

Aquinas, McQuaid Mooney to Open Football Season

The Little Irish of Aquinas Institute, defending Diocesan Football League champions, will open their 1968 season in a non-league game against powerful Mont Pleasant of Schenectady tonight (Sept. 20) at Aquinas Memorial Stadium.

Meanwhile, McQuaid High, with seven returning regulars, opens its season at DeSales of Geneva tomorrow afternoon (Saturday) and Cardinal Mooney unveils its 1968 edition at Medina Central at 8 tomorrow night (Sept. 21).

According to reports from the Capital District, Aquinas' foe could be the best-drilled team in eastern New York.

Last year Mont Pleasant was unbeaten in eight games and have won 13 in a row over two years. They defeated Coach Bob Rosmarino's Little Irish, 14-13 last year.

Rosmarino, beginning his fourth year as Aquinas coach, compiled a 6-2 record last year. He is counting heavily on quarterback Dan Frank, a rollout threat and deft passer.

Mike Skivington and probably Rick Block will be halfbacks with Gerry Pess at fullback, backed up by John Brophy and Dave Reisinger.

Coaches Tom Seymour and Frank Noce have a McQuaid squad that Seymour labels "talented but light."

Fullback Mark Welt will be back to handle most of the running as 223-pound Bob Baker of last year's backfield has been shifted to the line.

Another shift at McQuaid will have last year's quarterback, 6-foot-4 Nick Combs playing



Bob Rosmarino

in this year. He will be replaced in the backfield by senior Gary Gianforti.

Three other regular returnees are linebacker Pat Thornton, and Bob Schiller and defensive back Pat McCormick.

The Knights finished at 17 last year and haven't had a winning season since 1964. New faces among the coaches are John Roselli, backfield, and Leo Luard, junior varsity.



Sebastian Temple, a new voice in liturgical folk music, thrilled Mercy High schoolers last weekend when he gave a demonstration lecture at their Leadership Day. His reverent approach to folk-Mass music has made his records and lectures popular among Catholic youth in many parts of the nation.



Mother Cabrini Scholarships are helping Michael Campbell at McQuaid Jesuit High School and Connie Talley at Nazareth Academy. Shown with them is Mrs. Roosevelt Brooks, co-chairman of the Mother Cabrini Circle's membership tea, which will be held from 3 to 6 p.m. Sunday, Sept. 29, at Cutler Union, 560 University. The tea is open to all interested in the work of the circle — provision of scholarships for needy Negroes. Thirty Cabrini scholars are in high schools this year, and three in college.

Youth Blacks, Whites Meet At St. Jerome's

By BRIAN E. SITTS
(The following was written for the Courier-Journal by an East Rochester High School senior who is a member of St. Jerome's Church.)

The racial situation was brought home to a group of young St. Jerome parishioners last Sunday evening.

In a discussion moderated by Rev. Terence K. Fleming, assistant pastor at St. Jerome's Church in East Rochester, 14 inner-city teens presented their case. The blacks (they insisted on being called "black" not "colored") made it clear that they were not ready to conform to the whites' ideas of justice, charity, and equality. They were intensely proud of their skin, their heritage, and they maintained that they had identities that no white man could ever take away. ("Once you got soul, man, you ain't ever gonna lose it.")

The language used in the discussion was not the high-sounding jargon of politics or the impressive rhetoric of the racial "experts." It was the talk of people who lived in racial strife, rather than read about it. The comments were sharp and revealing.

They discussed housing. ("C'mon down to my house next week. We can shoot rats.")

They discussed riots. ("I don't make sense to me to riot in my own neighborhood. A riot in downtown Rochester would be just great.")

They discussed the white man's charity. ("We can go to one place and learn how to play

bongo drums, for free. You can't eat bongo drums!")

After the formal discussion, the teen-agers stood around in small groups, talking, listening to records, drinking pop, and eating pizza. Perhaps it was in this atmosphere that the real understanding took place. And perhaps when the inner-city youths piled into the station wagon to return to "Soul City," they had maybe a glimmer of hope that there were at least 12 white teen-agers who would not mind going to school with a Negro.

And as the white teens walked home to their comfortable middle-class neighborhoods, they had maybe a little better idea of why the blacks are dissatisfied. And perhaps, altogether, there were 26 young people who knew a bit more, felt a bit more, and cared a bit more.

CYO Continues Membership Drive

The Catholic Youth Organization has announced that the third phase of its membership campaign will begin with lunch at the CYO Board Room of the Columbus City Center on Monday, Sept. 23.

The drive is oriented to renewing both memberships and sponsorships for the CYO and is headed by Adrian M. Hanna and Roger T. Bunce. About 60 volunteers have signed to campaign for the work of this committee.

Corpus Christi Man Leads Fraternity

E. Louis Guard of 330 Westminister Rd., assistant director of admissions at Rochester Institute of Technology, was elected district governor for region two of the grand chapter of Phi Sigma Kappa fraternity at a recent convention in Chicago. The Cornell, Hobart and R.I.T. chapters come under his jurisdiction.

Mr. Guard is a member of Corpus Christi parish.

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Calendar of Events

St. Theodore, Gates—Rosary Altar Society annual installation banquet with Auxiliary Bishop Dennis W. Hickey, former pastor, as speaker.

St. Helen, Gates—Rosary and Altar Society, evening of recollection, Sept. 22, Mass at 5:30 p.m., buffet supper and discussion with Father Benedict Ehmman.

St. Andrew, Rochester—Rosary Society open celebration of St. George's 91st birthday, 3 p.m. Tuesday, Sept. 24, musical program and refreshments.

St. Casimir, Elmira—Rosary and Sacred Heart Society meeting after Rosary and Benediction, 7:30 p.m. Monday, Sept. 23, Wanda Circle, supper 6 p.m. Thursday, Sept. 26, school hall.

Mother of Sorrows, Greece—Home-School Association, 8 p.m. Thursday, Sept. 26, Father Francis Vogt of St. Bridget's to speak.

St. John the Evangelist, Greece—Home-School, 8:30 p.m. Wednesday, to hear a representative of the Greece Committee for Intercultural Education.

St. Francis Xavier, Rochester—Sacred Heart Women's Club take sale in parish center following all Masses Sunday, Sept. 22.

Catholic Women's Club business women's group, supper at 6:30 p.m. Wednesday, Sept. 25, at 513 Monroe, followed by Mass, Father Paul J. McCabe, celebrant.

Ladies Catholic Benevolent Association Advisory Senate supper, 6 p.m. Monday, Sept. 23, at Our Lady of Perpetual Help hall.

Catholic Adult Club picnic, 3 p.m. Sunday, Sept. 22, West Lodge, Merdon Ponds.

Catholic Daughters, Court St. Ann, Hornell, Monday, Sept. 23, Knights of Columbus clubrooms.

Seton Branch 19—Luncheon with Mrs. Emmett O'Neill, 10:15 a.m. St.

Order of Martha, Household 118, 8 p.m. Monday, Sept. 23, home of Mrs. Robert Scharell, 1225 Clifford.

Chequung County American Irish Society, outing at Pine City, 1 to 6 p.m. Sunday, Sept. 22.

Family Rosary

The Family Rosary for Peace program is broadcast each evening at 7 p.m. by Rochester radio station WSAV, WBWO-FM in Auburn, television cable companies Channel 5 in Hornell, Channel 8 in Elmira and 88.75 m. in Corning. Those who will lead in recitation of the Rosary this week are:

Friday, Sept. 20—Charles Drons of Blessed Sacrament.

Saturday, Sept. 21—Mass will be celebrated.

Sunday, Sept. 22—John Caulfield, Our Lady of Good Counsel.

Monday, Sept. 23—William Schmitt of Holy Cross.

Tuesday, Sept. 24—Frank Kirsky of St. Louis, Pittsford.

Thursday, Sept. 26—Leonard Nickel of St. Andrews, with the Holy Name Society.

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The following is the sermon preached by Bishop Fulton J. Sheen at St. Bernard's Seminary Thursday evening, Sept. 19, opening the academic year.

Each of you is here because you believe you have a vocation to be a priest. But what is a vocation?

Sociologically, the vocation is defined by the responses given to a questionnaire, for example, "42% of seminarians stated it was because they wanted to work in the inner city." Psychologically, the vocation is defined as a vague desire to fill up emptiness and avoid frustration.

Neither of these views takes account of God Who gives the vocation. Let us then go to Scriptures (Isaiah 6:1) to discover why you are in a seminary:

1. To know that God is holy
2. To know that you are unholy
3. To change your unholiness to holiness
4. Through love of Christ Crucified

A young man, Isaiah, in the midst of an economic and political crisis of his nation, enters the Temple. The King Uzziah had reigned for fifty-two years, during which time the people were prosperous and victorious. The son, Jonathan, who was only 25, ascended the throne when the war clouds were gathering.

The very day Uzziah died of leprosy, Isaiah, a solitary young figure in the midst of the trouble of the times, lingered in the Temple absorbed in prayer. He could not be blind to the crises and problems of our times. But how would they be solved? Should he dedicate himself to the regeneration of his people? Was he sufficiently pure to direct people when the glory of political peace had vanished?

God is Holy

Isaiah sees the Lord sitting on the throne, high and lifted up; above it stood the Seraphim or the burning ones, each with six wings; two wings covered the face, so as not to see; a man brought out of darkness into blazing light is blinded.

Two wings covered the feet, so as not to be seen in their creatureliness. The closer we get to God the more imperfect we feel; we hide that which signifies so much our earthliness.

And finally there were two wings for flight or service. To divide profound reverence and self-effacement from service is to court disaster. As though on mission to do God's Will, the Seraphim cried out to one another: "Holy, holy, holy, is the Lord God of Hosts!"

Our modern world which has become so much concerned with "involvement," "commitment," "identity" and "the secular city" has forgotten holiness. Its dedication is toward the medical, the inner city, catechetical and pastoral activity, but all these can be vain unless it is preceded by a deep and profound sense of being holy.

It is true that there is no love of God without the love of the world without the love of God upon vanished into a kind of a brotherhood without tears.

Vocation begins with a sense of the Holiness of God — it begins with the Holy Trinity, not with the unholy "I". But what is holiness? Negatively, it is a separation, a being "called out" from the world, a "coming" to Christ before "going" to the world.

A vessel was holy if it was set apart for Divine service; a sheep or bullock offered to God was holy if it was with out blemish (Lev. 17:1). The mark of the holy is distinctiveness in purpose. Moses

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