

### 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 danger of a secular college education for Catholic youth.

THE ADMISSIONS committee, which handles student recruits, 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 scholastic'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 he 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 admired. Many developed a sort of inferiority complex with respect 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 by 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 Time 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 social 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 equally 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 objections when overt attacks are made on his Faith. These will be answered by the glib professor in such a way that before long the student begins to believe that "there is at least something in what he says."

Then the student finds himself in possession of much better arguments against his religion than in favor of them, since there may be no one on the campus to refute the errors.

Finally, the student wakes up one day to find that he no longer has the Faith at all.

Leaflets containing these arguments have been circulated among Catholic high school students to counteract the efforts of those attempting to lure them away from Catholic colleges.

### GOD LOVE YOU!

By MOST REV. FULTON J. SHEEN

THE Cross of Calvary is on a hill; no one escapes seeing it; no one avoids its impact. Half the world is on it; the other half of the world is under it. Those who are on the Cross are either nailed there by the business of Christ, or else they attach themselves to it by sacrifice and self-denial.

Our Catholics in China are nailed to it by the Reds; those who deny themselves a luxury, send in their first raise in salary, or make a thanksgiving offering to spread the faith in the Missions, send in their old gold or old diamonds, are the self-crucified who nail themselves to the Cross.

May this one incident inspire you to love our crucified Saviour unto a greater sacrifice for the Holy Father's Missions. One priest we know of in China goes on his knees as if he were the Blessed Sacrament on his breast and the Holy Oils in his pocket. This is China in miniature. Francis Thompson asked of our crucified Lord: "Must all thy fields be drenched with rotten death? Must the fertilizer be spread upon the fields before they can bring forth the seed? Is death the condition of life? Must the clouds die in showers to bud the greenery?"

The Communists would never recognize that he who carried death on his back carries life on his breast, as the Reds at the Crucifixion did not believe that He who carried the Cross was the Son of God. The Christ who was born in a stable through His Chinese priest is back in the environment of animals where men drove Him because there was no room in the inn.

The manna is Communion—the fertilizer that is thrown upon the world in its winter of desolation to prepare for the springtime of a newer life; the Eucharist on his breast is the Christ that is the life toward which even the Jews aspired, without even knowing it. The Holy Oils is the preparation for that death that is the prelude to life.

Can a man be closer to God than when he carries oils to bind up the spiritual wounds of his neighbor and when he carries on his back the full effect of the annihilation and carnality of the world, and yet who reverses the role of John and his disciples, leaning on his breast?

This is what others are doing! GOD LOVE YOU to Mrs. C. F. I promised the first dividend from stock I bought two years ago. Enclosed is \$3.65 for the Missions. . . . GOD LOVE YOU to E. M. E. who sacrificed getting a permanent way. I sent \$5 to the Holy Father's Missions. . . . GOD LOVE YOU to A. E. "My fiance and I started saving pennies for odds and ends for our future home, but after reading your column, we emptied the bank of \$4 and sent it to you!" . . . GOD LOVE YOU to R. F. T. for \$3 which he sent to the Missions by saving 10c a day out of his lunch money. . . . GOD LOVE YOU to Mrs. F. U. for the \$2 she saved by washing her car herself instead of having it done at the garage.

Pray for all the Missions of the world because Christ is King of the World. Say a decade of the rosary for each missionary continent. To do this you need a World Mission Rosary which explains them and which we will send at your request and a \$2 offering to the Missions.

Deny yourself and make yourself happy. Cut out this column, pin yourself to it and mail it to the Most Reverend Fulton Sheen, National Director of The Society for the Propagation of the Faith 180 East 33rd Street, New York 16, New York or your Diocesan Director, Very Rev. Msgr. John S. Randall, 50 Chestnut St., Rochester, New York.

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7,250,000 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 equipment is His Holiness Pope Pius XII and Monsignor Andrew P. Landi, of Brooklyn, War Relief Services—N.C.W.C. delegate in Italy.

### 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 Soter Orlynsky full 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 312,564 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 Ogris, pastor and School, Sisters of the Order of St. Basil; and St. Nicholas, Elmira Heights, Very Rev. Waldimir B. Dowhovitch, pastor.)

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 farming lands.

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 Orlynsky, who came to the United States in 1907.

Bishop Orlynsky did not possess at first exclusive and full jurisdiction over his faithful, but exercised his episcopal authority which he received from the various local Ordinaries. However,

### 17 Geneva Women Join CDA Court

Geneva—Court Geneva, Catholic Daughters of America, held a reception for 17 new members Wednesday in Woman's Building, Mrs. Grace Patrick, District Deputy, was in charge and Miss Elizabeth Kane, Grand Regent, presided.

Mrs. Rose Stanzana of Clyde was a guest at the meeting.

Candidates received were Mrs. Alice Alberts, Miss Mary Lou Arthur, Miss Mary Berling, Mrs. Monica Brady, Mrs. Jean Corryell, Mrs. Rita Donahue, Mrs. Mary Allene Felingo, Miss Phyllis Fisher, Mrs. Adelaide Hitchman, Mrs. Margaret Hogan, Mrs. Jeanne Lahr, Miss Esther Monaco, Miss Grace O'Malley, Mrs. Lillian Roberts, Miss Alice Taney, Mrs. Mary Taylor and Mrs. Madeline Van Allan.

Mrs. Margaret Crowley was chairman of refreshments with Mrs. Ruth Duchany co-chairman, assisted by Mrs. Mary Broc, Mrs. Mary Jane Hobson, Mrs. Dorothy Peterson, Mrs. Marjorie Sablin, Mrs. Betty Edwards, Mrs. Elizabeth Donahue and Mrs. Virginia D'Agostino.

A public silver tea will be held Sunday, Nov. 23, at the home of Mrs. Estelle Johnson, Chairmen are Mrs. Johnson and Mrs. Sue Malone.

Named Counselor: Vastian City (NC)—Msgr. Malachy P. Foley, rector of St. Mary of the Lake Seminary at Mundelein, Ill., has been named a Counselor of the Sacred Congregation of Seminaries and Universities, according to l'Osservatore Romano.

### 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 the United States of the Franciscan Conventuals.

Among members of the Hierarchy to attend will be His Excellency Bishop Kearney of Rochester. In the Diocese of Rochester, St. Theresa's Church, Rochester and St. Hyacinth's Church, Auburn are in charge of the Franciscan Conventuals.

The main events of the observance will be a Pontifical Mass in the Church of the Assumption here on Nov. 30, a banquet the same day and a Solemn Mass for deceased Conventuals on the following day.

Auxiliary Bishop David F. Cunningham of Syracuse will celebrate the Pontifical Mass on November 30. Bishop Walter A. Foery of Syracuse will preside.

Scheduled to come from Rome to take part in the ceremonies is Father Bede Hess, U.S. born superior general of the Conventuals. He will speak at the banquet.

More than a hundred Conventual friars as well as many Franciscans, Capuchins and Third Order Regulars—other first order Franciscans—will attend the ceremonies. Among the guests will be Father Franz Solan, Rector, superior of the 700-year old 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.

A feature of the celebrations will be an historical exhibit depicting the development of the Conventual order from the time of its founding by St. Francis of Assisi in 1208. Displayed will be the original bulls of the canonization of St. Francis and of St. Anthony of Padua.

Today the friars are found in 63 dioceses in 22 states. They staff 107 parishes, 165 missions.

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### Lourdes Sodality To Receive 21 Candidates

A reception ceremony for 21 candidates for Our Lady of Lourdes Sodality will take place Sunday, Dec. 7 with all Socialist and anti-religious Holy Communism in a group at the 10 a.m. Mass. A breakfast will follow in the church hall.

The affiliation ceremony will take place in the church at 4:30 p.m. and the Rev. Frederick W. Bush, assistant pastor of St. Patrick's church will be guest speaker.

Rev. Emmett Davis is Moderator of the group.

Officers who will be in charge of arrangements are: James Mitchell, prefect; Betty Jane Mitchell, vice prefect; Edward Godwin, treasurer and Jane Ryan, secretary. A spaghetti supper will be served at the conclusion of the afternoon's ceremonies.

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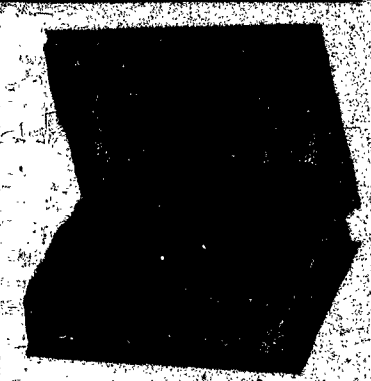
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