

Father O'Connor Covered 23 Countries

'God's Public Information Officer' Retiring

By FR. PATRICK J. BURKE (NC News Service)

Saigon - Time magazine once called him "God's public information officer" and for almost 23 years Father Patrick O'Connor of the Society of St. Columban has been that.

Now he is retiring from active reporting. He will be 70 his next birthday having been born March 17, 1899, in Dublin.

To mark his departure from Vietnam a group of long-time colleagues presented him with a stainless steel platter. Keys Beech of the Chicago Daily News, flanked by Beverly Deeps of the Christian Science Monitor and John Randolph of the Los Angeles Times, made the presentation at a dinner party here.

The inscription reads: "In four wars... God's PIO; to the Rev. Father Patrick O'Connor, Society of St. Columban, from his colleagues, less-well-connected, who will miss him. Saigon, Aug. 21, 1968."

In 1937 he first visited the Far East, traveling extensively in China, Manchuria, Korea and Japan. He covered the International Eucharistic Congress in Manila, P.I., that year for NC News Service as a special correspondent.

He was elected president of the Catholic Press Association in 1944 and twice received the association's award for outstanding reporting on Catholic matters, in 1956 and again in 1964 - the latter for his reporting of the "Buddhist crisis" that led to the

Peace Talks Raise Korean Specter

By FATHER P. J. O'CONNOR, Society of St. Columban

South Vietnam without relinquishing their military and territorial claims.

He returned to Vietnam in October 1958, he covered the funeral of Pope Pius XII and the election of Pope John XXIII in Rome.

He returned to Vietnam with the late Francis Cardinal Spellman of New York to cover the cardinal's 1965 Christmas visit to troops overseas for the eighth time.

Father O'Connor predicted the Vietnamese peace talks would be long and drawn out in this May 17 Courier-Journal story.

murder of President Ngo Dinh Diem in November, 1963.

In January 1946, Father O'Connor arrived in Tokyo as a correspondent for NC News Service. After a brief visit to Korea he went to China and remained there from October of that year to May 1949.

During his term there he interviewed Chou En-lai and was one of the first foreign correspondents to expose the Chinese "agrarian reformers" as Communists. During that

time also he helped to organize a Catholic news service to disseminate Catholic news to the Chinese secular press.

In October 1950 he was reporting on the Korean War. He stayed until the end of the war and reported on the prisoner exchange.

In May 1954, he was a witness of the Indochina exodus from the north when over 900,000 Vietnamese fled to the south rather than live under the Communist government of

Ho Chi Minh. About 600,000 of the refugees were Catholics.

Father O'Connor witnessed their departure from Hanoi and Haiphong and was one of the last correspondents to leave the north, in May 1955. He covered the resettlement of the northern refugees in the newly formed Republic of Vietnam under its elected president, Ngo Dinh Diem.

In December 1956, Father O'Connor tried and failed to get into Hungary but got into Poland, and spent three months there reporting on the difficulties the Catholic Church was experiencing with the Communist regime.

In 1958 Father O'Connor was in Africa, where he covered the elections in the Sudan and saw the Sudanese government take over the Catholic schools. From the Sudan he went to Uganda and then to reporting on the Church in the Congo, Angola, Ghana and Nigeria.

During all his years as a correspondent Father O'Connor was first and always a priest. During the Korean War he was an auxiliary chaplain. He seldom went on an overnight trip without his Mass kit, just in case he met an isolated military unit that had not attended Mass in the recent past. He did the same in Vietnam. His motto was, as he said, "First a priest and then a correspondent."

Jesuit Doctor Ends Viet Tour

Qui Nhon, Vietnam - (NC) - A second-year theology student at the Jesuit seminary in Weston, Mass., has finished 60 days' volunteer service with the Medical Mission Sisters at their Holy Family Hospital here.

He is Dr. Ned Cassem, 33-year-old native of Omaha, who received his medical degree at Harvard Medical School in 1966. Dr. Cassem left Creighton Prep in Omaha to join the Society of Jesus in 1953.

With the approval of his superiors he is specializing in psychiatry. He has a full-time clinical research fellowship at Massachusetts General Hospital in Boston. He studies theology at the Jesuit Weston College. He will be ordained a priest in June 1970.

Dr. Cassem came to Qui Nhon under the American Medical Association's Volunteer Physicians for Vietnam program. The idea of serving 60 days helping the Viet-

namese was given him by another Jesuit doctor, Dr. Louis Padovano who spent 60 days in the central highlands in 1967. Dr. Padovano returned after another tour this year.

Assigned to the Holy Family hospital here, Dr. Cassem did adult medicine and pediatrics. He said he was very glad just to be a willing pair of hands with more knowledge than most people here, but in the land of the blind the one-eyed man is king.

Autumn Lectures St. Ambrose Lists

Father Joseph W. Dailey will deliver the opening talk in St. Ambrose adult education program at 8 p.m., Sept. 29. His subject will be "Developments in The Church."

Father Dailey, vicar for diocesan planning, served the parish for 12 years as assistant pastor, Dailey Hall, where the lectures will be given, was named as a tribute to him.

Father David Callan will give a series of talks on theology on the Sunday evenings of October.

On Sunday, Nov. 3, Father Charles Mulligan will speak on "Natural Law: Dynamic Society in God's Kingdom or How Do We Get 'Humpty-Dumpty' Together Again?" Father Mulligan, now at Sacred Heart, Auburn, has been studying for his doctorate in Moral Theology.

The fall semester will conclude with a series of Sunday evening lectures and discussions by Robert Hans, M.D.

The lectures are open to anyone over 18.

Deaths

Sister Edith

A requiem Mass was offered for Sister Edith, S.S.J., Sept. 3 at the Motherhouse by her nephew, Msgr. Emmett Murphy.

Sister Edith had retired in 1957 after nine years on the administrative staff of St. Ann's Home.

She joined the Sisters of St. Joseph in 1906, after graduation from Nazareth Academy. She taught at Holy Rosary, St. Bridget's and Holy Apostles schools, and served as principal at St. Agnes, Avon, and St. Augustine's. Later, she was administrator of the old St. Patrick's Girls' Home and of St. Joseph's Villa. She was a native of Rochester.

Survivors include a sister, Mrs. Ruth E. Brennan, and several nieces and nephews.

Jesuits Weston College to Move

Weston, Mass. - (NC) - Weston College, the Jesuits' 46-year-old theological school here in this Boston suburb, will move to Cambridge and begin the 1968-69 academic year by sharing facilities with the Episcopal Theological School, a century-old institution now affiliated with Harvard University.

The move was announced jointly by Father Robert P. White, S.J., rector-president of Weston, and the Rev. John B. Coburn, dean of the Episcopal Theological School.

It was the second ecumenical move by a Jesuit institution in 1968, and may be joined by a third within the year.

Alma College in Los Gatos, Calif., earlier announced that it would move its operations to Berkeley, where it would become affiliated with the

Graduate Theological Union, an interreligious institution.

The order's Woodstock College near Ballwinore has for more than a year discussed a move either to Yale University or to New York City, where it would affiliate with Union Theological Seminary and Columbia University. A decision on this move is expected within a year.

Christians Still Have Antipathy for Jews Scholar Says

Toronto - (NC) - Christians still harbor an "unrecognized antipathy against the Jewish people," a Catholic scholar on Judaism maintained at an international conference of Christians and Jews here (Sept. 3).

In a position paper, Father Edward H. Flannery said that this antipathy could be seen in Christian silence about the "holocaust," the slaughter of six million Jews in Nazi Germany. It is also evident, he said, in the attitude of some Christians toward the existence of the state of Israel.

Father Flannery, executive secretary of the secretariat for Catholic-Jewish relations of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs, said:

"The distance that we stand from this horror and rejoicing is the measurement of that estrangement which separates us on the deepest level of our souls."

Father Gregory Baum, O.S.A., professor at St. Michael's College here noted that the Vatican has never acknowledged Israel as a state and said that he has often wondered why Jewish literature did not remark more strongly on this fact.

In reply to Father Baum, Rabbi Arthur Gilbert, dean of Reconstructionist Rabbinical College and assistant professor of religion and sociology at Marymount Manhattan College in New York, said he had brought up the question of Vatican recognition of Israel recently at a meeting of

Catholic diocesan ecumenical groups and that the groups had responded negatively.

Rabbi Gilbert agreed with Father Baum that the Vatican failure to recognize Israel heightens the impression of some Jews that the Catholic Church is still hostile to Judaism and has not renounced its historic opposition to the idea of a Jewish homeland.

In a paper for the conference's commission on religious differences and religious prejudices, Father Baum pointed out two "pathological deformities" that Christianity must avoid.

First, he said, Christians must avoid dividing the world into "we" and "they," into the saved and the damned. Such a division, he said, "in-

evitably generates a sense of superiority" and, he said, "Christian literature is filled with such a rhetoric of exclusion."

The other danger is that "Christian teaching creates an image, to which the Church tends to cling at all costs and which often prevents it from self-knowledge."

Through the Gospel, Father Baum said, Christians have become aware of the bonds that unite them with others; the brotherhood which is the work of God's grace extends beyond the Church to all men. It has become clear to Christians that their loyalty to their churches is conditional.

It is conditioned, he said, by the Gospel, which teaches the Christian never to be willing "to divide the human family into 'we' and 'they'."

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Diocesan This is another in the series of his articles prepared for THE JOURNAL by E. Nazario, author of the published commentary, THE DIOCESE OF ROCHESTER, 1868-1968. By FR. ROBERT McNAMAR I was just counting number of bishop counties of the Diocese of Rochester have come to the hierarchy. Truly surprising high - Eight of these, of of their selection were priests of the Diocese. Thomas I served as coadjutor the Diocese under Bernard J. McQuaid was bishop of Rochester 1909 to 1928. John O'Hern succeeded Hickey, and was he Diocese from 1929. Three of the named auxiliary bishops of Rochester, Lawrence held that position until 1964, when he moved to the See of N.J., where he co-ordinated the discharge of his duties. In 1968, Pope elevated to the post of auxiliary bishop, Dennis W. Hickey. Rev. John E. M. Their consecration first in the series which have been in Diocese's centennial. Three other priests Diocese were promoted from their positions to the episcopate. The Diocese's first bishop was Bishop Hendrick, a Penn Yan and pastor of St. Bridget's Church, R. Bishop Hendrick was bishop of Cebu, Philippines, in 1903. At the United States over the administration Philippines. The bishoply Spaniards, were by American bishop Hendrick was a st. publican and a friend of Roosevelt, anvelt's recommendation an important part in. Bishop Hendrick row to toe in his see, but he discharged with real courage, not hesitate to solid lean government to takes in dealing religious questions o lands. He died in Nov. 30, 1909, on of it was said - of hi to an American bishop. Edward Joseph I a brilliant professorology at St. Bernardary from its opening until 1912. As I hav out in my THE DIOCESE OF ROCHESTER, 1868-1968, was, in 1908, under