

## Our Seminaries The Bishop's Jubilee God's Holy Acre

By MONSIGNOR HART

### 'Come Follow Me'

This is the call Christ gives to young men to leave the world and follow Him as candidates for the Priesthood. The hope of the Church is tied up with these young Levites.

For twelve years they are trained in the way of the spiritual life; for twelve years they are trained in cultural and religious subjects ranging from the High School curriculum through four years of college and four years of University training. Intense study within the prayerful atmosphere of Seminary classrooms is united to the advantage of dedicated professors whose whole life has been devoted to the work of training young minds and young hearts for the Priesthood.

This work is now in full swing at St. Bernard's and St. Andrew's Seminaries. Nearly five hundred young men are now answering the call: "Come Follow Me."

Every member of the Church has a definite part in furnishing the ready response to Christ's call. Parents and the laity in general have always realized their responsibility and in the Diocese of Rochester, particularly, the tradition of generous support to our Seminaries goes back over eighty-four years.

Our people have helped Bishop McQuaid build up St. Andrew's and St. Bernard's Seminaries. Our people have been with the succeeding Bishops of the Diocese in maintaining and furnishing buildings as needed for a constantly growing number of students. Our pride of the present day is in the new St. Andrew's Seminary sponsored by Bishop Kearney.

September finds us dwelling on the current appeal of Bishop Kearney for his Seminaries. The Bishop's Seminary Letter gives all of us food for thought and also gives us the prompting to follow in the way of our fathers and to assure Holy Mother Church of a more numerous and a constantly improved body of students to minister in all our parishes for the years ahead.

Prayer and generosity should be united in our Seminary gift—prayer that the Seminaries may prosper; generosity that our Bishop, our Priests and the Faculties of both our Seminaries may know that the people of the Diocese are ready with gifts that will run into the larger amounts as well as the gifts from those of smaller means which may not exceed \$5.00.

May the Great High Priest be with us in these September days while we prepare to do our full share in support of St. Andrew's and St. Bernard's Seminaries.

### Resurrection At Naim

This was a memorable funeral cortege that went forth from Naim to the village cemetery. Many another funeral down through the years had followed the same course to that cemetery and had returned after the burial. But this funeral went to the cemetery and turned back without any burial. Christ had stopped the funeral, had touched the young man as he lay on his bier and said to him: "Young man, I say to thee, arise."

This was the Resurrection at Naim. It shall have its counterpart in the resurrection of every body in every city in all the world. The great day of resurrection awaits the bodies of all. These bodies are destined for a holy resurrection, a resurrection in keeping with the glory and dignity of the resurrection of Our Lord Himself.

Prepared for this resurrection by a holy life here on earth and particularly through the frequent reception of Christ in Holy Communion, the bodies of the faithful shall rise in glory. They are entitled to our reverence, our respect and our confident anticipation that God will one day raise them up.

Therefore we place them in consecrated ground. Therefore we follow the laws of the Church in setting aside consecrated plots that become garden sanctuaries for God's Saints.

All Catholics appreciate the kindness of the Church in making ready for our loved ones a holy place, a dedicated shrine for our departed ones.

Each year Holy Mother Church repeats her solemn blessing over all the graves in our cemeteries. May that occasion each year renew our reverent attitude toward God's Holy Acre. May it keep alive within us the salutary desire to find our last resting place on earth within the confines of our consecrated cemeteries.

### Fruitful Planning

Every parish in the Diocese has part in the plans to observe our Bishop's Twentieth Anniversary of Consecration and Fifteenth Anniversary of Installation as Bishop of Rochester.

For the smaller parishes there will be a fund in the hands of Bishop Kearney for use in whatever spiritual work he may choose.

For Rochester, Auburn, Elmira and Geneva there will be provision for a work very dear to the heart of our Bishop, the development of needed High Schools to care for our boys and girls.

The Committees are hard at work. The Religious Orders have been called in to care for these projected schools. Sisters of Mercy, Sisters of St. Joseph will work in these schools as follows: The Sisters of St. Joseph will man the new St. Agnes High School in Rochester and will serve under the Carmelite Fathers in a new High School in Auburn. The Sisters of Mercy will sponsor the new High School in Elmira. The Carmelite Fathers in Auburn, the Jesuit Fathers in Rochester will sponsor the new High School in Auburn and the new institution in Rochester.

An ambitious program! A necessary program! May our understanding of the importance of this project to mark the Jubilee of our Bishop grow in these current weeks that will lead up to the actual time of the appeal, October 25th to November 11th.

## JOSEPH BREIG

### How to Stop Strikes

In too many newspapers it is standard practice to treat management-employee disputes in such a manner that blame for work stoppage is automatically laid upon the unions.

Not long ago, I wrote an article to which there was a violent reaction, apparently due chiefly to the fact that I criticized steel management's attitude in the steel strike.

However, the article was mainly concerned with the Industry Council plan, advocated by the U. S. Bishops as the right way out of our industrial quarreling. There were some other points about the union shop, the divorce of ownership from management, the question of an employer's alleged "right" not to join his union, and so on. But those points were comparatively minor.

NEVERTHELESS, the critical letters ignored the main burden of my article, and concentrated on the relatively unimportant matters.

It was as if the letter writers had not the faintest notion what is meant by Industry Councils. Obviously some widespread education is needed.

One of the most highly-placed of those who criticized my article accused me of attacking private property rights, and of being (God save the mark!) "communist." To that letter I have replied as follows:

Dear Sir: There was not one word in my article that can justly be construed as communist or as attacking the legitimate rights of private property.

Quite the contrary: the article advocates the Industry Council plan which would insure the survival and prosperity of private enterprise, through a program of representative self-government in industry.

This plan is eminently Christian, democratic and American. It would establish justice to the owners, the employees and the public.

The plan has repeatedly been recommended by the American Catholic Bishops, but their wise counsel seems to fall on deaf ears.

As far as I can see, industrial life generally has not made even a cursory study of the Industry Council proposal. Perhaps labor disobeys guilty in this respect.

Yet this plan is of the first importance to the nation, being tailored to the rights of every body, and peculiarly fitted to the American way of life.

This proposal for democratic self-government of our economy would ward off the three great evils now menacing private enterprise:

First, the quarreling between management and labor.

Second, Marxist collectivist influences.

Third, the growth in government intervention.

If industry steadfastly refuses to consider any such program for self-regulation of the economy, then government regulation will increase.

Far from attacking property rights, my article defended them far from being communistic, it pointed the way to eliminate many evils on which communism feeds.

I defend not only property rights but also the just rights of employees—including employees who are managers—and what is much overlooked, the rights of the general public.

I am deeply concerned about the state that repeatedly noble the American economy, exposing us to grave danger from our enemies and causing unnecessary suffering to families.

The main burden of my article was the Industry Council plan. Other points were by comparison minor. I would be prepared to defend them, but I would rather center attention on the Industry Council proposal.

Unless both industry and labor take a more enlightened view of the need for economic representative self-government, we are in for increasingly grave trouble. To point that out seems to me to be an elementary duty for any writer who sees the danger.

### Associate Editors Named For Paper

Schenectady, Pa. (NC)—Two new associate editors have been named to the staff of The Catholic Mirror, Schenectady diocesan newspaper: the Rev. Thomas C. Moran of Marywood College, and Edward F. Gallagher, assistant pastor of Holy Name parish, Awoyeville.

## ... And I Lay Down My Life For My Sheep'



## GRETTA PALMER

The vast variety of forms that goodness can take is brought to mind whenever a new anthology of saints' lives appears—and a very interesting anthology of this sort has just appeared, edited by Clare Boothe Luce and published by Sheed and Ward.

The great Gretta Palmer men and women of past centuries who have met the awful test of canonization display a thousand different temperaments. They lived lives whose outward conditions were as varied as human lives can be. They were rich or poor, married or single, religious or secular, healthy or ill. Yet every one of them, without exception, discovered how to begin living his Heaven in this world.

Joy was not the reward sought by the saints; but joy was a by-product of their selflessness, spiritual lives. The modern world, which seeks in a thousand unlikely spots for more contentment and rarely finds it, is judged inferior after a mere hour spent in the company of any small group of saints. For it then becomes apparent that we make a poor bargain when we surrender our lives for so puny and trivial a thing as peace of mind, freedom from fear, the mere ability to sleep without insomnia, or to survive a lifetime without a nervous breakdown, or to dig through the rubble of which most men and women would cheerfully settle today.

THE SAINTS were better and shrewder traders: they exchanged their days for nothing less than the pearl of great price—and it brought them joy. And all of them, whatever their circumstances, used a method which is open to the least of us today.

Consider how things actually stand with us—consider them as they would be if the true situation in which we find ourselves were a bodily and not a spiritual one. Suppose that all of us were born with a serious illness, shared in common—something as universal to the human race as Original Sin is, in very truth. Suppose that this malady took different forms with different individuals—as the temptations to which we are exposed do actually take different forms. Suppose that some of us were in pain from tuberculosis, others from cancer, but that no single member of the race had health or freedom for a day from some form of agony.

Imagine in a world like that, what would happen if a scientist should rush from his laboratory with a panacea that would cure all ills—a kind of super-penicillin, or a more flexible sort of electric shock. The cure might well demand some cooperation and effort from the patients, but can you imagine that we would

not all rush, rejoicing, into the clinics of the world, imploring the doctors to provide the treatment that would make us well?

SUCH A PANACEA for our spiritual maladies is there: we know its name. It is the supernatural life, to be kept alive by the sacraments and prayer. It has never failed in 20 centuries. It has healed the spiritual maladies of every kind of man and woman in every country of the world, in every period throughout the history of the Church. You may name your malady

and find the saint that fits your case. A saint has gone before you and borne beautiful testimony to the working of the cure. Do you suffer from doubts and from temptations to despair? So did St. Theresa of Lisieux. The remedy for her case is the remedy for yours. Do you find purity difficult? So did St. Anthony and St. Francis of Assisi: they can be your kindly guides. Do you find it hard to reconcile the demands of the world with those of the Faith? There is St. Jane de Chantal or St. Louis of France: the panacea that cured their ills is at your disposal, too. For there are saints to lead the way along whatever thorny path may be our own life, and to remind us that all paths lead to Rome in this life, to Heaven in the next. We cannot say, "Ah, it was easy enough in the time of the Apostles: they had Our Lord Himself to guide them." St. Maria Goretti lived and loved Him at as remote a distance as our own. We cannot say, "Only Catholics with a life-time practice at goodness can fulfill the demand of the Faith." For there were St. Paul, and Mary Magdalene, and Margaret of Cortona. These are lives of heroic virtue, but they are also lives of joy. It is hard to be a saint; but it is also hard to be anything less—for failure to accept the remedy for our disorders leaves us all of them. And the panacea we would not accept from love comes to us anyway, but without merit, in the form of dissatisfaction with ourselves. Refusal of the sovereign cure does more than that—it robs us of even the natural happiness the pagans used to know.

THE DISCIPLES and the large crowd that went with Christ into the town called Naim recognized Christ as a Prophet. They listened avidly to His words.

But Christ would have them know that He was more than a Prophet. He had all that the Prophets of old possessed and above that He had the Divinity that made Him a great Prophet. Here was a Prophet greater than all others because he is God. His followers could say of Him clearly "God has visited His people."

THE RAISING to life of the son of the widow of Naim made a definite and lasting impression on all those present. Fear seized upon them and they began to glorify God and the report of this miracle soon reached all the people of Judea and all the country round about.

This was merely one of Christ's miracles. It was a definite and clear sign to believing souls that He had the power over life and death that belongs only to God. His miracles were signs of His Divinity.

WE ADD TO the actual miracles of Christ the testimony of two thousand years in the life of His Church. We see in the happenings of all these years a definite and conclusive addition to the testimony of His miracles.

Christ is the Son of God. Christ lives in His Church and for a very few whom He raised from physical death to life He has raised countless millions from the death of sin to the life of Sanctifying Grace.

But we can, everyone of us, "come back to our senses" again. All we need do is to pick our favorite saint and ponder his life and its resemblances to ours and follow where he leads. The Church cannot spare a single one of her saints; for each one has a word to offer to some later follower. And that word is for ever the same. It is "Courage! The troubles that you suffer I surmounted. And so can you."

## The Apostles' Creed

### 'I Believe...'

By Rev. Albert J. Shamon

(This is the first of a series of articles on "The Apostles' Creed" by Father Albert Shamon, professor at St. Andrew's Seminary and author of *Behind The Mass*.)

THE APOSTLES' CREED.—When a man is going on a vacation and is leaving his business in the hands of others, he usually lists a number of things to be done. As he steps out of the door into the car to be off for two weeks, he turns to whom he has entrusted his business and gives one last reminder.

That reminder is generally about something very important, something that is uppermost in the proprietor's mind. It is as if he said: "If you neglect to do everything else I told you, for heaven's sake, don't neglect this one thing!"

For three years, Christ told His Apostles how to run His kingdom on earth but when He was about to ascend into heaven, He turned to them and said: "Now if you forget everything else I told you, don't forget this: 'Go teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost... commanding them to observe all things whatsoever I have commanded you!'"

CHRIST WAS COMMANDING His Apostles to do three things: first, to teach the faith—"Go teach all nations"; secondly, to instruct those who believed and received the Sacraments to observe the laws of God—"teaching them to observe all that I have commanded you."

This is why the Religion of Christianity can be divided into three parts; namely, into Dogma or the Creed, into Morals or the Commandments, into Grace or the Sacraments.

Dogma tells the Christian what he must believe; the commandments tell him what he must do; and the sacraments give him the grace to do or to live up to what he believes.

Faith without good works is dead; without the grace of the sacraments is impossible; and the sacraments without faith cannot be received.

Once a man, who had been a Buddhist and then a Confucianist, became a Christian. When his instructions had been completed, the priest asked him what appeared to him to be the difference between Buddhism, Confucianism, and Christianity.

THE MAN REPLIED with a parable. "If I fell into a pit from which I could not climb by myself, Buddha would just fold his hands and say: 'It serves you right; you should have watched where you were going.' Confucius, on the other hand, would have spilled out a stream of advice. But Christ would have reached down and given a helping hand."

"Christianity," he told the priest, "not only tells me what I must believe, not only gives me a lofty code of morality, but it also gives me through the Sacraments—the grace to do what I believe."

Christianity doesn't stop at the Creed, or the Commandments, but at the Sacraments. However, of the three, the most fundamental is the Creed.

Why is this? As one thinks, so he acts. Creeds of necessity precede deeds. On the same principle, God cannot be loved unless He first be known. He will not be served unless He be loved. Hence teaching is the imperative prelude to faith. It must come first; belief follows.

Whether I shall believe or not depends on what I am expected to believe. What I am expected to believe is taught in the Apostles' Creed. The truths, capsuled therein, constitute the sum and substance of everything we hope for. Hence Saint Paul called faith "the substance of things to be hoped for."

But these truths become mine, or are reached, by an act of faith; when I can say, "I believe." And I can say this when God with the lightningbolt of His actual grace so illuminates these truths that the mind can assent to them without the least fear of error. Hence St. Paul, who had received the faith in a blinding flash of light, defined it further as "the evidence of things that appear not."

"I BELIEVE," THEREFORE, means three things: "I believe in a God"—this gives the "what I believe," elaborated in the Creed, "the substance of things to be hoped for."

"I believe God"—this gives the objective reason for accepting the truths in the Creed, "the things that appear not"—namely, because God has said so!

"I believe in God"—this gives the subjective reason for accepting the things that appear not—namely, the evidence of interior light flowing from God's grace enabling one to judge these truths as true, as if they were evident.

To obtain faith, therefore, one must possess good will, for desire is the mother of action—"Blessed are they who hunger and thirst after justice." Secondly, one must study and search to discover whether God has truly spoken or not. And lastly, one must pray, for no one is drawn to God unless God draw him—"Draw us, and we shall run in the odor of thy ointments."

## Should Students Work While Attending School?

St. Louis (NC)—Should students work while they are attending school?

A veteran of 35 years in the education field thinks not.

The Rev. Daniel A. Lord, S.J., youth leader and organizer-director of the Summer School of Catholic Action, says:

"Working at the time one is going to school is at best a necessary evil."

FATHER LORD replied in The Queen's World, organ of the Sodality of Our Lady, which is published here, to a query by a young student on this subject. Leisure time during one's school days should be used in developing abilities and interests beyond the classroom, "those extras that make for a rounded social life and a full character and mental training," Father Lord said.

RECALLING HIS own high school and college days, the priest called the extracurricular activities in which he engaged "in many ways just about as important as any training of my life."

"However, if you must work, or want that extra pocket money above all else, then work through the summers," Father Lord advised.

He regards the Saturday job

during the school year as more desirable than the work some students do on school days.

The resourceful student who has to work wisely measures the job in terms of time to study," he said.

"TO WORK during school just for extra money is an unequalled mistake," Father Lord declared. The student who is not required to obtain employment during the school year or in the vacation months is given a tip by Father Lord. He advocated the "spending at least one summer in business school learning to type expertly and to master shorthand."

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