

# Fordham and The Priesthood

Here is the sermon delivered at the Pontifical Mass, Tuesday, Sept. 16 in Fordham University chapel, signifying the link between Fordham and St. Joseph's Seminary, Dunwoody, through their common descent from the old diocesan seminary in St. John's College, 1841. With the Most Rev. Francis J. Spellman, Archbishop of New York presiding, the Mass was sung by the Most Rev. Bartholomew J. Eustace, Bishop of Camden, formerly of the faculty of St. Joseph's Seminary. Officers of the Mass were all members of the present faculty at Dunwoody. This sermon was preached by Bishop Kearney of Rochester, ordained from Dunwoody Seminary.

And we asked the ancients and said: "Who hath given you authority to hold this house and to repair these walls?" And they answered us saying: "We are the servants of the God of heaven and earth; and we are building a temple that was built three many years ago, and we are a great king of Israel built and set up." — Eodras V. 10-11.

Darius, King of the Persians, had released God's chosen people from their captivity, with the decree that the house of God in Jerusalem should be rebuilt. When some of the enemies of Judah, seeking to interfere with the restoration of the temple, questioned the authority of the builders the answer came in the words of my text, "We are the servants of the God of heaven and earth, and we are building a temple that was built three many years ago, and we are a great king of Israel built and set up." — Eodras V. 10-11.

As we gather with the fathers of the Society of Jesus at the close of a century of their service on this ground and as we observe the magnificent structures which have arisen here even in our day and as we visualize the plans for the future of the rebuilding of the temple comes to our mind in the work of these modern servants of the God of heaven and earth. Again, the tribute in our text to the great King Solomon, builder of the temple, finds its echo here today as Fordham pauses in its festivities to pay tribute to a great leader of God's people, and to the temple which he founded here for the development of a priesthood for the archdiocese of New York and to recall that on this holy ground the great John Hughes whose majestic figure graces this beautiful campus began that work which finds its ripe expression in the beautiful seminary on Valentine Hill, the beloved alma mater of many of us in the sanctuary this morning.

**CITES BEGINNING**  
The interesting paragraph from the chronicles of that period tells the story "Rose Hill Manor at Fordham was bought for about \$30,000." To fit the buildings for students would cost, it was supposed, over \$1,000,000. To meet these expenses the bishop had, of course, not a penny. But he concluded the bargain and immediately opened subscriptions throughout his diocese and in the fall of 1840 had the consolation of opening one building under the title of St. Joseph Seminary. And in June, 1841 the building which he called St. John's College.  
The archbishop's pastoral letter tells of his hopes for Fordham: "When we were charged by the supreme authority of the church with the administration of the Diocese of New York, in 1839 the number of clergymen was between forty and fifty. There was not, at that time, either a seminary for the education of candidates for the holy ministry or a college or a religious house for the education of youth, male or female, of our growing population. Without at least some of these, it seemed to us that the very existence of religion was precarious and for want of clergy, its diffusion and development difficult. Under this conviction an ecclesiastical seminary was commenced in the northern part of the diocese. The first location was found to be too remote and the seminarians and teachers were transferred in the fall of 1841 to St. John's College at Fordham. What was our object clearly beloved brethren, in this undertaking? It was that the Catholic parents of the diocese and elsewhere should have an opportunity of educating their sons with safety to their faith and morals, and yet so as to qualify them to take an honorable part in the more elevated works of public and social life."

academic routine to muse upon the past. Ireland's great songster tells us "As onward we journey how pleasant, To pause and inhabit a while A few sunny spots like the present." That and the dull wilderness smile. But time like a pitiless master Cries "Onward" and spurs the gay hours.

As we leave the recollection of the association of Fordham with the training of the priests of the diocese, the thought comes to us that Fordham has never abandoned her vocation as a school for the development of a priesthood, that today and for tomorrow, Holy Mother Church has placed upon her willing and capable shoulders the development of such a priesthood as St. Peter had in mind in his Epistle when he wrote in the language of apostolic authority: "You are a chosen generation, a kingly priesthood." The Council of Trent elaborated the principle in the statement "All the faithful are said to be priests, once they have been washed in the saving waters of Baptism. Especially is this name given to the just who have the Spirit of God, and who, by the help of Divine Grace, have been made living members of the great High-Priest, Jesus Christ." Needless to say the Council makes clear a very real distinction between the sacramental character of Holy Orders and the priesthood of the laity.

**SPECIAL WORK**  
Neglected as the priesthood of the laity has been for a long time, as a result of human causes, the Church herself has never lost sight of this important phase of her life and teaching. It is no doubt the special work of the Holy Ghost, constantly abiding in the Church, that in our day we have begun to see that the time is ripe not only to bring back to the more complete knowledge of our people this general priesthood which is theirs, but also to show them how to realize it in their lives.  
Looking again at Baptism, we note that by it we are born anew to Christ, made members of Christ, of the Mystical Body of Christ. Baptism, our birth into divine life, into Christ-life, and gives us the privilege of receiving the other sacraments. And whereas Baptism has an important social aspect, placing us in Christ-like relation with other members of the Church, yet Baptism is looked upon more as a personal sacrament, regarding rather our private life as individuals, and opening to us the door which leads to the other sacraments, which give us a more complete Christian life, and which we could not receive without first having received Baptism. But in Confirmation, as we once learned, the manly soldier of Christ. And there is the rub. By Confirmation we are given a further share in the priesthood of Christ for the purpose of living our lives as other Christs, so that we may actually bring to Christ and His Church and not merely be concerned about our own personal sanctification so that in one, we may be lay apostles. For this reason Confirmation has often been called as it is the Sacrament of Catholic Action, the sacrament which prepares us for our social Christian life as members of Christ and of His Church.

**LEGISLATION ENACTED TO BAN INDECENT LITERATURE ENFORCED IN NEW YORK**  
NEW YORK.—Said to be the first action of its kind under the New York law which provides that a publication shall be banned at once if it is deemed indecent by the mayor of any municipality, Supreme Court Justice Aaron Steuler took action signed an order directing the publishers of a magazine to cease printing it, and newdealers to stop distributing it.  
The action followed the filing of an affidavit by Mayor Fiorello H. LaGuardia, through the Corporation Counsel's office, charging that the magazine in question contained "suggestive and salacious" photographs that tended "to corrupt morals particularly of youth."

## In Roman Curia

Rev. Ulrich Beske, O. S. B., of Fraeport, Minn., who was recently appointed a consultant to the Congregation of the Holy Office in Rome, by Pope Pius XII. A Benedictine monk of St. John's Abbey, Collegeville, Minn., Father Beske was called to the Vatican City two years ago to serve as rector of the Benedictine College of San Anselmo. (N.C.W.C.)

those who all in darkness and stand without or even oppose the true fold of Christ, Catholic Action was instituted and organized principally for the purpose of showing the world the immense power and strength which come from the grace and priesthood of Christ for the spiritual welfare of society throughout the world.

And the place of Fordham University in this priesthood was clearly enunciated by the Apostle of Catholic Action, the late Pope Pius XI in an address to University students in 1935: "You are the most beloved of all the family," he said, "because you represent the hope of the future." The students are those "from whom we expect so many benefits for the whole extent of Catholic organizations."

Addressing the University Catholic Action of Italy on December 22, 1935, he made the following statement: "University men and women are certainly not on the borders as some one unhappily expressed it recently, but hold a place which is, in certain sense, the first, and has always been so called by the Pope; just as to adopt an image from military life, it is the military academy which holds first place in the army, because it is from it that good leaders, good officers, and a good general staff must be provided. From among the university men and women, therefore, the Holy Father is waiting for a good General Staff for Catholic Action."

**NEWMAN CLUBS WORK**  
It is true that Holy Mother Church with her maternal solicitude follows her young people wherever they may go, endeavoring in an atmosphere of doubt, indifference and sometimes paganism to save the faith and making the best of a bad bargain to organize them into Newman Clubs or Catholic fraternities where some distinct effort can be made to preserve their membership in the Mystical Body of Christ and make them conscious of their dignity and duties. An episcopal chairman of these organizations no one knows better than the magnificent efforts of those priests who work on these campuses and the genuine religious fervor of many of these young people, but when all is said and done, the best of these efforts is a hopeless affair as compared with the spiritual advantages of the Catholic University.

And so, my dear friends, as we recall today the relationship between our seminaries and the Fordham of a century ago, the faith triumphant 'er our fears, we commit Fordham to a new century and the development of a new priesthood. Her task is marked and her work is planned. The Gospel of Christ, the Christian view of life, the Christian code of morals, the Christian philosophy of the majesty of God and the dignity of Man, the Gospel of Jesus Christ as taught on the hill-sides of Galilee.

## Hartford Diocese Wins Suit Against Dissident Sect

HARTFORD, CONN. — The longest civil trial in Connecticut legal history has restored valuable church property in Bridgeport to the Catholic Diocese of Hartford, leaving the Carpatho-Russian Greek Catholic sect without a "cathedral" according to a Superior Court decision handed down last Friday.  
Following 11 weeks of legal battling, the decision was handed down by Judge Ernest A. Ingalls in favor of the Most Rev. Maurice P. McAuliffe, Bishop of Hartford. Bishop McAuliffe instigated the suit against Bishop Oratzen P. Chornock of the Carpatho-Russian Greek Catholic Church in North and South America, who had also served as pastor of the church.  
The dispute began in 1932 when Bishop Chornock, then under the jurisdiction of the Holy See and later of St. John the Baptist Church in Bridgeport, dissented from the Catholic Church on the question of clerical celibacy. He was excommunicated four years later and immediately instituted his own sect, designating the Bridgeport church as his "cathedral."  
Bishop McAuliffe arranged to have the Most Rev. Basil Takach, Bishop of the Greek Catholic Diocese of Pittsburgh, send the Rev. Daniel Mackov to take over Bishop Chornock's post, but the latter refused to turn the church property over to his successor. Father Mackov was forced to conduct services in the basement of the St. Cyril and Methodius Church.  
Bishop Chornock executed two quit claim deeds of the property to eight men acting as trustees for parishioners of the St. John the Baptist Greek Catholic Church. He hath beliveth in the Lord loveth mercy.

**Pilgrimage Sermon**  
Eureka, Mo. — The Rev. Edward A. Rogers, pastor of St. Rose of Lima Church, De Soto, Mo., and newly elected State Chaplain of the Knights of Columbus, will deliver the sermon at the annual Fall pilgrimage to be made to the Shrine of the "Black Madonna" on the grounds of St. Joseph's Hill Infirmary near here, on Sunday, September 21.  
He hath beliveth in the Lord loveth mercy.

## Costa Rican Students Print Missal Leaflets

SAN JOSE, Costa Rica.—The Federation of Catholic Students has initiated an intensive campaign with the publication of missal leaflets to familiarize the people with the symbolism of the Mass. Exhibits, supplemented by lectures and study circles, are organized in the different cities.

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And how about quality? Briefly—as long as there's a Bond shingle over a Bond store, there'll be no compromise with what your dollar buys. Were we faced with the need of juggling values

to keep prices down, Bond prices would go up tomorrow. We've already said we are taking no chances on losing customers. Neither are we taking chances on losing our good name.

You will continue to get the finest woolsens our money can buy. You will continue to get Bond needlework at its best from our own plants. You will continue to get two trousers with every suit. You will continue to get the convenience of a Bond Charge Account—with extended payments—at no extra cost. And you will pay not one cent more than you did last season!

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