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We Have New Bishops!

Yesterday the Diocese of Rochester joyfully accepted the leadership and pastoral care of two new Bishops, men of proven ability, priestly character and popular appeal.

As auxiliaries of Bishop Sheen they will serve him in tasks of diocesan administration. As pastors of Holy Rosary and St. Theodore's they will continue to have fatherly concern for their immediate family of parishioners.

But as consecrated successors to the Apostles, sacramentally empowered to confirm and to ordain, to preach and to lead, they will belong to every person in the diocese and will bring benefits to every parish.

Bishop Casey's eloquent homily delivered yesterday at the consecration ceremonies quoted the Vatican Council Decree on Bishops most fittingly: "A Bishop should stand in the midst

of his people as one who serves. Let him be a true father who exerts in the spirit of love and solicitude for all and to whose divinely conferred authority all gratefully submit themselves."

The people of the entire diocese will soon meet and appreciate these Bishops as they travel in Bishop Sheen's name "to share with him the cares and labors of feeding his flock," as Pope Paul's letter of appointment phrased it. We know that everyone will welcome them with respect, accept them with affection and lean upon them with trust.

The Diocese has been blessed both in the generosity of the Vatican to give us auxiliaries to broaden the Shepherd role of our Bishop and also in the superb choice of young, generous and talented men to serve the Family of God.

Working On Our Image

One of the small changes in the appearance of this newspaper today is a new signature or name-plate used on the front page. We have returned to the full spread of "Courier-Journal" because of the image, or self-identity, we wish to convey in the future.

A courier is a messenger delegated to convey letters or parcels of value. He is a real person, an individual aware of responsibility for his assignment and expected to fulfill his commission with perseverance.

A journal is a diary, a record-book, a gathering place for writings, opinions, news and novelties. Although a journal is inanimate and cannot speak of itself, still it reflects the personality of its contributors.

The Courier-Journal of the Bishop and people of the Diocese will try to be as alive and responsible and energetic as a messenger, carrying

rich and varied words to every reader. It will try to preserve the image of teacher, announcer, promoter, apologist, a bearer of good and sometimes even sad news.

We hope it will never speak solely in the name of the Bishop or of the Clergy, or of the Laity, but recognizing all points of view and shades of interest, will amplify many voices and try to show always the good and the true, the hopeful and the prophetic, as the times and the news require.

As a journal, the Courier-Journal intends to present wide sweeps of writing, some composed by the Editors, some by diocesan experts, some by writers of other faiths, some from other publications.

We shall need several issues to test our hopeful ideas and experiment with our plans. Please be patient. We will appreciate your letters of comment.

A Magazine Comments

COMMONWEAL magazine for March 15 offered the following editorial opinion about the St. Bridge's Case in our diocese:

"If the Riots Commission's Report says anything, it says that money and action are needed immediately to save the cities from a bloodbath. In the end the money will have to come from Congress. But in the meantime what of the churches? What can they do?"

"They can do two things. They can help educate the people to the magnitude of the crisis, pointing out their Christian responsibility to act. But words without acts will be dead, just so much more civil rights rhetoric. The churches will have to put up their own security - political and financial on the line.

"Bishop Sheen's was just the kind of act which was needed. It was a kind of a gesture which has great ramifications, pointing the way for

further more inclusive gestures and holding up a concrete symbol of what it means to act in a meaningful way.

"It is hard to choose sides here. We want the Church to put its witness on the line, and in commercial America, the giving away of property provides as good a measure of seriousness as any.

"But we also want the people in the Church to participate in important decisions. To let the people decide on the fate of their parish (about which they are usually allowed to say nothing) is to demonstrate a healthy demise of an authoritarian authority.

"In this instance, we support Bishop Sheen. The needs of poor in American cities are greater than the needs of Catholics to determine their parochial life. There are times when authority must be prophetic and this may mean acting against the wishes of the people."

Ireland to Bridge Lay-Cleric Education Gulf?

By GARY McEOIN

The gulf which separates clerical and lay education in Ireland seems destined to be bridged in the near future. At issue is not simply the isolation of seminarians in the Tridentine tradition, now slated to be drastically modified everywhere in the spirit of Vatican Council II. Ireland has had a more complicated situation as an almost unnoticed by-product of the historical development of the independent movement in the late 19th and early 20th centuries.

Shortly after the creation of Maynooth College as a central seminary for Ireland in 1795, a graduate school of theology to train future professors was established as an annex. It became a pontifical university in 1896 but remained physically and emotionally within the seminary.

When the National University of Ireland was formed in 1908, the seminary was affiliated to it, so that it could give its students primary degrees recognized by the State. It remained, nevertheless, in its autonomous isolation, and its graduate school of theology was not even included in the technical affiliation.

The National University's college in Dublin has grown to an enrollment of 8,000 and become the country's main intellectual center. It still, however, lacks a theology faculty. Meanwhile, theology is studied exclusively by clerics and they live and work in isolation from the physical, biological and behavioral sciences, as well as from the intellectual life of the society which they are being trained to serve.

The development of official and unofficial organizations of Catholic lay intellectuals in recent years has brought to the surface the unsatisfactory nature of this situation, both for the Church and for the society in general. The initiative which now promises a constructive solution has come, however, not from the Church but from the Government. The latter decided a year ago that two universities in Dublin were a luxury it would not continue to subsidize, and that they should be merged in a single two-college university.

Trinity College, which will join with National in the new Dublin University, has a Church of Ireland (Anglican) school of divinity. This fact, combined with the new aware-

US Priests To Have National Federation

Courier News Summary

Chicago—Representatives of priests, senators and associations across the country will hold a constitutional convention in May under the tentative name of the National Federation of Priests' Councils.

A committee named last month at a preliminary national assembly has opened an office here to prepare for the convention May 20-21 in suburban Des Plaines.

More than 300 priests from 114 of the 144 United States dioceses came here in February to consider nationwide organization. They heard this meeting described as "historic," "significant," "the greatest move the Church has made in hundreds of years."

The priests dismissed the idea of unionism as irrelevant to their work and theologically unsound.

They elected a committee of 29, one from each of the ecclesiastical provinces, to carry forward the work of organization. Copies of a proposed constitution will be distributed for comment. A final draft is submitted in May.

The organization will draw from the new diocesan senates, which serve as consultors to the bishops, and the less formal associations, also new. Many dioceses (including Rochester) have both. Fifteen have neither.

No comment has come from the Bishops' Conference, but Archbishop Hallinan of Atlanta has said that the priests' move along with the restructuring of the bishops' conference, is

one of the most significant things in the American Church since the Second Vatican Council.

"The best thing about the proposed association is that it is of and by priests for the entire People of God," he said.

Delegates to the original meeting received a position paper from the Bishops' Subcommittee on Pastoral Ministry, and were told by that group's Chairman that they could and should rewrite it themselves.

"There is not one single word in this first draft which is sacred," Monsignor John J. Egan declared.

He said that "there is a sweep of history embracing this group," and that he could remember nothing in his time as a priest "more significant and more historic than the gathering assembled here for these days."

Workshops centered on the subjects covered in the paper: the priest's role in the Church and in the world, authority, parish apostolates, future forms of ministry. The delegates were asked to report back to their own senates and associations and get the reactions of their fellows to the Pastoral Ministry paper and to their own opinions on it.

"No generation of priests has ever been presented with this opportunity," Monsignor Egan said.

The idea of national collaboration on common problems took form at a Midwest regional conference last fall. Both the regional and national meetings were called by the same committee, which consisted of one priest from each of the eight ecclesiastical provinces of the Midwest area.



"LISTEN, WHEN HE GOES OFF GUITARS, I'LL GO OFF TRANQUILIZERS."

Inner-City Vicar Reports

There Are Miles to Go Before We Sleep

By FATHER P. DAVID FINKS, Vicar for Urban Ministry

From flu-enforced seclusion, I have had a bit of time this week to reflect on some of the events of the last few weeks in local racial relations. In the whirl of the published report of the National Advisory Commission on Social Disorders and "L'affaire St. Bridget," there came to my attention a recent Democrat and Chronicle editorial that deserves some comment.

Entitled, with gentle optimism, "There Is Good News in Rochester," its main point seemed to be that in Rochester, "a whole range of leadership elements in the community are freshly dedicating themselves to the city."

This statement was backed up with a list of "new forces" quietly working toward the alleviation of the conditions that cause racial tensions and trying "to assure a future for Rochester by taking away fuel for riot and disturbance."

The list of "new forces" was dominated by the industry-backed Rochester Business Opportunities Corporation, Rochester Jobs Inc., and Metropolitan Rochester Housing Foundation, "all offering examples of able community people jumping together into the city's most stubborn and critical problems."

I think that these groups all have great potential to help repair the ravages of racism and discrimination in our community. These are hopeful signs that Rochester industry is beginning to respond to what Time (3-8-68) called a "motivation that is 'part altruism, part profit'."

The problem, however, is to convince the white community at the city-government and the private business level that it cannot solve the problems of urban disruption by itself.

The announcement of a new corporation for jobs or housing or Model Cities can reassure the white community that things are getting better, but unless the black community (and increasingly the ever more articulate Spanish speaking community) is involved on a full partnership basis, the effort may have only surface success, and so increase "smoldering" frustration and anger.

There is a real "rotor" city that Rochester business and city administration have not bridged as yet. Why? Young Mr. of the National Urban League says that business leaders must begin by "giving credit and visibility to the things they've done in cooperation with responsible Negro leadership."

The community needs equal participation on the part of the well-organized militants such as EIGHT, Rochester Area Ministers' Conference, and hopefully now, the Urban American League. Otherwise, the old frame of reference remains white and middle-

class, basically comfortable, and the solutions offered may please editorial writers and reassure the "status quo" white community, but the conditions that breed revolution continue to grow like mushrooms in the dark and the damp.

So, signs of hope are good, but in the contemporary urban sickness premature and shallow hopes comfort only the comfortable. To paraphrase Robert Frost, "There are miles to go before we sleep." We need a church-community, clergy and lay, that will be converted to effective brotherhood and social justice.

The Cross of Christ in our times may well be found in higher taxes and sacrifices made by the "haves" for the benefit of the "have-nots"

The Word for Sunday

Schism: Worst Threat to Church

By FATHER ALBERT SHAMON

"A Household divided . . ."

When Hasdrubal, the brother of Hannibal, invaded Italy, the fate of the world was at stake. Had Hasdrubal been able to join forces with Hannibal, the culture of the West might have been African. As it was, the Consul Claudius Nero kept them divided, and divided, he conquered the Carthaginian.

The divide-and-conquer technique is as old as war and as modern as Communism. "Divide," says Communism. "Let there be an East and a West Berlin, a North and a South Korea, a North and a South Vietnam, and we shall conquer." How?

A South Korean archbishop told me that his country could not survive as an independent nation, divided. Industry is in the north, agriculture, in the south. Each needs the other. Union eventually is an inevitable as the division is unnatural.

In the interim, what is happening? Those in North Korea, as those in East Berlin and North Vietnam, are being indoctrinated in the art of governmental takeover, of Machiavellian politics. When the inevitable coalition comes, who do you think will get control of the government? Who got it in Rumania, Bulgaria, Hungary, Poland?

The same divide-and-conquer technique is equally valid in the field of religion. Christ warned that "a household divided against itself collapses." In the Li Wei Han Document, which is a communist blueprint for

who are our brothers.

Rochester Jobs Inc. is educating businessmen and foremen and hiring many unemployed, but they must move in the direction of more innovative large scale programs for training hard-core unemployed and upgrading the many under-employed so that they can mount the advancement ladder in local skilled industry. Small business aids must not take the focus from the necessity of money and support to build factories and service-industry plants in the ghetto.

Housing is certainly imperative, but that will mean a "development bank" of funds from banking, industry, church sources, to provide "seed" money to get non-profit corporations off the ground in building low-income housing with Federal assistance.

It will demand organized pressure for changes in legislation that now entangles needed housing in endless "red tape." The satellite towns living by the heart-beat of Rochester will have to change zoning regulations to relieve some of the housing pressure on the central city.

There is no answer to the urban crisis other than massive and rapid change to effectively meet the needs of the poor. The President's Commission has given us salutary warning: "Discrimination and segregation have long permeated much of American life; they now threaten the future of every American. To pursue our present course will involve the continuing polarization of the American community and, ultimately, the destruction of basic democratic values."

taking over the Church, the basic program is to create division. "We must set about the dialectical struggle within religion through the work of activists." The divisive weapon, as always, is the lie, slander. "It is through Beelzebub, the prince of devils, that he casts out devils."

Nothing so harms the Church as division, spawned within her by slander. For in the words of St. Cyprian, "The bishop is in the church, and the church is in the bishop."

The bishop is the hub of the Church. He sums up the whole Church in himself. Vatican II's teach-

ing on collegiality shows him as the basis of the Church's unity, apostolicity, catholicity and holiness. The Council wrote, addressing priests, "their sanctity profits much from loyal attachment to the bishop and generous collaboration with him" (On the Church - No. 44).

The great threat to the Church today is not Communism, is not atheism, but schism: Satanic division. Vatican II lit the fires of a new Pentecost, to keep it burning we need, not the confusing tongues of Babel, but the fiery tongues of the Spirit of love.

Pope Pushes Lay Activity

Rome—(NC)—Pope Paul VI in a public audience recently emphasized the importance of the "organized lay apostolate" in the life of the Church.

Excerpts of his address: One of the lights which the Second Vatican Council sheds over the Church is the vocation of every faithful member of the Church to spread the faith and Christian vitality, to diffuse the inner fullness which his mission in the mystical body of Christ carries in itself.

A layman, whatever his status, is called to this awareness, to this activity.

There is need to emphasize this principle, because from it, to a great extent, comes the renewal and progress which the council wanted to bring to the Church.

The apostolate is not just an external or disciplinary fact; it is an inner, spiritual, urgent need. Today we ask you focus your attention on one form of the apostolate, the associative (organized) one.

To be organized is something that is not to everybody's liking. Many prefer to be free. To have to stand in a row, or in a circle together with others in order to carry out the apostolate, easily gives rise to vexation.

Furthermore, if this is done or experienced for an ideal purpose, one can easily get the impression that the ideal becomes prosaic, that its wings are clipped, that it becomes a formalism that degenerates into a forced relationship and that, furthermore, it creates bureaucracies and hierarchies.

Many, maybe a great many, are averse to lending their names and their adherence to forms of the apostolate, whether of a religious, charitable, moral or social nature. They say they prefer goodness, which brings no communion, but which, in truth, betokens no expense, discipline, commitment, or trouble.

But let us be sincere. Does not every natural activity develop and affirm itself in an organized form? "Man is naturally social," the council recalls. The organized apostolate—as the council further says—happily corresponds to the human and Chris-

tian needs of the faithful, and at the same time shows itself as a sign of the communion and unity of the Church in Christ, who said: "For where two or three are gathered together for my sake, there am I in the midst of them" (Matt. 18, 20).

"For this reason the faithful should exercise their apostolate by way of united effort," the council goes on to say. "Let them be apostles both in their family communities and in their parishes and dioceses."

Everyone is convinced that in order to do the work of the apostolate, one does not purely occasional or private, it is necessary to unite oneself with other persons of similar sentiments.

This is why friendship, intended as a means of doing good, can be a most popular apostolate. And this is so also because friendship is based on spontaneous spiritual affinities which bring both delight and fervor, stir up the imagination and facilitate the works of the apostolate, which perhaps no one would want to carry out by himself.

Considering friendship as an apostolate, we recommend it as a method, as training and precisely as an authentic interpretation of an effusive and "doubly beneficent" charity—to those who exercise it and to those who receive its benefits. Were not some institutions which today are famous and widespread born from small initial groups, associated in charity and in a desire to serve the cause of Christ?

Their associative virtue has brought them their strength and prosperity, and has given to the Catholic apostolate a surprising fruitfulness. We look upon them with pleasure and we encourage and bless them.

This particularity of preference brings with it a pluralism of group forms, which the Church permits and protects (cf. ibid. No. 19). But this, nevertheless, must not turn into spiritual egotism, nor into a proud adherence to one group as compared to other groups, but must be enlightened and guided by the "sense of the Church," by the spirit of love toward all the brethren, by the duty toward hierarchical and communal unity which is proper to the Catholic Church.

New Proc

By MONICA REEVES

When the first electric appeared in Rochester and Kodak was in the making, a shed-like structure for Catholic ship arose on the corners of the first Holy Rosary Church and Finch Streets in the 100's. The first Holy Rosary Church parishioners, no resident and no school.

Today, 70 years later, Holy parish is able to boast of pride and prominence — and four-

For this bustling parish, Leffinger Ave., has been the ground for four priests who have on to receive the fullness of priesthood and the bishop's Bishops Walter A. Foery of St. Lawrence B. Casey of Paterfamilias, Bishop Dennis W. Hiel John E. McCafferty. In addition, parish has seen a long succession of devoted, hardworking priests: pastoral post.

Father Arthur Hughes, past 1914 until his death in 1932, early example of such dedication through his foresight in present structure, a Spanish church, was built in the 100's. The Southwest flavor of the with its red tile-roof and walk, was a result of an study of the Spanish mission: West Coast.

After 38 years in the priestly 18 years in the service of Holy, Father Hughes was elevated to the rank of Domestic Prelate in title of Monsignor in 1932. The Father's recognition of the priest's accomplishments was most open for death came to Father Hughes one month later, on March 15, 1932.

That June, Father Walter was appointed pastor of Holy and given the task of following footsteps of the popular Hughes.

Mrs. Fred Eilers of Lexington, a Holy Rosary parishioner for years, remembers Father Foery as a wonderful speaker—with that touch of humor that made popular, and he always insisted taking all the sick calls — even he could have sent an assistant.

Frank R. Davis of Lake Vie who came to Holy Rosary a new bride back in 1920, rem Father Foery's administrative and his concern for the school. Mr. Davis particularly the popular boys' band that Foery organized while pastor.

It was this same band that he well to Father Foery at the Central Station when he left same the post of Bishop of C case of Syracuse in August 1958.

When pressed for a statement the newspapers the new Bishop characteristically said, "I know about being a bishop, something, you know, that does once."

After extinguishing the lamp of the old St. Patrick's dream, that had lighted the church in 1838, and locking the doors for time, Monsignor Charles Sh from St. Patrick's to Holy Ros September of 1937 to fill U toral post left vacant by Foery's departure.

"The Eucharistic Parish During Monsignor Shay's 28 years, Holy Rosary was known as "Eucharistic Parish" due to his continuing motion of the Forty Holy Communion Sundays.

Inter-Faith U

Ecumenical activity has taken new priority in the activities Council of Catholic Women in the Rochester diocese.

Through its Church Comm commission, the diocesan group has been promoting Room Dialogue" groups, has aged Catholic women to join Protestant women in the "World Day of Prayer" and exploring a plan for Jewish-Christian dialogue in the Rochester area.

These activities were announced by Miss Josephine Fil of Hornell, president of the diocese. She discussed explaining the new five-factor of the group, which is fo the lead of the National Cou Catholic Women in this regard.

"Ecumenical activity comes the scope of our Church Comm commission," Miss Fitzgerald this division covers several a Catholic life revolving arou parish concept. It includes s and liturgy study and program added.

CCW members pioneered it living a number of Living Room dialogue groups in 1966. A typical was set up by Catholic couple St. John the Evangelist Church Greece and Episcopalian couple Trinity Episcopal Church, I Greece. The two groups comprise "Living Room Dialogue—1" as now embarked on the second.

Encouraged by CCW leader ecumenism, Catholic women recently set a precedent by ladies from several Protestant nations in the annual "Word of Prayer." The event took p the Clyde Presbyterian Church March 1.

The Clyde gathering heard David Sheldon, wife of the ps Clyde's Federated Church, speak "Bear One Another's Burdens." In Rochester, the Council of Catholic Women helped sponsor The diocesan Lecture Series at Colgate's Divinity School. Two m of the CCW, Mrs. Ronald Gled Mrs. Benjamin E. Wunder no on the steering committee fo series.

The Church Communities c sion is planning for future