

# Religious Orders Lend Strong Hand to Faith in Diocese

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 Diocese.

The story of the work of religious orders in the 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 1658 and later, in 1836, when the Redemptorists established a chapel to become known as St. Joseph's, religious communities have played an important role in the history of the area.

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



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

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It was during the second half century that the Diocese welcomed the order priests in numbers. Archbishop Thomas F. Healy 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 secular clergy.

The Society of the Divine Word arrived during the episcopacy 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 and the Irish Christian Brothers.

The well-known story of Pope John's opening the windows 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 plunging uncertainties can unnerve even the strongest soul. Religious life is in the process of adaptation and revitalization.

In this period of crisis, of change, modification and re-evaluation, it must be remembered that never once did the Council Fathers express their intention of ever changing the essential or the basic nature of religious life. Customs, dress, prayer schedules and similar accidentals may undergo change, but never the basic framework of the three vows and community life.

Religious chapters are at present preoccupied with the details of these modifications all over the diocese. Communities 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 individual character, each should make its own and foster in every way the enterprises and objectives of the Church."

Hence, we can expect to see changes in the apostolates of religious communities — a diversification, a branching out to encompass all the people of God. Some may undertake additional work. Others may leave the diocese altogether to fill a need in other areas.

What over-all effects will 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 air is blowing and a new-found sense of freedom is being experienced.

But where there is greater freedom, that freedom must be exercised with greater responsibility. In the past, the religious was relieved of much of the burden of responsibility. Rules or superiors told him down to the last detail what was best for him to do. From now on, responsibility will be placed to a much greater degree on the individual.

## There Are More Important Victories

By DONALD A. FOSKETT  
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 1956 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 victories.

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 other teams hold."

"For example, I have to duck into the huddle every now and then to help the boys pick a play."

And some of the plays are a little unusual. Mello added with a grin.

"We have one," he explained, "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 a yell."

"We didn't know what to call that play, but then one of the kids said it reminded him of a big stampee. So that one went into our play-book as 'Stampee Right.'"

The opposing coaches and players gladly drop the rule-book for an afternoon, the Mansfield 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 residents.

"Anyway," Mello said, "Mansfield could hold its own with any high school or prep school team 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.

"When I came here," he 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."

"After the game one of the kids asked me why I was so unhappy, and I asked him how he felt about getting beat 70-0."

"Well, Mr. Mello," he said, "at least we won the toss."

Mello, who was graduated from Notre Dame in 1948, 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 his previous occupations gave him the satisfaction this one does, he said.

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## A LAYMAN'S

### The Pricel

By JOSEPH A. BREI...

In the wake of a visit to Israel, a thousand impressions are contending for primacy in my memory — and in my heart. But let me begin by noting the curious fact in that extraordinary land — I feel myself, almost subconsciously, using water sparingly.

I call this curious, because in the hotels of Israel (and hotels in most places) you turn on the taps, and water flows freely. There seems to be no reason for a visitor to conserve it. But a tourist in this part of the world soon comes to see that life is different.

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## Books

Population Ethics, by Quinn (Corpus Books, \$4.95). No problem across the continent, around the world is immediate or more important than the population problem. We cannot calmly place faith in the infallibility of science and technology. Rights and duties are involved. We must balance the potential of numbers and changes with the moral dimension of man's ethical and religious necessities. The reasons are all included here, reasons of which we all may not be conscious: a food crisis, spells out for us the likelihood of human food shortages; a demographer sets forth various rates of population growth throughout the world; and an economist describes what happens to our economy in consequence; and a sociologist and a theologian state the need for an adequate philosophy of human sexuality and marriage. The point insisted in this book is that we must balance these particular facts and abilities, and face them ethically and morally, considering human values.

A Christian-Communist dialogue, Roger Garaudy and Martin Lauer (Doubleday, \$4.95). When Pope John proposed to substitute love for fear as an operative agent in the Christian relations with the world, one of his major concerns was to humanize Catholicism's attitude toward Communism. That was the first step — a giant one. This is a second step, a small one indeed, but at least a step. Professor Garaudy, one of France's best known and most articulate Communists, and Martin Lauer of Fordham University, decided to stop discussing the possibility of dialogue and actually to engage in it. They cover a great deal of territory in the realms of philosophy, ethics, history, politics and social doctrine. The overall conclusion to be drawn is the differences between Christianity and Communism are philosophical ones, or even methodological ones — which leads to the ordinate conclusion that coexistence in practice is not feasible but desirable. This thunderclap of revelation is a sound and welcome invitation for further and more intense dialogue, and will have a stantial appeal for both Christians of every denomination.

Prayers From the Burned City, by Robert W. Coates (Sheed, \$3.95). This book of "now" prayers contains more than a dozen that one forgets to read; one seems rather over-hearing in some neighborhood, the puzzled, times angry, demands for justice — or at least for understanding. The author somehow captured more than a spiritual quality; he has written down an attitude, in an authentic terms, in such a way as to make this that rarest in religious publishing — a prayer of achievement.

Let's Talk It Over, Gary Cross (Cross Press, \$3.00). This volume of considerations...