Love For Holy Priesthood Inspires Seminary Support

By RT. REV. WILFRED T. CRAUGH, Ph. D. [illegible]

While scores of American colleges reopened this fall with an increasing enrollment of ex-servicemen, St. Bernard's Seminary in Rochester began its fifty-sixth year with as [illegible]

[illegible] the effects of this price rise. Food must be bought, labor must be recompensed, property must be maintained. Besides, since the completion of the new St. Andrew's Seminary, diocesan seminary costs have been doubled.

It goes without saying that both seminaries are operated as economically as possible. St. Bernard's, for example, was able during this past year to secure the services of eleven nuns from Rumania, who, by their devoted service, have already helped the seminary authorities to economize in more than one way.

The Rochester seminaries must depend on the faithful of the diocese, however, for help in meeting these increased obligations. When costs were less, the seminaries asked for less. Now that costs are more, they must beg for more.

THE DIOCESE of Rochester turns to its faithful Catholics this year, however, no less confidently than it has in former years.

There is probably not a Catholic in the diocese today who recalls the first 'Collection for Ecclesiastical Students,' which the first Bishop of Rochester, the Right Rev. Bernard J. McQuaid, inaugurated in 1870. In that year, and for many years following, he had collectors go about once a year, from door to door, soliciting funds to pay for the education of priests for the diocese. In those early days, the Rochester diocese numbered less than seventy thousand souls—not a fifth of the present diocesan population. Yet the people never failed to respond to their Bishop's request.

Why were they so consistently generous, increasing their donations as the needs of the times increased? It was partly because they knew that the Bishop said Mass for the intention of the benefactors, and that the young seminarians remembered them each day in their public prayers, as they continue to do down to the present.

The faithful were generous principally, however, because of their love for the diocesan priesthood? What nobler and more intimate charity could a person give alms to, than to his diocesan seminary? For the diocesan seminary draws young men from the parishes of a diocese, and having trained them, sends them back to those parishes to guide their own people.

This, it seems, has been the greatest motive which has prompted the support of our seminaries in the past: the feeling which Rochester diocesan Catholics have had that the seminaries are their own: a sort of family affair.

Perhaps this spirit has also been responsible, in a measure, for the unusual number of vocations among members of the same families. Over twenty families of this diocese have given two sons to the Rochester priesthood, two have given three sons; and there have always been many priests in this diocese related to other diocesan priests in some manner. The tradition is not dying, either. Several of the seminarians today are relatives of Rochester priests, and two, even three members of some families,

MONSIGNOR CRAUGH

are now students for the diocese.

IN ASKING, therefore, that each wage-earner give two dollars to the annual seminary collection on September 30, His Excellency, Bishop Kearney is making an earnest plea which he knows the faithful of his diocese will understand, and will respond to as far as they are able.

In addition to making this traditional annual request, the diocesan authorities also take the occasion of the publication of the receipts of the previous year's collection, to remind diocesan Catholics to remember the Seminary in their wills.

EACH WEEK the newspapers print details of bequests made in wills recently probated. The deceased often leave considerable sums to various charities. But even in the wills of Catholics, the diocesan seminaries are not mentioned as frequently as the worthiness of the cause deserves. Let Catholics recall, therefore, when drafting their wills, that this cause is traditionally their own, and that charity should begin at home.

Bequests of any amount will be gratefully received. They should be made out to "St. Bernard's Seminary," Rochester, N. Y. This is the corporation under which both St. Bernard's and St. Andrew's are included. Benefactors can, if they choose, request that the legacy be devoted to either one of the two seminaries.

Any donation by bequest will assist the seminaries to continue their great work. The most beneficial bequest, however, is that set aside for the foundation of a scholarship burse. At present, the amount needed for this purpose is ten thousand dollars. It should be a source of gratification for the founder of a burse to realize that the annual income from this fund will provide, for years to come, the greater part of the yearly expense of training a young man for the Rochester diocesan priesthood.

ON MAY 20, 1906, Blessed Pope Pius X, wrote to Bishop McQuaid, the founder of St. Andrew's and St. Bernard's Seminaries, the following words: "We have known your perpetual zeal for the glory of God and the salvation of souls. In the diligent discharge of all the duties of a good pastor, we have known that you have always given chief care to the right education of the young, especially of those dedicated to God, and this matter is so great that there is nothing of more benefit to the Church, to the State."

That profound observation on the importance of seminaries is no less true today than it was when the saintly pontiff made it. It was the Rochester diocesan laity who, by their cooperation with Bishop McQuaid in founding our seminaries, had enabled him to win the Pope's praise for educating a fine diocesan priesthood. Surely the diocesan laity of today will head the request to help their present Bishop in continuing the same great work.

"I Like Being A Priest"

By Rev. [illegible]

I'M A PRIEST. And I like it. I don't suppose everybody would. [illegible]

[illegible] Almost 2,000 ex-servicemen are now studying for the priesthood — fellows who sweated out Bizerte, who sweated out jungle fever in New Guinea, and who walked into Caen and Normandy. It wasn't a pretty walk and not many pretty boys made it.

Some people figure a priest is a fellow who never did like girls and probably hates babies. He's not much of a priest if he hates anybody. His Leader, Christ, loved girls — once the Pharisees were going to stone a bad girl, and would have if Christ hadn't become her champion. And as for loving babies, you can't even be a priest if you don't love babies—and Christ was the One who said that.

I don't think I'm particularly different from other American men. When I was a kid, I saw two paths open. They were both good—one led to marriage and a flock of youngsters; the other led to the priesthood. Either way I had to give up something; either way I got something big. I don't remember any "call." I certainly wasn't a cherub with my hair parted in the middle and a heavenly smile on my face—it would have been better if I were. I knew how to fix bicycles before I knew how to conjugate a Latin verb and I knew more about peddling papers than I did about geometry.

A priest once told us: "God needs men. The whole world is going to ruin; and Christ needs men who are willing to sacrifice everything they want to help Him get more of what He wants. Anybody with guts can apply." I did apply. It was tough all right. Tougher than I had expected. I used to spend nights wondering if I wasn't crazy for trying. I used to say to myself, "Listen pal, there are 35,000 priests in the U.S.; they made it, and a couple of them were dumber than you." I wanted it and that was enough.

AFTER A WHILE I found myself studying theology and thinking about the minor orders and subdeaconship. How the time flew; fellows I used to go around with started getting married and even having children and I was still a schoolboy. The studies never got much easier; living together, going down to more or less the same kind of meals all the time, getting up before the sun, going to the chapel for prayer and meditation and sitting at a desk studying they never were easy.

And then one day I went home to our Cathedral and there 14 of us knelt before the big altar. The Bishop came out and started the ordinations. We all heard him say in Latin, "You are a priest forever!" He anointed our hands with oil and his assistants wrapped them with linen cloths. Then it was all over and we went out to give out first blessing to our mothers and dads, most of them were crying and like dopes we started to blubber, too. But we weren't sad; we were just full of happiness and gratitude.

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It's not for everybody. It's not for anybody. But don't ever get the idea that if you're going to be a priest, you're giving God something. I had that idea once. I have a different idea now. I got the most wonderful gift ever given to a man on the face of the earth. I ask everybody I know to pray I'll always try to be worthy of it.

Diocesan Seminaries Assure Well-Trained Priesthood

By VERY REV. MAYNARD A. CONNELL, Ph. D. [illegible] Seminary Rector

After the Reformation in 1545, the Church assembled in General Council at Trent. Like a flame, heresy had fired out of Central Europe; country after country was being overrun. [illegible] the great St. Robert Bellarmine and St. Charles Borromeo, the council probed the causes of the [illegible].

With the [illegible] of skilled physicians, the Church fathers went to the heart of the matter—

DOCTOR CONNELL

the priesthood. The secularism of the Renaissance had done its work: it had caused the priesthood to lose its savor, the heresy of the laity was but the necessary consequence. For as Chaucer once said "If gold rust, what will iron do?"

THUS IN ITS twenty third session, the Council of Trent directed its energies towards the establishment of Diocesan Seminaries as the way and means of creating a truly spiritual and well educated priesthood. Counseling the ecclesiastical training of youths from their earliest years it turned principally for vocations to the children of the poor.

These directives of the great Tridentine Council were echoed and re-echoed in the United States by the three Plenary Councils of Baltimore (1852, 1866, 1884) and were championed by Rochester's first Bishop Bernard J. McQuaid.

Translating words to deed, Bishop McQuaid opened Saint Andrew's Preparatory Seminary on Sept. 15, 1870. As he himself said in his pastoral letter of 1875: "A half-educated clergy, priests without the spirit and love of their calling, or more devoted to the world than to God would be a curse to religion and the people under their care."

The years were not many before that far-sighted Bishop asked his people to aid him in the erection of St. Bernard's Theological Seminary the final step in his Seminary plan. Now his young men might complete the years of preparation for the priesthood within the confines of their own diocese under the instruction of their own priest professors.

FROM VERY HUMBLE beginnings both schools have grown to the outstanding educational institutions they are today. In their years of service they have sent over 1,540 young [illegible] their Bishops [illegible] spiritually and [illegible] be captains [illegible] Christ.

[illegible]

[illegible] Catholics of this diocese have established Seminaries. They were conscious that a country that can not bring forth its own priests will, in time, lose the faith. In their devotion they knew that what they gave to the Seminary would be returned to them in the very real and tangible services of the priests of their own parish.

IN A VERY TRUE sense, the priests who spend themselves in the parish for the salvation of souls are the Seminaries' return to the people of this diocese for their annual investment in them. In every parish their holy influence is at work, leavening and making good the whole. We find them going about the parish bringing back the sheep that were lost. Their steps are heard in the corridors of our hospitals. Quietly they go from room to room bringing the Christ who healed the sick in Galilee. Nor is their presence lacking in the many confessionals of this diocese. There they spend long hours advising, directing, helping, and absolving from sin.

It is impossible to evaluate the work which has been done for God by these priests in this portion of His vineyard. Human words of praise fall far short. While we may judge somewhat from the material advances we have seen, we are aware that our priests have performed innumerable deeds of kindness and charity known but to God—deeds whose full worth will shine only in eternity.

THE YOUNG MEN who depend upon our generosity for their education are already aware of their obligations to the people of this great diocese. Early in the morning before most of us are awake and again in the evening after a day of classes and study, they kneel before the Seminary Tabernacle offering prayers to Almighty God for all those men and women who made that day in the Seminary possible.

These are the young men who in the gracious providence of God will in years to come, touch the lives of those who support them now. They are the ones who will give to our children the spiritual instruction and guidance which other priests have so generously given to us.

WE CANNOT estimate the far reaching effects of our generosity to the Seminary. What we do today will bear fruit in a few years, for ourselves, our children and our children's children. If the future is to write as glorious a record as in bygone days, then the Catholics of today must make the same expression of faith in as concrete a way. They must, in a word, give of their prayers and material substance that the seminaries of today will be able to return to them Godlike and wisdom-filled priests.

CHRIST'S MINISTERS

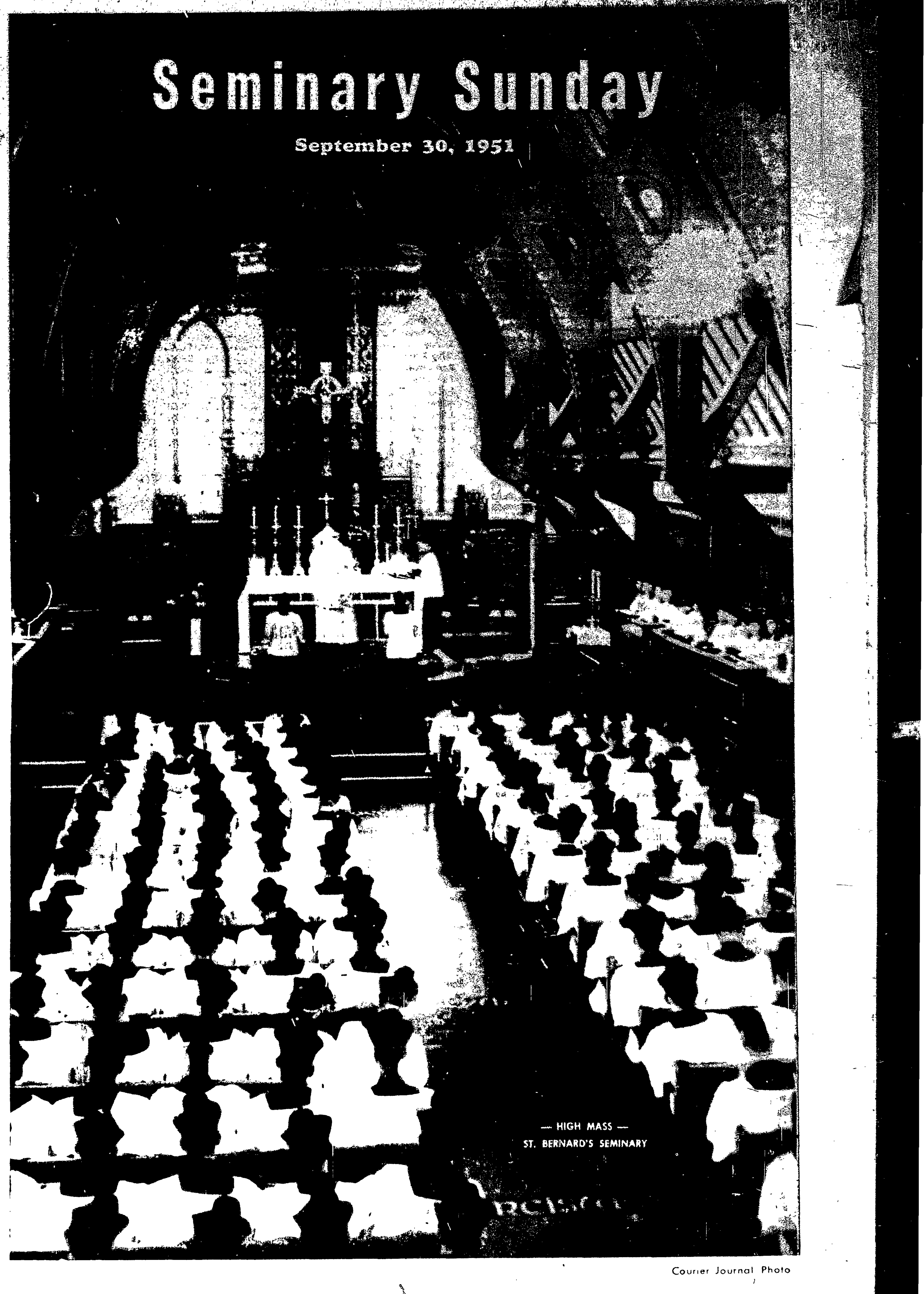
God does not change His mind or His purposes in regard to the gifts and the vocation which He bestows on His priest. He chose them in order that they might [illegible] make Him known and be His ministers and the [illegible] of the world. These divine [illegible] unchangeable.

SACRIFICE

The priesthood was instituted [illegible]

PREPARATION

[illegible] proper to the sacred minis[illegible]



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