By FATHER JOHN WHITLEY, CSB

If one were to search for a crowning event during the past 100 years to highlight the Centenary of the Rochester Diocese, there could be none better than the arrival of religious communities of men to the Rochester area.

Nothing could be better calculated to put the stamp of an achieved ideal on the vision and work of the bishop and early secular priests, whose privilege it was to bring the faith to the shores of the Genesee, than the presence of religious taking up the torch and carrying it forward into all areas of the

The story of the work of religious orders in this Diocese is known to thousands. It is written in the gratitude of generations whose lives have been enriched spiritually by their devoted services. Every field of Catholic endeavor has been enriched by the consecrated services of the 18 different communities laboring in the Diocese.

From the time the Jesuits visited Central New York in 1656 and later, in 1836, when the Redemptorists established a chapel to become known as St. Joseph's, religious com munities have played an important role in the history of

Included in the institutions now directed by religious men are 7 parishes, 6 high schools, 7 seminaries or scholasticates, 1 college, 2 retreat houses, 2 novitiates and 5 monasteries. In addition, religious priests have served in scores of parishes as full and part-time assistants

As impressive as these statistics may be, they are only a faint hint of the almost immeasurable spiritual influence which religious have ex-



The state of the s

In 1946, Thomas Cardinal Tien, Bishop Kearney and diocesan clergy paid a visit to St. Michael's Mission House, Conesus.

ercised upon souls, particularly those of youth, during years of dedicated service to the Church in the Diocese of Rochster.

It was during the second half century that the Diocese welcomed the order priests in numbers. Archbishop Thomas F Hickey invited the Basilian Fathers and the Franciscans to take up residence in the Rochester Diocese and to staff Aquinas Institute, then under the direction of the sec

The Society of the Divine Word arra ved during the epis

copacy of Bishop John F. O'Hern. Archbishop Edward Mooney turned over the administration of Aquinas Institute to the Basilian Fathers. and received the Graymoor Fathers in the Diocese, During Bishop James Kearney's tenure several religious communities became engaged in Diocesan apostolates including Trappists, Jesuits, orders of Carmelites in Waverly and Elmira, Holy Cross Brothers

Pope John's opening the win-

and the Irish Christian

dows in his office and saying that, through the Second Vatican Council, he wished to let fresh air into the Church, characterizes what he was attempting to do. The whole world has gone through and is still going through a period of rapid change.

In these critical days of change and renewal, some religious are feeling the impact of the crisis. Doubts arise and plaguing uncertainties can unnerve even the strongest soul. Religious life is in the The well-known story of process of adaptation and re-

In this period of crisis, of change, modification and re-

air is blowing and a new-found sense of freedom is beevaluation, it must be remembered that never once did the Council Fathers express their

intention of ever changing the

freedom, that freedom must

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of religious life. Customs,

dress, prayer schedules and

similar accidentals may un-

dergo change, but never the

basic framework of the three

Religious chapters are at

present preoccupied with the

details of these modifications

all over the diocese. Commu-

nities are implementing the

directives of the Vatican

Council Decree on Religious

that "All communities should

participate in the life of the

Church. According to its in-

dividual character, each

should make its own and fos-

ter in every way the enter-

prises and objectives of the

Hence, we can expect to see

changes in the apostolates of

of religious communities — a diversification, a branching

out to encompass all the peo-

ple of God. Some may under-

take additional work. Others

may leave the diocese alto-

gether to fill a need in other

What over-all effects will

But where there is greater

be exercised with greater re-

these and other trends have?

Already many begin to feel that a great weight has been lifted, that windows have been opened, that a fresher

vows and community life.

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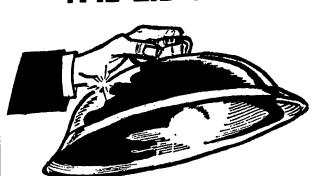
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religious was relieved of much of the burden of responsibility. Rules or superiors told him down to the last

sibility will be placed to a much greater degree on the individual.

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## There Are More Important Victories By DONALD A. FOSKETT "For example, I have to "After the game one of the from Notre Dame in 1948,

NC News Service

Mansfield Depot, Conn. -Jim Mello probably has the worst won-and-lost record of any football coach ever turned out by Notre Dame

But it doesn't bother the husky 200-pounder who played three years of fullback for Fighting Irish teams, including Frank Leahy's unbeaten 1946 outfit, which battled to an epic scoreless tie with one of Army's greatest teams at Yankee Stadium.

Mello likes to win as much as any other coach but the scoreboard is an incidental thing in the athletic program he directs at the Mansfield State Training School here. There are more important vic-

The transplanted Rhode Islander heads up the physical education program at the state-operated school here for the mentally retarded. With a full-time staff of five instructors plus volunteers from the nearby state university and area high schools, he oversees a widely diversified schedule of recreational activities for the school's more than 1,500 residents.

His "varsity" football team is composed of youngsters of junior high school age and it plays a three-game schedule with public and private school teams of the same age.

"It's not the sort of game you see on your local high school football field Saturday afternoon," Mello says quickly. "We have to fudge on the rules a little. It's more like the practice scrimmages the duck into the huddle every now and then to help the boys pick a placy.

And some of the plays are a little unusual, Mello added

plained, "where the linemen all line up to the right side of center and the backs bunch up right behind them. Then, on the signal, everyone charges around the end with

"We dicin't know what to call that play, but then one of the kids said it all reminded him of a big stampede. So that one went into our playbook as "Stampede Right."

The opposing coaches and players gladly drop the rulebook for an afternoon, the coach says, and everyone has a great time.

Several years ago the football material at Mansfield was a lot better because the courts used to commit delinquents to the school. They were big and tough, and they were not mentally handicapped like the present resi-

"Anyway," Mello said, "Mansfield could hold its own with any high school or prep school tearn in the area, and some of the clubs were unbeaten." But when the courts eventually sent their problem boys elsewhere there was a sharp drop in football talent.

said, "the material was gone but a couple of the tough teams were still on the schedule. And the first one we played beat us 70-0

kids asked me why I was so unhappy, and I asked him how he felt about getting beat

" 'Well, Mr. Mello,' he said,

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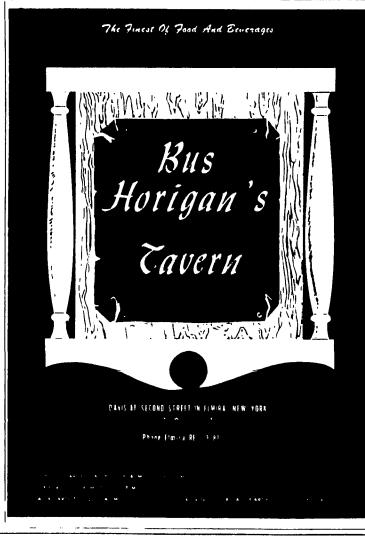
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tried his hand at pro football (Boston Yanks, Los Angeles Rams and Detroit Lions), teaching and business before taking up his work with the mentally retarded. None of him the satisfaction this one





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The Pricel

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I call this curious, bec in the hotels of Israel ( hotels in most places) you turn on the taps, v flows freely. There w seem to be no reason for visitor to conserve it. Bu tourist in this part of world soon comes to see

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Lat's Talk it Over, Gara Cross Press; \$3.00). This volume of considerations