



Photo by Anthony J. Costello

Archbishop Marcos McGrath briefs Bishop Joseph L. Hogan on the Panama Canal during the visit of a Rochester diocesan delegation to that Central American country.

Panama

Continued from Page 1
has become part of U.S. foreign policy in such places as Africa and Asia.

"Americans are against colonialism but don't recognize colonialism (here) because it (the canal) is theirs. They're emotional about it... built by Teddy Roosevelt... they're pushing us against the wall."

In a question and answer period, the archbishop pointed out that in 1903 the military presence was permitted strictly for policing purposes but now most of the troops really have nothing to do with policing.

"They are the basis for the whole U.S. presence in Latin America," he said. He added that military schools for Latin Americans, for anti-guerrilla training, are run there and "that has nothing to do with operation of the canal."

Economically, he said that rates for the canal did not increase between its opening in 1914 and 1974, even decreasing in 1917. Though feasibility studies showed that a 200 or 300 per cent increase was reasonable, the rate went up only 30 per cent in 1974. The whole low rate structure "amounts to a definite subsidy of international shipping," he said. And since 80 per cent of the ships either are from U.S. ports or destined for them, "most of the savings are for the U.S. customer."

In his written statement, the archbishop declares that "in this way, Panama, a poor nation, is subsidizing the richest nation in the world and world commerce in general."

Strategically, the canal is not important as it once

was, he said. The reasons are, he said, that we have a two-ocean navy which doesn't require ships to go through the canal to get to one ocean or the other, and the advent of air prowess

Asked what the average Panamanian thinks of the U.S. and Americans in relation to the whole canal problem, he said that "the people in the hills have little knowledge or immediate concern about the whole issue. Their issue is with survival... in general I think it is fair to say that the bulk of the Panamanians are very friendly to the United States.

"The areas that are mostly hostile to the U.S. are nationalist groups which have good reason to be. But also Marxist groups which use this for the international lines against the U.S.

"Which is one of the reasons why it is fair to say that the people who want a treaty are the friends of the United States and if you're really an enemy of the States then don't get a treaty because it is the best way to keep harping at the States for abuses against Panama."

And which also may be one of the reasons that the archbishop in his written, formal statement writes:

"Panama wishes to exercise its sovereign right over the Canal Zone simply as a right inherent to every nation; and because only in that context can it negotiate with the United States with fairness, dignity and justice. It is Panama's right to plan its economy and develop its national life, counting upon its own natural resources to this end; and in this process to unite her people, without internal borders that split the nation physically and culturally."



Visitors from Spain

Two Spanish priests who work with the Marriage Tribunal in Madrid paid their second visit last week to Rochester's tribunal officials. Father Eduardo Garcia Armendariz, left, and Father Jose Ezquerro Borao are shown with Father Robert O'Neill, seated, and Father Richard Brickler at the Pastoral Center. The travelers, both doctors of canon law, have been studying procedures in various American dioceses, "and they seem to have been quite favorably impressed," Father Brickler reported. Father Jose represents clients before the Roman Rota, the Church's highest court.

The Life of John Neumann ... Redemptorist Missioner

(Second in a Series)

Father John Neumann preached his first sermon and heard his first confession in a renovated Methodist Church on Rochester's Ely Street.

That church is gone now, the remnants of its presence cast aside for the construction of a municipal parking garage.

The church was the foundation of the community of German speaking immigrants served by the Redemptorist missioners who at that time had only recently arrived in the area.

It was the site for the "second vocation" of a man whose ultimate destiny was to be a saint.

It was from there, in 1840, after long consultation with Father Joseph Prost, rector of St. Joseph's Church, that Father Neumann departed for Pittsburgh and the community of the Redemptorist missioners.

It had been a lonely four years for the frontier priest, years of solitary labor, years, as his journal notes, of spiritual aridity. And years of calumny and belittlement.

The most striking story is told:

A villainous bit of gossip circulated through Buffalo—an attack on his personal chastity. When the trustees of Father Neumann's Williamsville parish heard the rumor, they called the young priest before them weighing the pros and cons of this whispered rumor. Nothing precise or specific. But the righteous trustees dredged

Bishop Joseph L. Hogan will lead a diocesan pilgrimage to Rome for the canonization of Blessed John Neumann. The special Courier-Journal tour will depart June 15 and return on June 24. The canonization has been scheduled for June '19.

up the whole mucky story before him and awaited his defense. Father Neumann stood up, bored his seated accusers with a long and penetrating glance and left the room without opening his mouth.

But, those years were relieved by surprise one day. His baby brother, Wenceslaus, now a man, appeared on John's doorstep on Sept. 25, 1839. John had been trying to get his family to send "the little rascal Wenzel" to him since 1837; but for reasons unknown, his family's replies to his letters never arrived.

Wenzel proved to be a God-send, taking care of John's domestic chores and nursing him through a three-month bout with the fever. "He takes good care of me," John wrote, "how glad I am to have him with me."

Neumann kept tally on himself by means of a spiritual diary in which he jotted down an examination of conscience from time to time. He practiced recollection to a high degree. He practiced poverty, humility and

simplicity of heart, and when he failed, he took himself to task in the little black book. "Father Neumann was a born religious," one of his novice masters eventually said of him.

Father Neumann professed as a Redemptorist at St. James Church in Baltimore on Jan. 16, 1842, the first young man in America to join the family of St. Alphonsus.

A more self-effacing religious would have been hard to find. His confreres had never seen the like.

He told his superiors "I'm more used to country work;" and they shipped him off on exhausting treks by horse, canalboat, stage coach, down the Shenandoah Valley, up to Cumberland, and to York and Columbia in Pennsylvania.

There was a sick call one afternoon at the monastery on Asquith Street. Somehow it was Father Neumann, instead of the man on duty, who was summoned. Only by accident was it discovered that he had made a compact with Brother Porter — "If a sick call comes during the hour of rest, knock at my door. I'm always awake."

It was a clear mark of the Redemptorists' trust in his capabilities that they made him superior at Pittsburgh when he was but two years professed.

While religious superior, he maintained his old reputation for taking all

untimely sick calls in the parish, whether in the early afternoon or in the dead of night. "Let the others rest, they need their sleep," he would caution Brother Louis, the porter.

While John was superior, many of his confreres thought him too strict, and reported the matter to Europe. In 1849 he was removed from office. At last, he thought, he would be able to live a hidden life as a curate in Baltimore. Two years went by. Many came to him for confession. Among them was the new Archbishop of the city.

One afternoon, Archbishop Francis Patrick Kenrick rose from his knees, looked at Neumann with playful gravity and said: "You'd cut a fine figure in purple, Father." He said no more till he reached the door. Then he turned back, his hand on the knob, and said gently: "They know all about you in Rome, Father Neumann. If I were you, I'd go out and shop for a mitre."

There was a convent of Black nuns not far from Father Neumann's rectory where the priest would go to give conferences and to teach the orphans entrusted to the sisters' care. One day he left on such a mission.

When he returned to his quarters he found on his table a jeweled ring and a pectoral cross. Within a month he was ordained as the Bishop of Philadelphia.

Next week: A reluctant bishop.

COURIER JOURNAL

PILGRIMAGE TO ROME

WITH

BISHOP HOGAN



BISHOP JOSEPH L. HOGAN

Plan now to join Bishop Hogan, Msgr. Richard K. Burns, Father Bernard Power and Father Michael Conboy and a congenial group of Courier readers visiting Rome FOR THE CANONIZATION OF BLESSED JOHN NEUMANN on JUNE 19th. Four days in Rome, visiting the Four Major Basilicas, the Catacombs, the Colosseum, etc., then a coach tour to . . .

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