

Becket Hall to Graduate Its First Class in June

(Continued from Page 1)

"When we first started planning for Becket Hall," he recalled, "we felt that communications must be a key factor. First between us priests, then among the students, and finally, between us and them. We've worked hard to develop this spirit of communication, and while we're never perfectly satisfied, we do think it is quite good here."

Father Hohman sees the priests' daily homilies at Mass and the weekly spiritual conferences as two main channels of this communication. "We consider the daily homily as communication from the top down, and the conferences as communication from the ground up," he went on.

He encourages the seminarians to indicate the topics they'd like to discuss at the conferences, which then develop into a dialogue between priest and students.

Responsibility is the other big emphasis at Becket. There are very few rules—Msgr. Hogan refers rather to "guidelines"—and it is made clear that the program expects a mature, reliable attitude from the students.

Apart from the community Mass and the morning prayer of lauds, the Becketmen are on their own as far as mental prayer, spiritual reading and private devotions are concerned. As diocesan priests, their spiritual life will be largely on their own initiative, so the Becket program moves them on this road early.

Except for required theology and philosophy courses, the students can elect their own courses as other Fisher students do. Thus some are majoring in sociology, some in history, some in English.

Apart from dating, the Becket seminarians engage in college extracurricular activities as they choose. They're represented on varsity athletic teams, debate clubs, musical groups, and several have been elected to Fisher's student Board of Governors in the past three years.

They're free to go out evenings to college meetings, special events, or for that matter just a movie if they can fit it into their studies. They

simply sign out so that messages can be taken for them, and the rector feels that they've been sensible about using their free time wisely.

Becket Hall doesn't stress academic class divisions, so seniors mingle freely with the other classes at table, and chapel. The rooms are not assigned by class either, so entering students find themselves next door to two and three year veterans.

"Community spirit is a—very real thing here," asserted William Darling, a senior from Clinton Springs. He's seen both the "old" and the "new" seminary structures, says firmly, "this version is much better."

Darling stated that the Becket Hall program offers far greater range for personal development. He thinks that today's seminarians "questions more, but in the long run, is more solid" for having probed further.

Freshman Patrick Gleason from Rochester, an Aquinas graduate, was pleasantly surprised when he arrived at Becket last fall: "Fewer rules than I'd expected—more of a challenge to the individual—and a great spirit among the fellows."

The Becketmen have their own student council, with two representatives from each class, which guides many of the day-by-day activities and even deals with minor discipline problems.

All in all, those most directly involved in the program seem convinced that the Becket Hall experiment has turned out well in its formative stages.

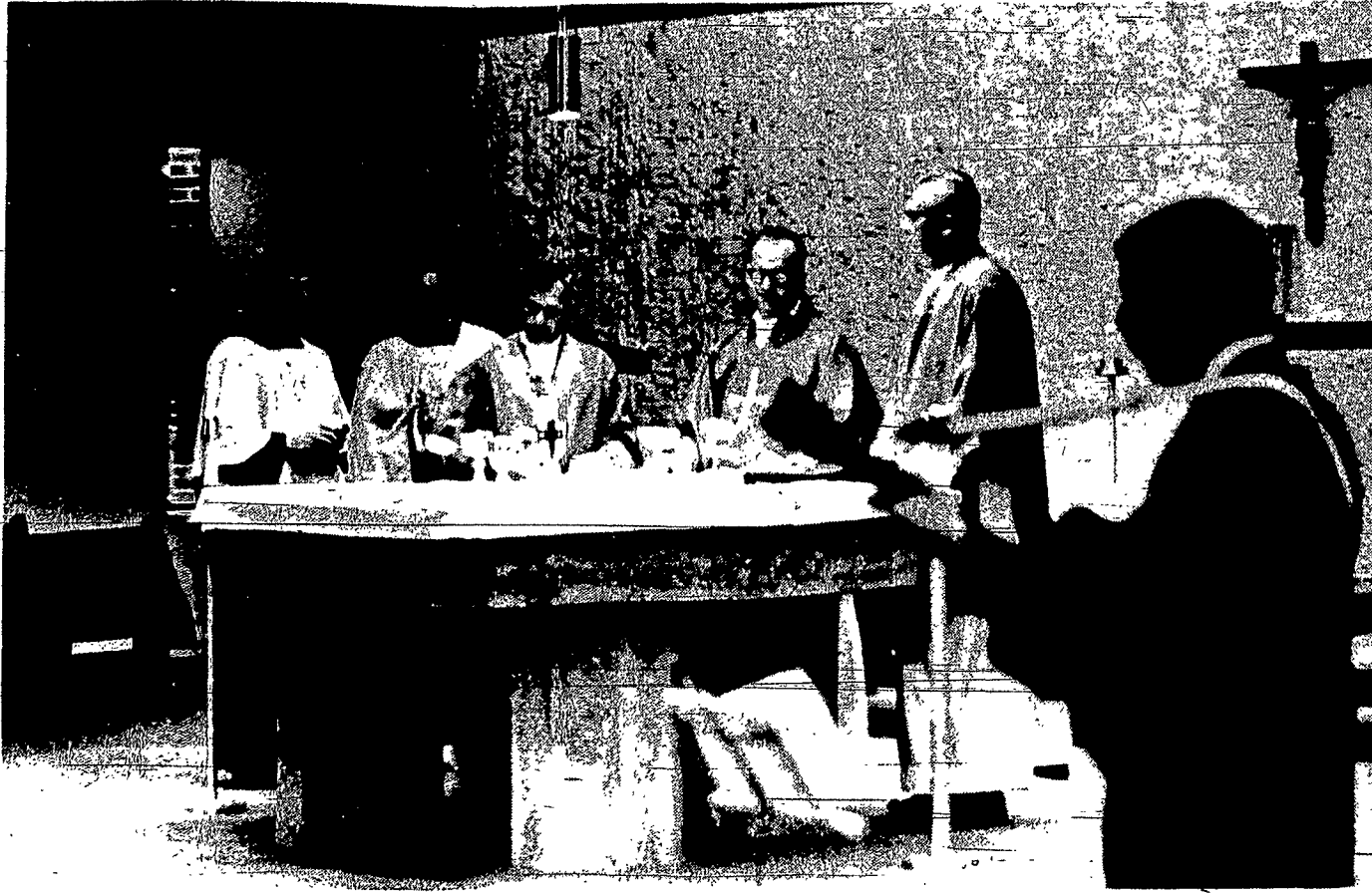
—Father Robert Kanka

Colorful Dijon Mayor, A Priest, Dies at 93

Dijon, France — (RNS) — Canon Felix Kir, 93-year-old mayor of Dijon and one of France's most colorful religious and political figures, died April 25 in a hospital from head injuries sustained when he fell down a flight of stairs in his home.

Formerly the dean of the French National Assembly, the Catholic priest lost his seat from Dijon, which he had held for 20 years, in the elections of March 1967.

Although he was a thorn in the side of de Gaulle partisans, the canon—with his ruffled white hair, flowing black cassock and rambling speeches—was a beloved institution in the Assembly for two decades. His term as Mayor of Dijon was to end in 1971.



OCTAGONAL ALTAR highlights Becket Hall's student chapel. Guitar accompaniment (right foreground) is frequent feature of student Masses when folk hymns are used.

Fisher Staff Praises Becket Hall Men

By ALEX MacDONALD

Three years ago when St. Andrew's Seminary and St. John Fisher College entered an educational marriage, friends on both sides worried about what the union might produce.

St. Andrew's school became King's Prep, a co-ed, four year high school for "apostolic leadership training"; Becket Hall was created as a house of studies for seminarians taking college courses at St. John Fisher; and Fisher men strived at secular and lucrative careers learned to study with blackie students whose goal was the priesthood.

This June St. John Fisher will advance its first seminarian graduates to St. Bernard's Seminary for the final four years of graduate studies leading to ordination.

As they approached the formal dedication of Becket Hall this weekend, several priests and laymen of the Fisher administration discussed first results of the diocesan plan to give future clerics four years of non-cloistered campus life.

"We have been tremendously impressed with these men," Basilian Father Joseph B. Dorsey, Dean of St. John Fisher said. "They came to us extremely well-prepared from St. Andrew's training and have taken great advantage of our curriculum."

"The St. Andrew's faculty and curriculum had given them fine study habits, good attitudes toward learning. Their ability and good background, fortunately, made them ex-

cellent candidates for the 'change-over' to our style of college work."

Father Dorsey stated that an important factor in the success of the integration of seminarians and collegians was that the St. Andrew's men were "very unprovincial". The students "were open to all experiences, wanted to share every facet of our campus life and relished the broadened, secular curriculum we were able to offer them."

Father Dorsey prophesied that the seminarians going on to St. Bernard's after a Fisher training, "will have a depth and breadth and discipline useful for theological studies."

"These are harder workers than their predecessors, I think," he said. "Some have been positively superb in the natural sciences and all of them have gained from the social sciences that will help them as future priests."

Another priest-professor reflected that the Fisher-trained seminarian because of his close association with collegians "will have a warm sympathy with his peers in the future. Knowing the college layman's interests and needs now will help the young priest of the future find strong rapport with his own age group in parish life."

A layman on the administrative staff of the college said: "It has been beneficial to both sides to have the seminarians here. Their everyday conduct has been so exemplary, their participation in all phases of our life

so genial, we consider them a tremendous asset for our whole community."

The faculty treats the seminarians "from across the road" (Becket Hall, their residence is across Fairport Road from the Fisher campus) exactly as the secular students. Since the seminarians no longer wear the black tie, most professors have no reason for knowing or caring which students are Becket men.

Another Basilian priest stated: "I think the future seminarian-graduate from here will be a challenge to St. Bernard's. The openness of these men, their demands for knowledge, the freedom of choice they have enjoyed, will push St. Bernard's."

"Perhaps courses and curriculum at St. Bernard's will gradually change both from the Fisher association with its incoming Rochester men and its future relationship with Colgate-Rochester Divinity School."

Brazil Missions Benefit From Camden Drive

Camden, N.J. — (RNS) — Roman Catholics in the Diocese of Camden have contributed nearly \$500,000 to the support of missionary activities in Brazil in the past six years.

At present, 13 priests, one lay volunteer, and eight Franciscan Sisters are supported by the diocese in the missions in Brazil.

U.S. Bishops Set Strategy At Meeting

(Continued from Page 1)

America, made a report covering student affairs; administrative personnel; finances, and work of the survey and objectives committee of the trustees.

Patrick Cardinal O'Boyle of Washington, university chancellor, discussing rising costs of operating the institution, said it has become necessary to increase the size of the annual contribution of the dioceses, realized from the annual collection for the university, from \$2.4 million for 1968 to \$4.5 million. Several other bishops spoke in support of the plan and a motion to raise the annual diocesan contributions was approved, it was reported.

Bishop Fulton J. Sheen of Rochester raised the question of whether it might not be wise in the future to phase out some of the university's departments and sections which do not have an evident and direct bearing on the Church's mission.

Father Whalen pointed out difficulties which would prevent phasing out any existing schools or departments, but acknowledged such possibilities are under review.

In a discussion at the press conference on Bishop Gerald McDevitt's report of liaison with priests' associations, Bishop May said some 130 dioceses have official senates and there are some 40 priests' associations.

He said the committee recommended that each bishop give close, careful study to priests' associations; that only an individual ordinary can determine how such an association can serve the pastoral needs of his diocese.

The Bishops' detailed response to the current urban crisis was outlined as follows:

— Adoption of a joint statement and joint action with the Synagogue Council of America and the National Council of Churches on the present urban crisis in America.

— Unified efforts of Catholic communications media to eliminate racism.

— A national policy of developing model schools in ghetto areas, by improving existing schools and by developing adult education programs in conjunction with Protestant and Jewish groups.

— Use of Catholic health facilities to serve the poor.

— Active participation in local and national Urban Coalitions.

— Endorsement of necessary legislative goals in housing, jobs, education, health and welfare.

The Inter-Racial Se

Task

New York — (RNS) — A citywide Urban Crisis Task Force of religious and community agencies has been quietly readying its resources, funds and facilities to aid Mayor John Lindsay's Action Task Force in the event of race riots here this summer.

Some 17 Protestant, Roman Catholic and Jewish agencies from New York City and surrounding suburban communities have been meeting regularly to consider plans for action programs in riot situations.

It would include the setting up of a Communications Network to quash rumors; the use of churches for shelters; the funneling of food and medical supplies to riot victims, and the use of staff workers from various churches and such agencies as VISIT to root out the causes of racial tensions.

The Rev. David W. Barry, executive director of the New York City Mission Society, has served as acting chairman of the Urban Crisis Task Force in its initial stages.

Each participating denomination church agency has pledged \$1,500 funds to the effort. In the first two weeks of the financial commitment period, some \$9,000 had been raised and a number of the groups have made the staff members available on a full or part-time basis for the summer months.

Religious Groups Urge End to Residency Rule

Washington, D.C. — (RNS) — The U.S. Supreme Court was urged four national Protestant, Catholic and Jewish groups—and a civil rights organization to abolish state residency requirements for welfare recipients of federally-sponsored relief assistance.

Making the plea in a joint brief of-the-court (amicus curiae) were: the National Council of Churches, the National Conference of Catholic Charities, the American Jewish Congress, the Council of Jewish Federations and Welfare Fund and the Scholarship, Education, and Defense Fund for Racial Equality.

In their brief, the five organizations stated, "Poor relief is so fundamental and of such long standing to be regarded as part of the 'basic law of the land' which is incorporated in the due process concept. It would be incongruous with our system of law to recognize this responsibility while denying those who would benefit from it the right to enforce it."

The residency requirements, according to the brief, "in effect take fr

Poor Peoples Called 'Last'

Notre Dame, Ind. — (NC) — "Poor Peoples' Campaign in Washington "may be the last great march, last chance to be convinced to something constructively in each community," according to Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame.

Father Hesburgh said that people "can brush off, or condemn or isolate yourself from the problem t

Negro Clergy Integration a

By JOHN R. SULLIVAN
NC News Service

Detroit — Black America's central problem is powerlessness, and it only by rejecting integration as realistic goal that black people overcome this problem, according to the Rev. Albert B. Cleage Jr., Detroit's militant black clergyman.

The Rev. Cleage, pastor of Detroit Central United Church of Christ, chairman of the citywide Civic Action Committee, speaking at an opening session of the Catholic Clergy Conference on the Interracial Apostolate, asserted: "As long as black people believed in integration, we were doomed to powerlessness."

He told a standing-room-only crowd of priests, nuns and a scattering laymen: "And now that we are realizing that separation exists we can gain power."

Racial separation has existed many years in America, he noted, and was used from the beginning as a means of exploiting and subjugating black people.

Because the NAACP and Urban League were working toward a limited goal of integration, they could not be effective as black organizations, but rather became "instruments of the white power structure," Rev. Cleage said.

"Black people were 'at a decided disadvantage because while they were dreaming of integration, they were segregating," he said.

This situation existed until early 1954, when first the United States Supreme Court challenged segregation, and later when Dr. Martin Luther King Jr. confronted it in Montgomery, Ala., throughout the South and later in the North, he said.

These confrontations—and the violent reaction of white Americans—slowly began to convince black people "that white people did not want practical realistic expectation in their foreseeable future," he continued.

Black power, Rev. Mr. Cleage said, is nothing more or less than complete economic, political and soc

COURIER-JOURNAL

Vol. 79 No. 30 April 26, 1968
Published Weekly by the Rochester Catholic Press Association.
SUBSCRIPTION RATES: Single Copy 15c; 1 year Subscription in U.S., \$6.00; Canada, \$7.00; Foreign Countries, \$8.00. Main Office, 35 Scio Street, Rochester, N.Y. 14604. Second Class Postage Paid at Rochester, N.Y.

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