

Avery Dulles' Views On Secular Colleges Cited For Highschoolers

By WALT KOLESNIK

News that General Eisenhower appointed John Foster Dulles to serve as his Secretary of State was received with special interest by the admissions committee of Nazareth College last week. This was not necessarily because of Dulles' political views or foreign policy, but because of a magazine article written by his youngest son, Avery, a convert to Catholicism and a member of the Society of Jesus.

The article, which appeared in

the September, 1951, issue of *The Catholic Mind*, stressed the dangers of a secular college education for Catholic youth.

THE ADMISSIONS committee, which handles student recruitment in addition to deciding whether or not individual applicants will be accepted by the college, had the article reprinted in leaflet form, with the Jesuit scholar's permission, and has distributed them to high school students and their parents

throughout the diocese. Copies will be available at the Open House the college will hold this Sunday.

"In a secular college," Mr. Dulles, S.J., wrote, the Catholic student "may easily hear more against the Faith in a single day than he would be able to refute in a lifetime. He will soon find that there is no match for his professor, and for fear of exposing both himself and his Faith to ridicule, will elect silence as the more prudent course."

He estimates that most of the nominal Catholics with whom he was acquainted at a secular college no longer adhered to the Faith on the day that they received their diplomas. "The Catholics whom I knew at college," he observed, "were not particularly admitted. Many developed a sort of interiority complex with regard to their religious and social background, although they should rather have been proud of the spiritual riches of their forebears."

THE SON OF the Republican foreign policy expert was graduated from Harvard University in 1939. There he discovered that "skepticism, materialism and liberalism hold almost unchallenged sway in our secular universities and thus set the tenor of our intellectual life."

Abandoning his Presbyterian religion, he began, unassisted, a search for the answer to life's problems. Through a number of circumstances, he became interested in Catholicism, and was received into the Church in Boston in 1941.

He describes the process of his conversion in "Testimonial to Grace," a book he wrote during what he called a period of relative leisure while at sea in World War II.

The book has been compared favorably with Cardinal Newman's "Apologia Pro Vita Sua" and Thomas Merton's "Seven Storey Mountain." It was published in 1946.

After five years in the Navy, with most of his duty in the Atlantic and Mediterranean theaters, he entered the Jesuit novitiate of St. Andrews-on-the-Hudson, Poughkeepsie, N. Y., in August, 1946. His father, well-known as a Protestant lay leader, took the news hard, according to the news magazine, but apparently raised no objection.

"In a Catholic college," the Jesuit wrote in the article referred to, "the student will be sustained by the guidance of teachers, and by association with companions, who for the most part are living good Catholic lives and striving to see the universe as a whole in its relation to the Creator and Redeemer of all. The various cultural and scientific disciplines will be taught in their proper relation to sound philosophy and Christian revelation."

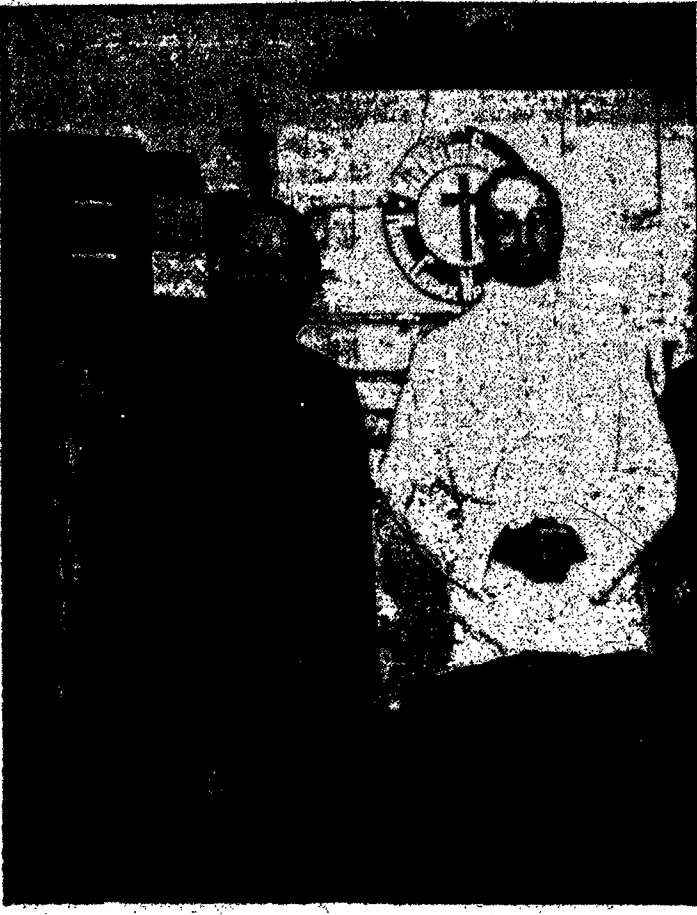
"IN A SECULAR" college, on the other hand, he will gain only a confused and fragmentary outlook on the world, since he will be taught by professors who are confused and who disagree among themselves as to basic truths and values.

"A few of his teachers will probably assail the Church as an adversary of science and progress. Others will show themselves polite but condescending toward his religious persuasions. Still others will be apparently unaware that any educated American of our day could take the Christian dogmas seriously."

Mr. Dulles, S.J., warns that "very possibly" the Catholic in a secular college "will be contaminated by the drunkenness and impurity which—I must in frankness say it—are appallingly prevalent in many elements of student society outside the Church."

Noting that the results are not only disastrous in all cases, since the day-student is often sustained by favorable home influences and even the boarding student may be able to persevere against pagan mentality, he finds that few undergraduates are able to wage such a long and difficult struggle.

FIRST, HE SAYS, the student will be inclined to raise objec-



7250,000 POUNDS—of usable clothing and shoes, valued at over \$10,000,000, were collected in last year's emergency clothing campaign of the U. S. Catholic Bishops for the refugees and victims of war in Europe, Asia and the Near East. Inspecting some of last year's shipment is His Holiness Pope Pius XII and Monsignor Andrew F. Landi, of Brooklyn, War Relief Services—N.C.W.C. delegate in Italy.

Bishop Kearney To Attend Centenary Of Conventuals

Syracuse — (NC)—More than a half dozen Bishops from various parts of the United States are expected to gather here for ceremonies marking the centenary of the arrival in

Conventual province in Bavaria, from which the original U. S. Conventuals came.

At the end of the celebrations a plenary meeting of the U. S. Conventual Ministers Provincial will be held under the chairmanship of Father Hess.

The history of what is now the Byzantine Rite Exarchate goes back to the latter half of the 19th century, when the first Ukrainian emigrants came in great numbers to the United States. Large groups settled in the coal-mining districts and others in the farmlands.

Their yearning for their homeland and for a church of their own with its characteristically beautiful rites impelled them to organize their own parishes which would keep them united and satisfy their spiritual needs in the country of their adoption.

THE FIRST Ukrainian Catholic priest came to the United States from Galicia in the autumn of 1884. He and the other priests who followed to minister to the emigrants remained under the jurisdiction of the local American Bishops, according to ecclesiastical law.

However, petitions were sent to Rome asking for the establishment of an independent diocese, and eventually Pope Pius X—now Blessed Pius XI—created a separate Greek Catholic Episcopate for the United States, which was for both the Ukrainians of Galicia and for the Carpatho-Russians, who came from the Austro-Hungarian dynasty.

Through a Papal Bull of March 26, 1907, the first Bishop, was appointed in the person of Bishop Ortynsky, who came to the United States in 1907.

Bishop Ortynsky did not possess at first exclusive and full jurisdiction over his faithful, but exercised his episcopal office through the delegated authority which he received from the various local Ordinaries. However, the Vatican decree of 1913 gave him complete and independent jurisdiction.

When Bishop Ortynsky died in 1916, the Holy See did not appoint a new Bishop but advised the Apostolic Delegate to nominate two temporary Administrators.

Established under the direction of Arthur P. Farren, editor, the organization is titled the Catholic Star Herald Press Club. It aims to facilitate and correlate the flow of diocesan and parish news to the official diocesan organ.

The club, which is set up in three geographic units of the diocese, will have meetings once or twice yearly. A mimeographed bulletin will be sent monthly to all members, containing suggestions on news stories, photographs, feature stories, and so forth. Toplight newspapermen from daily papers in Camden and Philadelphia addressed the opening regional meetings.

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Ukrainian Church To Mark 40th Anniversary In U. S.

Philadelphia — (NC)— Next year will mark the 40th anniversary of the establishment of the Byzantine Rite Apostolic Exarchate of Philadelphia, also known as the Ukrainian Greek Catholic Diocese of the U. S. A.

Attention was called to the anniversary in the Exarchate's 1953 directory, which has just been published here. It recalled that on May 28, 1913, a decree of the Sacred Congregation for the Propagation of the Faith in Rome granted to the late Bishop Sofronius of Ukraine and exclusive jurisdiction over Ukrainians of the Byzantine Rite in the United States.

The jurisdiction is independent of all local Bishops and directly related to the Apostolic Delegation in Washington, D. C.

THE PRESENT Apostolic Exarch is Bishop Constantine Bohachevsky, assisted by Bishop Ambrose Senyshyn. Their jurisdiction embraces 312,584 faithful in 165 parishes and 12 missions, served by 304 priests.

Three male monastic orders are active in the Exarchate—the Basilian Fathers, the Franciscan Fathers of the Byzantine Rite, and the Redemptorist Fathers.

There are also monastic orders for women, including the Sisters of St. Basil the Great, the Sister Servants of Mary Immaculate, and the Sisters of the Sacred Heart, who conduct schools, orphanages and other charitable institutions.

(Within the area of the Diocese of Rochester are three Ukrainian Greek Catholic churches and two schools. They are St. Joseph's, Rochester, Rev. Nicholas Wolensky, pastor and School in charge of the Sister Servants of Mary Immaculate; St. Peter and Paul's, Auburn, Rev. Basil Ostas, pastor and School, Sisters of the Order of St. Basil; and St. Nicholas, Elmira Heights, Very Rev. Waldimir B. Dowhovich, pastor.)

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