apostolic delegation of Japan. He was the first American to be entrusted with diplomatic service of this rank.

Archbishop Mooney was a native of Maryland, but had grown up in Ohio. His Rochester career lasted from August 28, 1933 to May 26, 1937, when he was designated first archbishop of Detroit. The time was too brief for his Rochester Diocese to get to know him well. What contributed also to his lack of wider local acquaintance was his own rather retiring and un-

obtrusive nature. The Depression interfered with his insuring much diocesan expansion. But he did take an active interest in social justice and the apostolate of the Negro.

It was only after he left Rochester for Detroit, and became a major figure in the American Catholic Church, that Rochesterians began really to appreciate Archbishop Mooney's abilities. He was created a cardinal in 1946. He died in Rome in 1958, just prior to the opening of the conciliar which was to elect Pope John XXIII. Cardinal Mooney was one of the most notable and most influential prelates in American Catholic history.

James Edward Kearney.

though now retired as fifth Bishop of Rochester, is fortunately still among us. He is a native of Iowa, but a New Yorker by upbringing. After serving as a pastor in the Archdiocese of New York, he was appointed Bishop of Salt Lake, Utah, on July 1, 1932. Cardinal Hayes of New York City on October 28, 1932. He served the see of Salt Lake for five years.

On July 31, 1937, Bishop Kearney was transferred to the see of Rochester. He remained head of the Diocese until his resignation was accepted by Pope Pius VI and he was transferred to the titular see of Tabacara (October 21, 1966).

He who would summarize the

multiple developments of the Kearney years must be ready to treat many facets of diocesan activities. The late years of the Depression; the period of World War II, during which the Bishop gave a strong patriotic leadership; the ramifications of Catholic charities; new hospital structures; a new orphanage; a new home for the aged; an expanded diocesan charitable organization. Twenty-two parishes came into being after World War II, and a number of older parishes put up new church buildings.

Bishop Kearney considers the diocesan educational developments to be the most significant achievements of his era, however. The parochial schools

were increased and new facilities were set up in many parishes. Secondary education was extended by setting up three new Catholic high schools in metropolitan Rochester and by providing new buildings for five others in Rochester and in Auburn, Geneva and Elmira. College education was promoted by the foundation of St. John Fisher College and Catherine McAuley College, and by re-establishing Nazareth College on the East Avenue campus where it might grow to meet expanding needs. After 1953, Bishop Kearney was aided substantially in carrying out these tasks by his auxiliary Bishop, Most Reverend Lawrence B. Casey, D.D.

Bishop Sheen, sixth Bishop of Rochester, was named to succeed Bishop Kearney on the same day that Bishop Kearney retired. He was installed on December 15, 1966.

Readers of the Courier-Journal are well aware of the impact that the Most Reverend Fulton J. Sheen has had upon the Diocese since his installation. He came with a firm resolution to adapt the Diocese to the spirit of the aggiornamento prescribed by the Second Vatican Council.

Two apostolic ventures under this heading are the coordination of inner-city efforts under a vicar of Urban Ministry, and the institution of the Secular Mission for the countryside. Bishop Sheen likewise gave vicarial authority to other priests. Episcopal Vicars for Religious

Education, for the Southern Tier, and for the Eastern Tier.

In the realm of secondary education, the sixth Bishop of Rochester has not hesitated to experiment. He has converted St. Andrew's Seminary into King's Preparatory School. To aid him in passing on candidates for the priesthood studying at St. Bernard's, he has appointed a lay advisory committee.

Bishop Sheen has taken an active part in ecumenical efforts from the very beginning. He has also established a fine rapport with the Jewish Community of Rochester and with community leadership in general.

When Bishop McQuaid came to Rochester one hundred years ago, he assumed charge of some 50,000 Catholics—thirty-nine priests, thirty-five parishes and twenty-eight missions. Today there are over 350,000 Catholics, 540 priests, 156 parishes (97 with schools), and twenty-nine missions.

But all the accomplishments that these and other statistics indicate have not been the work only of the six bishops who have held the title of Bishop of Rochester. As Bishop Sheen himself has pointed out, what the bishops have achieved is principally the result of the cooperation of "You the laity" and "our good and zealous priests" and religious.

The centennial is therefore a season of rejoicing to all the People of God who have the honor of belonging to the Diocese of Rochester.

Man's Yearning For Happiness

Following are highlights from Pope Paul VI's Christmas address to the city and the world, delivered (Dec. 25) from the central balcony of St. Peter's basilica to a crowd of some 200,000 people gathered in the square below.

Brothers, sons and daughters who, in the spirit of Christmas, are listening to us.

We will repeat to you, making it our own, the message of the angel on the holy night of the birth of Christ: "Evangelizo vobis gaudium magnum." I bring you good news of a great joy. Yes, brothers and beloved sons and daughters, a great joy: Christmas is the feast of the joy of hearts, of the happiness of families, of the enjoyment of life, which society seeks and grants itself.

Happiness, fullness of life, certainty of the truth, revelation of goodness and of love, hope which does not delude, in a word the salvation to which man aspires, is finally conceded, is at our disposal, and has one name, one name only: Christ Jesus.

Today in many quarters, there is a frenzy of happiness, of intensity of enjoyment, of carefree living. Happiness is confused with pleasure, and pleasure with satiety of earthly fulfillment. Even with the most noble form of human activity, tends sometimes to end in a hedonistic well-being, which thus discredits it and empties it of meaning.

Never perhaps, has the human voice, we mean the voice of thought, of literature and art, been as pessimistic as in our days.

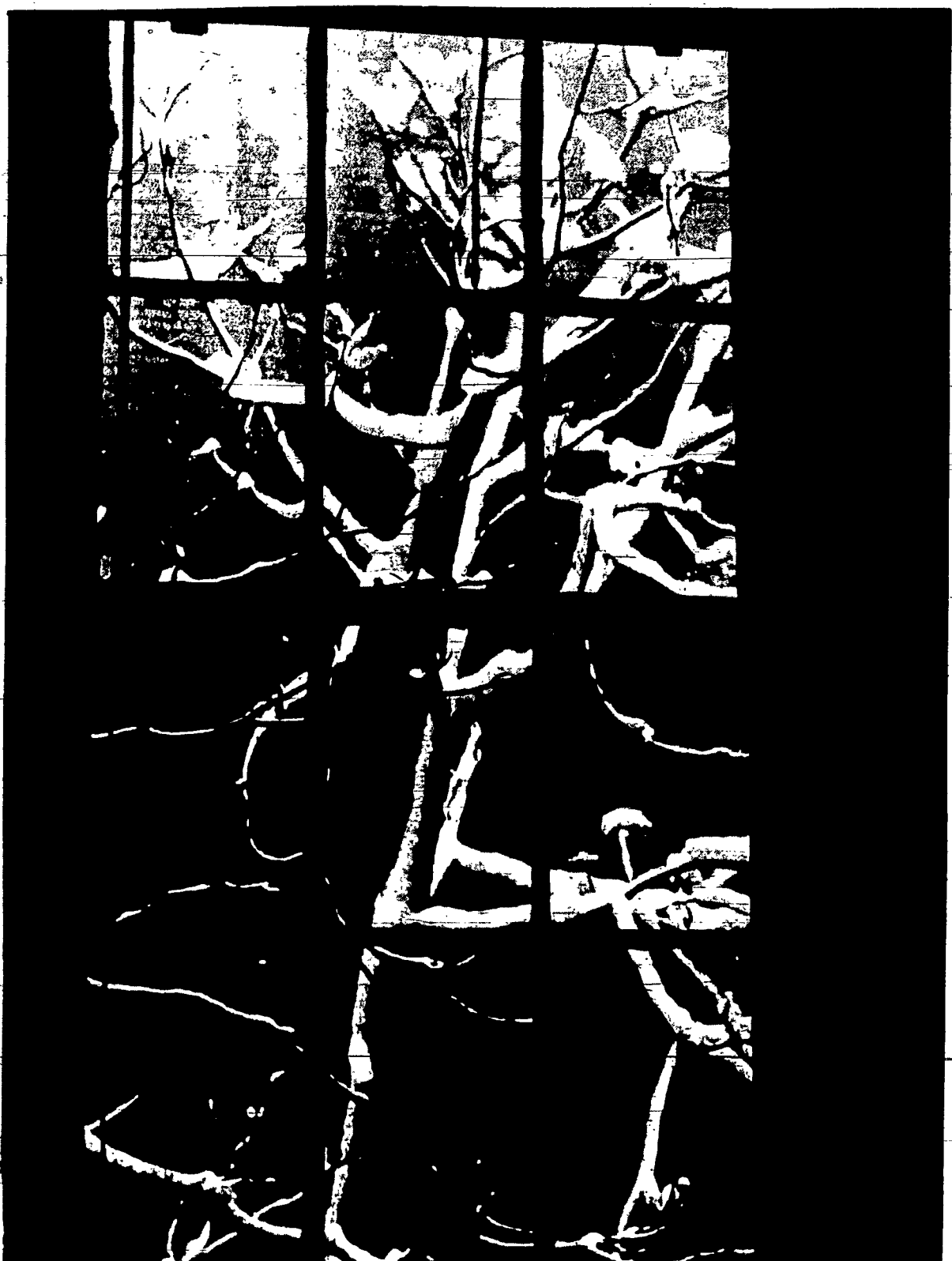
It would be too long to discuss these principal tendencies of modern man, and this is not the moment for doing it, but we can conclude that he, modern man, has progressed enormously in the ways of conquering and enjoying the world in which he is living, but that he has lost the true and profound reasons which give to life its value, its meaning, its happiness, and, therefore, he dares to denounce what he feels is the delusion and the absurdity of human existence.

Brothers, and sons and daughters! We who follow Christ, as He Himself has assured us, do not walk in darkness. Christ is the Light of the world. The one who looks to Him sees the paths of life illuminated.

This is today, we repeat, our Christmas message—a message of Christian joy. It moderates and it sometimes chastises the forms of profane joy, but it compensates amply for this austerity with the certainty, above all, of the superior wisdom which informs life.

Furthermore, Christian joy reveals the secret of finding itself everywhere, in the small daily things, in domestic living, in humble, dignified and honest work, in pure and faithful love, in the satisfaction of making others good and happy, in suffering for something, with Christ.

Christ is our happiness and our peace because He is our Saviour. Therefore, with these prayers for happiness and for peace in men's hearts, we wish you: Happy Christmas, and we bless you all in the name of Christ.



Court Yard Beauty: Winter

Even the limited view of a bricked court yard has a lovely splendor when the bare trees are wreathed in light snow.

Billy Graham:

Israeli Gains Fulfill Prophecies

New York — (JNS) — Evangelist Billy Graham backs direct negotiations between Israel and the Arabs, according to Rabbi Arthur Gilbert who interviewed Mr. Graham at the evangelist's home in Montreal, N.C. this fall.

Rabbi Gilbert, former director of the Anti-Defamation League's department of religious curriculum research, and currently assistant to the president of the Jewish Reconstructionist Foundation, reported the evangelist's views on Jewish-Christian relations in the December issue of the ADL Bulletin.

In their discussion on Middle East political problems, wrote Rabbi Gilbert, "Billy was convinced that all of the territory from the Nile to the Euphrates was promised to the Jews by God through the prophets."

"He feels that recent Israeli acquisition of parts of this territory may be a fulfillment of

some of these prophecies. He said that if he were an Israeli official he would not yield to pressures that could jeopardize Israel's physical security."

"Israel was right to seek negotiations with the Arabs, he said, adding that he hopes Israel will be just—even magnanimous—in her relations toward Arabs, particularly the Arabs in her midst."

Turning to theological issues, the rabbi told Mr. Graham that Jews are uncertain how enthusiastically they ought to accept "Christian fundamentalist support offered on the basis of a literalist reading of prophecy in Scripture."

Rabbi Gilbert said some evangelists had seen the gathering of Jews in Israel as fulfillment of prophecy, but had frequently added a warning that Israel would be destroyed in a catastrophic battle, which would

"usher in the age of the Messiah."

"Some had given this interpretation with such enthusiasm," the rabbi told Mr. Graham, "that it appeared almost to be a wish that the catastrophe would occur soon."

"Billy was taken aback," the rabbi wrote. He said the evangelist had agreed there would be a "conflagration" in the Middle East, but that this was "an end-time prediction," not a "now-time exhortation."

"It is my conviction," the evangelist declared, "that Christ is the way to God's forgiving love, but it ill behooves me to judge Jews as a people lost to salvation."

Rabbi Gilbert said he left Mr. Graham's home "encouraged that evangelicals are no longer inaccessible... respectful of Christianity—and strengthened in my Judaism."

Probing the Word

By FATHER ALBERT J. SHAMON

The Holy Name of Jesus

George Bernard Shaw once said: "A Christian nation is one in which the name of Christ is never used in public except in swearing." Though Shaw was being cynical, yet his remark is not without truth.

Last Tuesday we celebrated the Feast of the Holy Name of Jesus. The origin of names is interesting. In the time of our Lord there were no surnames. Second names, if used, were place names, like Judas Iscariot (man of Kerioth) or Mary Magdalene (of Magdala) or Jesus of Nazareth.

Surnames are about only 900 years old. They started as descriptive of the individual, like Richard the Lionhearted or Henry with the strong arms, Henry Armstrong. When a name did not really fit the person, he was given a nickname that did. If John Long was not very tall, he was nicknamed "Shorty."

Some names were patronymics: John's son, William, became William Johnson; William's son, Jack, became Jack Williamson.

Names also grew out of occupations. John the miller became John Miller or Baker or Smith or Fisher—whatever his occupation might have been. Our Lord received His name from the angel of God. To both Joseph and Mary, the angel said: "...you shall call his name Jesus, for he will save his people from their sins" (Matt. 1:21).

True, Jesus was spoken of as Christ. But Christ is not a surname: it is a title much like "president" in President Johnson. Christ is the Greek translation of the Hebrew word Messiah and means "The Anointed One."

Jesus is a personal name. It refers to His humanity. We use this name in private prayer. And we bow our heads when we use it to say we believe that the man who bears that name is also God.

Christ is an official title. It refers to the divinity of Jesus. The Church uses this title in her public prayer. We use the two words together, as Jesus Christ, to signify the oneness of the Person who both is God and man.

In the financial world, Rockefeller is a powerful name; in the scientific world, Von Braun; in the athletic, Green Bay Packers. But no name is so powerful as the name of Jesus. That name unhorsed Saul on the way to Damascus; in that name Peter cured a man crippled since birth; in that name Paul and Silas drove a demon out of a pitiable girl. In that name whatever—anything—we ask the Father, He will give it. Think of that! That name is more powerful than the "Open Sesame" of Ali Baba.

If we see man squandering for drink money needed for wife and family, we are sad. We lament any senseless wasting of resources or talents. Yet to use God's name in vain, what a tragedy! It is a tragedy to do anything in vain—like ringing in a false alarm.

In 1776 George Washington sent this General Order to the Continental Congress: "I hope the officers will by word and example endeavor to check any swearing, and that everyone in the army will realize that we can have little hope of the blessing of heaven on our arms, if we insult it by our implety and folly. Added to this, is a vice so mean and low that every man of sense and character detests it."

Must The Poor Always Be With Us?

By GARY MacEON

I spent a long evening on December 13 at the Christmas Eve get-together of a Catholic professional association to which I belong. I omit the name, because what seems to me important is that the views expressed in the clublike atmosphere conducive to self-revelation are typical—in my experience—of those of Catholics at the opinion-making and decision-making levels in our society.

I pass over the lunatic fringe, though still a substantial fringe, which views Social Security as actuarially expensive, politically socialist, economically on the verge of bankruptcy, and socially an inducement to thriftlessness and an award for idleness.

What I found more fascinating was a widespread belief that the poor are poor through their own fault, through their lack of desire to better themselves, through their immoral spending on society; all of this buttressed by the conviction that it is the duty of society to punish them by maintaining them in their poverty.

Superficially, of course, this is the Puritanical ethic of a bygone age which, as various observers of the American religious scene have pointed out, has largely died out in American Protestantism only to be assimilated by Catholics as part of the process of "Americanization." But I suspect that there is a deeper side to it, that we have been emotionally conditioned by our institutionalization of "charity" in the Church over the past many centuries.

Every Catholic has undoubtedly reason to be proud of the Church's contribution to the progress of mankind. Life first steps towards health and medical facilities for all universal education, care of the orphan and the aged. But have we perhaps become trapped in our institutions designed for a static society, now that the nuclear age has made possible and necessary a totally different approach to poverty?

It seems to me significant that the thinking of American business is much more "Christian" on this issue than that of my Catholic friends. An example was

recently provided by the Conference on Social Welfare to which New York's Governor Rockefeller summoned the heads of many of the country's leading corporations. The business before them was what should be done about the 8,000,000 Americans on relief rolls.

"Eight million on relief," my friends say piously, "eight million sponging on us. Let's cut off half."

The approach of the Conference was quite different. First came an analysis. Children number 3.5 million, two million are over 65, half a million permanently and totally disabled, and a million caring for all of these others who need care. The employables are one million.

Even this small minority is not to be written off, in the view of these business leaders, as either lazy or immoral. Rather, they see most of them as capable and eager for absorption into productive employment by a combination of two factors: better facilities for job training, and better cooperation of government, organized labor and employers in opening up job opportunities for them.

More important, they see the need for an attack on the reservoir of tomorrow's poor, the children on relief. Two proposals seem to me particularly pertinent: a respect for the human dignity of the poor, and (a corollary) there placement of the "charity" approach by income subsidies that would apply to all citizens. These might be allowances for children, guaranteed annual income, a negative income tax, or a combination of these and similar measures. The effect would be to help all poor families, not single out welfare recipients. The long-range objective would not be to keep the poor alive, it would be to eliminate poverty as a social factor.

The concept is solidly entrenched in Catholic social thinking. It is the heart of the function of the *Justitia et Pax* Commission for world development. It showed up at the recent Congress for the Lay Apostolate in a resolution urging that Church organisms for fostering development "be distinct from those that have a charitable function." But it would seem that quite a few of my friends haven't yet got the message.

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"WE'RE RIGHT HERE." Hon. Father Thomas O'Brien sketched at the Courier-Journal office the Rochester priests.

Big Boost

Bishop Sheen gave Rochester's tiny mission in Bolivia a big boost this week, appointing a third priest to join the two who have been there for 16 months.

"Big boost" is the right phrase, for the new mission volunteer is Father Paul Freemessner, who packs more than 260 pounds on a 6 ft. 2 in. frame.

The 34-year-old priest was ordained in 1959, has served three parishes of the diocese as assistant pastor. His most recent assignment has been at St. John the Evangelist Church on Humboldt St. in Rochester.

Bishop Sheen made the appointment after conferring with Father Thomas O'Brien, one of the two diocesan priests already in Bolivia. Father O'Brien flew home before Christmas to report for himself and Father Peter Deckman, both located in the San Jose Obispo section of La Paz, capital of Bolivia.

Fathers O'Brien and Deckman were chosen from a group of priests who volunteered early in 1966 to pioneer a mission project for the Diocese of Rochester in Bolivia.

The diocese has also sent a group of Sisters of St. Joseph to Brazil (the diocese of Jatai in the state of Goias) and another group of Sisters of Mercy to Chile (in the archdiocese of Santiago).

Father Freemessner expects to leave for Bolivia in about six weeks.

What will he find there?

Bolivia, for a big nation, is not too heavily populated. Its barren highlands and thick jungles support some four million people, 75 per cent of whom are Indians. The land has rich deposits of tin and petroleum, but these have not been developed enough to bring any general measure of prosperity.

La Paz, the capital, has some 600,000 residents, and is growing as more and more Indians desert the fruitless "Altiplano" (the high plain) in hopes of finding better living in the capital.

Language First

Father Freemessner will follow the steps of his two confreres in Bolivia by spending his first few months boning up on Spanish and Aymara, the Indian dialect which most of his new parishioners use. He'll get this at the Maryknoll Language

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