

2 Diocesan Priests ... As the Story First Broke

Named Auxiliaries

(Continued from Page 1)
 president of the Board of Directors of the Catholic Courier-Journal.

BISHOP-ELECT. McCAFFERTY was born in New York City on Jan. 6, 1920, the son of Joseph P. and Mary Gertrude (Cavanagh) McCafferty, both of whom are deceased.

He attended St. Nicholas of Tolentine grammar school in the Bronx, N.Y.; DeSales High



MONSIGNOR McCAFFERTY
 "overwhelmed . . ."

School in Geneva and St. Andrew's and St. Bernard's Seminars in Rochester.

Ordained on March 17, 1945, he served for a year as assistant pastor at St. Mary's Church, Canandaigua, and Immaculate Conception Church, Rochester. He was assigned in October 1946, to the Catholic University of America in Washington, D.C., for graduate studies, received his doctorate in canon law there.

Returning to Rochester, he served for two years as director of the Family and Child Care division of the Rochester Catholic Charities. In 1951, he was appointed Officialis (presiding judge) of the Diocesan Tribunal.

In October, 1955, Monsignor McCafferty was appointed pastor of Holy-Rosary Church in Rochester. He had previously been appointed to the Diocesan Ecumenical Commission, and currently serves as its chairman.

He was elevated to the rank of Papal Chamberlain by Pope Pius XII with the title of Very Reverend Monsignor on Feb. 17, 1956. He was later raised to the rank of Domestic Prelate by Pope John XXIII in July, 1959, with the title of Right Reverend Monsignor.

When Monsignor Hickey was asked his reaction to the new honor, he said with characteristic simplicity:

"The Lord works in very mysterious ways. We shall have to

rely much on the Holy Spirit in the days ahead."

He added that his first instinct was to refuse the appointment, but "I believe we must be obedient when asked to take on new responsibilities."

Monsignor McCafferty's reaction was similar—he said "I feel completely overwhelmed," then added:

"I am most grateful to the Holy Father for this honor—but it is a terrible responsibility in this age."

Monsignor McCafferty noted that he was placing his episcopacy firmly "under the pa-



MONSIGNOR HICKEY
 "God works in mysterious ways . . ."

trone of Our Blessed Mother," adding, "every church I've served in has been dedicated to Our Lady."

Bishop Sheen stated that for the time being, the two auxiliary bishops-elect would continue in all the posts which they presently hold, including their pastorates.

Diocese Now Numbers Two Vicars-General

Auxiliary Bishop John E. McCafferty has been named vicar general, Bishop Sheen's office reported, following the initial announcement of the new appointments.

Auxiliary Bishop Dennis W. Hickey also is a vicar general. The post is considered second to that of the principal bishop. The vicar general functions in the administrative field and in spiritual but not judicial matters.

By **MONICA REEVES**

As the first rumors of Pope Paul's appointment of two auxiliary bishops for the Rochester Diocese seeped out of the Pastoral Office on Wednesday morning, excitement began to mount.

Father James Moynihan, Diocesan Chancellor, found himself manning the post of public relations coordinator, as he began to notify the news media. "I think there is news breaking at the Pastoral Office that will interest you," was his calm opening on each call.

By 10:30 a.m.—time for the official announcement—priests working in the various Diocesan

British Bishops Drop Friday Abstinence Rule

London — (NC) — The bishops of England, Scotland and Wales, have abolished Friday abstinence and called on all Catholics to practice some form of self-denial in its place.

The ruling, adopted at the bishops' meeting in mid-December, but not announced until Dec. 31, became effective on New Year's Day.

The bishops announced after their meeting that they had reached some decision concerning Friday abstinence, but said at the time that its announcement would be delayed until after they had consulted with other national hierarchies.

The abolition of Friday abstinence followed similar actions a year previously by the Canadian and American hierarchies. The British decision does not affect Ireland, where abstinence is still in effect.

In their announcement, read at all Masses Dec. 31, the British bishops said:

"In the future Catholics will practice self-denial either by continuing to abstain from meat or by any other act of self-denial in union with the death of Our Saviour on the cross.

"As respect for moral law decreases, the need for self-denial grows greater. Many Catholics have begun to ask themselves if going without meat on Friday is penance enough.

"Some find it no penance at all. Meanwhile, in Asia and Africa and South America many Catholics have to go without meat not only on Fridays but every day. Millions are starving or at least underfed. The bishops have therefore decided that the best way of carrying out Our Lord's command to do penance is for each of us to choose our own way of self-denial every Friday," it said.

"We can, for example, make Friday not only a day of abstinence but a day of fasting by taking only one meal. Some may prefer to curtail smoking, drinking or other relaxations.

offices in the Columbus Civic Center, were hustling in at Bishop Sheen's invitation. As more Roman collars crowded the office, it began to look like a clerical gathering at Forty Hours.

Uncertain throat-clearing was soon replaced by hearty sounds of congratulation as the good news spread.

Newsman, photographers and TV cameramen soon overflowed the Bishop's office, spilling into the hall. The Bishop parried a hundred questions, filling in information about the forthcoming consecration of the bishops-elect.

As he posed with the two new bishops-to-be, he quipped: "The

Diocese will be 100 years old this year, and that's just the combined age of the three of us!"

He stated that he had invited the Apostolic Delegate to the United States, Archbishop Luigi Raimondi, to preside at the dual consecration, hopefully early in March.

He also has asked Paterson's Bishop Lawrence B. Casey, who was Rochester's first auxiliary bishop in 1953, to preach for the occasion. Bishop Kearney will have an active role, Bishop Sheen stated, as a co-consecrator of the new prelates.

It was a big relief for the two new appointees to be able to talk about their election to the episcopacy. They had been notified 10 days before, but had kept "mum" until the official statement. "We hardly dared talk to each other when we met," Monsignor McCafferty chuckled.

When Monsignor McCafferty phoned his sister in Syracuse, he reported that she was "flabbergasted," and just kept saying, "How did it ever happen?"

By 1 p.m. people in the lobby downstairs were reading the big news in the early edition of the Rochester Times-Union. Even the appointment of one auxiliary bishop would have been big news—but two!

Lawmakers Pick Up Pieces Of Broken Con-Con Work

Albany, N.Y.—New York State legislators will spend much of their time in the next legislative session trying to succeed where the 1965 constitutional convention failed.

The convention failed when New York's voters defeated a proposed new constitution last November, rejecting sweeping changes in education, welfare and other areas of public concern.

The Legislature will convene here in January. Many members already have filed bills, based on the rejected constitution.

Some are designed to change the constitution, particularly its prohibition against any and all aid to church-related schools. At least five amendments have been offered that would repeal the so-called Blaine Amendment prohibitions. The attempt to repeal them in the new constitution generated intense controversy before the November vote.

Another proposed amendment—again, part of the package defeated by the voters—would permit the state to lend or grant money to private agencies for community development, particularly in urban slums.

Other proposals being made in the legislature—and also defeated in 1967—would provide free higher education for state residents, transfer municipal welfare costs to the state by 1971, and permit taxpayer suits testing the constitutionality of state programs.

The last provision is also the subject of a proposed amendment to the state law governing court procedures. This would require simple passage by the legislature.

Constitutional amendments must be passed by two consecutive legislatures, and then the people. They could become law late in 1969.

He'd Been Working On the Railroad

Bonn, Germany — (NC) — A Czechoslovakian priest "suspended" by the communist-ruled government of his country has been "reinstated" by the communists and allowed to function again.

The 42-year-old Father Josef Hermach is now spiritual director of the theological seminary at Litomerice, Czechoslovakia, the German Catholic News Agency, KNA, here reported. During his suspension he worked for a government-owned railroad.

Negotiations Reported On Budapest — (RNS) — Catholic negotiations are underway with the Hungarian government where from Hungary of Josef Cardinal Mindszenty, the Hungarian, has been living in a bassy here since the end of the war. He has reportedly refused to return to Hungary, and the government which would not and Western diplomatic circle unlikely that he will change; required for his departure.

Communists Hail Pope Vatican City — (RNS) — The Communist radio stations, except support for Pope Paul's 1 observed as a special Day of F

In its broadcast, the So Paul's latest appeal was "one has made in behalf of world government which would not and Western diplomatic circle unlikely that he will change; required for his departure.

Spanish Approve Madrid — (RNS) — Spain's Maria de Oriol Urguiz said 1 dom law passed by the Cortes good in itself" and "has been The provision of the law has been its requirement that register with the Ministry of Catholic Church. Mr. Oriol said have applied for registration who had not yet done so new with the Ministry.

French Catholics A Paris — (RNS) — According Roman Catholic hierarchy of 1 Catholics approve the introd MASS.

After a tabulation of re a spokesman for the bishops of Catholics replying were fr from Latin to French at Mas per cent believed that the Second Vatican Council, was t churches.

Rough Winter A Jerusalem — (RNS) — With middle class of Jerusalem f that may soon reduce this lacy on the already strai agencies.

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Bishops' Pastoral Letter

(Continued from Page 1)

"The Church is a sacred, religious, charismatic, incarnational reality" that reaches into the lives of men. Because of this, any injustice among men should arouse in Christians a deep and burning concern.

Must Be Visible

Similarly, the Church that works among men must be a visible Church, not because this is making the best of an inconvenient situation, but because it is essential to the life of Christ in the world. If this were not so, the pastoral points out, the visible Church "would somehow parallel the invisible Church, being tolerable when useful for the less enlightened but not for those who, as in every form of Gnosticism, think of themselves as a religious elite and despise the need for a visible or, as they sometimes say, institutional Church."

Just as the visible Church is necessary, so is the hierarchy. Together, the laity, clergy, and hierarchy form the Church. Without any one group, the Church could not properly exist.

Yet within the whole Church, members of each group have a special function. The laity bear responsibility for the sanctification of human society; the clergy bear within them the hopes of all the redeemed; while the bishops preside in place of God over the flock whose shepherds they are, "as teachers for doctrine, priests for sacred worship, and ministers for government."

Touches Key Problems

In its last pages, the pastoral outlines the norms needed by individuals to strike the balance between freedom and authority experiment and license, the good of the individual and the good of the community.

Drawing heavily from England's John Henry Cardinal Newman, the bishops explain

the rights and responsibilities of conscience. "We can not agree," the statement says, "with those who derive the force of conscience only from social or environmental influences. Conscience ultimately derives from the image of God in which man is made and the grace of God by which man is called . . ."

"Yet conscience does not of itself give us all the answers or even all the elements for the definition of our good. (It is) so easily puzzled, obstructed and perverted as to need the formation and perfection the Church provides."

Then, quoting from the Second Vatican Council's Declaration on Religious Freedom, the bishops reiterate that "in all his activity, a man is bound to follow his conscience faithfully, in order that he may come to God, for whom he was created . . . and he is not to be forced to act in a manner contrary to his conscience."

As a result, Catholics are

called on to overcome the divisions within the Church and the conflicts that beset each individual in an effort to reform and reaffirm the Church's presence, to do the work urged by God in our time.

For now, the bishops conclude, God is "calling loudly," urging Christians to take their places in the world. Though the bishops say that "there are times when He simply bids us to be still and see that He is God," they add that "at other times, and ours is one of them, His voice is once again in the tumult, the tempest, the thunder and the sound of flooding waters."

Therefore, because the Church interprets the voice of God to those who must balance the service of God and the service of man, "we must love the Church as we love nothing else, save only God, if the Spirit of God is to dwell in our midst, redeeming the times and renewing the face of the earth."

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