

More Priests Still Needed

Seven young men are about to step into the ranks of the priesthood to serve souls in the Rochester Diocese.

Their ordination on next Saturday, May 31, will bring the number of priests in this Diocese well over the 500 mark.

Diocesan authorities are quick to comment, however, that as many as 25 more priests are needed to meet all the demands currently being made for priestly services.

New parishes are waiting to be established, high school pupils need priest teachers and chaplains, children need to be instructed in catechism, adults of other faiths seek instruction in Catholic beliefs, the sick are to be visited, problems wait for priestly counsel—besides routine duties of administering the complicated program of modern Catholic parishes.

MANY PRIESTS ARE ACTUALLY doing double and treble the duties expected of any one man, lay people are generously aiding in apostolic and catechetical work.

But the fact is plain, more priests are still needed.

So while we say a prayer of thanksgiving for the newly ordained, we need to add a prayer, especially at Pentecost time, that the Holy Spirit will give the grace of a priestly vocation to many more boys of the Diocese.

We can take consolation, however, in the fact that our Diocese is blessed with a higher proportion of priests than many other sections of the Church in this country or abroad.

We average one priest for every 670 Catholics, but New Orleans, for example, has one for every 1,041 Catholics, and Corpus Christi diocese has only one priest for every 2,700 Catholics.

In the Philippines there are over 6,000 Catholics for each priest to take care of. The Rochester Diocese averages better than even Italy where the ratio is one priest per 737 Catholics.

We should, therefore, add to our prayers for increased vocations within our Diocese a sincere prayer for more missionary vocations too.

As Catholics we must have a world wide vision and seek to save souls not only in our own backyard but across the broad frontiers of the faith.

Our generous alms and our sincere prayers for all the Church's vocational programs will certainly win from God the gift of more priests to perpetuate His Kingdom on earth.

Equality For POAU

Last week the U.S. Navy surrendered to POAU protests about a St. Christopher medal on the orbiting Vanguard satellite—only Navy satellite so far to make it into the spaceways 'round and 'round the world.

THE FREQUENTLY PROTESTING organization of Protestants and Other Americans United for Separation of Church and State—(abbreviated, fortunately, to POAU) objected to the alleged favored position given the Catholic Church in the United States because Vanguard designers attached the religious medal to the Navy's satellite.

Rear Admiral D. C. Varian told the POAU that the medal is in orbit "without the sanction of the Navy."

He said "similar departures from science" will not be tolerated in the future. The Admiral said he spoke for Defense Secretary Neil H. McElroy.

We don't think the Navy's decision is fair.

As Americans we believe in equality for everyone and every organization.

ACCORDING TO THE POAU CHARGES, the St. Christopher medal is a "sectarian project" giving it would seem, a preferential status to the Catholic Church out in the wide blue yonder.

Since POAU doesn't have medals—superstitious and sectarian, you know—we think the Navy should contact Glenn Archer, POAU president. Then when the next count-down comes, let's put him into orbit.

That seems to be the fair solution in this controversy—equality in space for both sides!

Meantime we wonder if POAU has ever noticed that a good number of Navy boys wear religious medals around their necks. These sailor lads range the high seas to defend our nation against enemy attack and we are sure they would not surrender their St. Christopher medals at the first protest of some POAU spokesman.

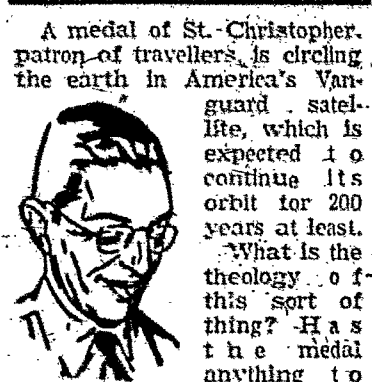
Strange But True . . .



4 COURIER-JOURNAL Friday, May 23, 1958

JOSEPH BREIG

Satellite Medal



Breig

guard III succeeded, where Vanguard I and II had failed?

Not the medal in itself, of course not. But the faith to which the medal testifies is another matter. To spurn that is to spurn the help of God in human affairs.

It is to miss, too, the deepest meanings of the United States of America, and the motives that moved the Founding Fathers and their greatest successors. Abraham Lincoln said:

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for the day."

What Lincoln felt was felt by some of the scientists who had labored heartbreakingly on the first and second Vanguard, only to see something go wrong at the last moment.

To F. Paul Lipinski, an engineer for the Martin aeronautical company, there came the thought that human wisdom seemed insufficient for the day.

Lipinski suggested that some thing be done to give open acknowledgment to America's traditional reverence for, and dependence upon, the Creator of the universe.

ELEVEN OF HIS fellow scientists on Project Vanguard—Catholics, Jews, Protestants—agreed to join with him in submitting a request for permission to install the Christopher medal.

Their theology was as sound as their science.

On an official form, headed "Drawing Change Request," they sketched a St. Christopher medal with a notation that the act of attaching it would be borne by field crew members.

In the form "Reason for Change" section, Lipinski and his associates wrote the theologically precise statement: "Addition of Divine Guidance."

They attributed no power to the medal itself. Adding it to Vanguard would be a recognition of the Ruler of the heavens, and a testimony of prayer for His Help.

The medal symbolized faith, as does a church tower or bell. In addition, it was an appeal to St. Christopher to companion the scientists in their petition.

The suggestion made on of official form was approved.

THIS IS TRUE, Vanguard worked to perfection. Its moon went into orbit in a tremendous ellipse which is carrying it, on each round, 2,500 miles out into space, but bringing it also within 40 miles of earth.

This facilities both the assembling of information about outer space, and its easy transmission to radio listening stations.

Vanguard II is also a dramatic reminder to the world that America has never ceased to be a land of noble ideals and of firm belief in God's fatherhood and man's brotherhood.

Against godless communism's sputniks, Vanguard III writes in the heavens the message that the Declaration of Independence was also a Declaration of Dependence on God.

And for the support of this Declaration, with a firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor."

Such is the meaning of the Christopher medal in Vanguard III.

(Editor's note: Subsequent to Mr. Breig's writing this article, the U.S. Navy has said religious medals will not be attached to its satellites. See editorial on this page.)

Church In Red Hungary

Communist Terror Worse Than Ever Bishops Virtual Prisoners Of Regime

By C. M. STRACHWITZ (N.C.W.C. News Service)

Vienna — (NC) — Despite the efforts of Hungary's bishops to relax the Red government's anti-religious policies, the Church in that satellite nation is under greater pressure than ever before.

Church authorities there are virtual prisoners of the so-called "bearded bishops," the name given to the commissars appointed by the communist regime to the Hungarian Office for Church Affairs.

In a recent speech in the Hungarian National Assembly, Minister of State Gyula Kallai spelled out the Red regime's policy in regard to the Church. He declared:

"The relationship between Church and state must be placed on a fundamentally sound basis. It must take the shape not merely of 'friendly co-existence,' but of positive cooperation."

"In our opinion the Hungarian hierarchy, whose loyalty toward the government has been repeatedly underlined, must not allow this loyalty to be extended also toward the reactionary priests who are busy sowing the seeds of vicious weeds in their dioceses. We also cannot understand why the leaders of the Roman Catholic Church in Hungary are giving so little support to the democratic-minded clergy."

THE MEANING of these words is clear: communists demand the active cooperation of the Church. To them, active cooperation means that the Church must become a willing tool in communist hands.

It is in the light of these facts that the widely publicized photograph of Archbishop Jozsef Groesz of Kalocsa shaking hands with Soviet Premier Nikita S. Khrushchev should be understood.

This picture, coupled with the news that a contingent of Hungarian clergy led by Bishop Endre Horthy of Csanad in Moscow, is intended to create the impression in the free world, that the Catholic Church in Hungary has managed to reach a satisfactory understanding with the Red regime.

But to obtain a true picture of the situation in the church affairs office during the Hungarian revolution of 1956 revealed that the "peace priests" also gathered information regarding the political leanings and pastoral activities of every single priest in Hungary.

Thus, a parish priest who had successfully increased the religious zeal of his flock would be denounced — many such denunciations were uncovered which bore Dr. Horvath's signature — and removed by the church affairs office. This office then replaced him with another priest whose moral defects would quickly undo all the good accomplished by the original pastor.

For such services as these, Dr. Horvath and the other leading "peace priests" draw substantial salaries from Hungary's Red government.

One of the first things Cardinal Mindszenty did during his few days of freedom in November, 1956, was to remove the more prominent "peace priests" from the high posts given them by the government and to move them from Budapest.

Can Catholic Be President?

'Yes,' Says Harvard Historian

Minneapolis, Minn. — (RNS) — A Roman Catholic could be elected president of the United States today, a Pulitzer prize-winning historian said here.

"The factors that prevented Al Smith from being elected in 1928 no longer prevail," said Dr. Oscar Handlin, professor of American history at Harvard University, Cambridge, Mass.

"EVEN THE changes in American political thinking since 1944 have been remarkable," he added.

Author of "The Unsettled," which won a Pulitzer prize in 1952, Dr. Handlin said "the current revival in churchgoing has not been accompanied by a revival of church bitterness" that existed in the 1920s.

He suggested that Sen. John Kennedy (D-Mass.), a leading contender for the Democratic Presidential nomination in 1960,



ARCHBISHOP JOZSEF GROESZ he shook hands with Khrushchev

Led by Fathers Richard Horvath, a Catholic monk who has since been formally excommunicated by the Holy See, Miklos Beresztoczy, János Mate and Bela Mag, the movement set up an espionage network for providing the Hungarian Office for Church Affairs with detailed information concerning every event or development in the nation's Catholic life.

Examination of the archives of the church affairs office during the Hungarian revolution of 1956 revealed that the "peace priests" also gathered information regarding the political leanings and pastoral activities of every single priest in Hungary.

Thus, a parish priest who had successfully increased the religious zeal of his flock would be denounced — many such denunciations were uncovered which bore Dr. Horvath's signature — and removed by the church affairs office. This office then replaced him with another priest whose moral defects would quickly undo all the good accomplished by the original pastor.

For such services as these, Dr. Horvath and the other leading "peace priests" draw substantial salaries from Hungary's Red government.

One of the first things Cardinal Mindszenty did during his few days of freedom in November, 1956, was to remove the more prominent "peace priests" from the high posts given them by the government and to move them from Budapest.

He suggested that Sen. John Kennedy (D-Mass.), a leading contender for the Democratic Presidential nomination in 1960,

He suggested that Sen. John Kennedy (D-Mass.), a leading contender for the Democratic Presidential nomination in 1960,

He suggested that Sen. John Kennedy (D-Mass.), a leading contender for the Democratic Presidential nomination in 1960,

He suggested that Sen. John Kennedy (D-Mass.), a leading contender for the Democratic Presidential nomination in 1960,

He suggested that Sen. John Kennedy (D-Mass.), a leading contender for the Democratic Presidential nomination in 1960,

He suggested that Sen. John Kennedy (D-Mass.), a leading contender for the Democratic Presidential nomination in 1960,

He suggested that Sen. John Kennedy (D-Mass.), a leading contender for the Democratic Presidential nomination in 1960,

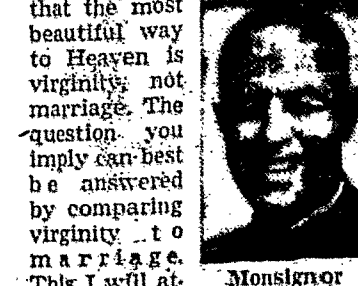
Making Marriage Click

Virginity Honors Marriage

By MSGR. IRVING A. DEBLANC (Director, Family Life Bureau, N.C.W.C.)

"I sometimes get the impression from your columns that marriage is the greatest spiritual adventure. Virginity is never implied, even as a poor second," Sister B.

Am grateful that you mentioned this, Sister. For with you I would no doubt agree that the most beautiful way to Heaven is virginity, not marriage. The question you imply can best be answered by comparing virginity to marriage. This I will attempt.



Monsignor DeBlanc

We will here use "virgin" in a sense which includes man and woman.

When a future priest or religious wants to give God something very special he or she holds the right to marry in his hands, as it were, wraps it in a vow and offers it to God in a gesture of complete renunciation. He is making a supreme gift. In this way virginity itself glorifies marriage.

It is because marriage is so magnificent that a priest offers it to God. He is not a priest because he despises matrimony, but rather because God deserves the best he can offer. We cannot really explain or justify virginity except in this context of marriage.

Not being married is by no means the essence of virginity. There are innumerable people who remain single through no fault of theirs. They do not qualify for this strict title of virgin.

The story is humorously told of the "old maid" who kept an immaculately clean room but allowed dust to pile high underneath her bed. Asked for an explanation, she only responded with a shrug. "The good Lord said, 'Remember, man, that thou art dust.' Well, I am happy."

She is happy, a virgin only when marriage is deliberately and fully sacrificed in order to better surrender to God. Virginity must necessarily be associated with God or it is not strictly virginity. It is just bad luck.

The virgin has a special association with God precisely because he or she has surrendered.

dered a right of special association with man to be more directly and completely associated with God. There is a beginning of eternity in virginity, because in Heaven there is no generation and, as such, no sex life.

It was fitting that the Messiah, the God-man, was born of a virgin and He Himself remained a Virgin.

In a certain sense, unless virginity is associated with God, it represents an inferior way of life in comparison to marriage. For then, virginity would not hand down life whereas marriage does. That would be an imperfection by comparison. Virginity achieves its greatest perfection in being associated with God and eternal life.

Daily Mass Calendar

Sunday, May 25 — Pentecost (red), Mass and Pentecost Canon prayers as in missal.
Monday, May 26, through Saturday, May 31 — Mass each day as in missal. Wednesday, Friday, and Saturday are also Ember Days.

Observance of the May 31st feast of the Queenship of Mary is postponed until June 2 due to the Pentecost octave.

Fatal Cure

A psychiatrist advised his timid little patient to assert himself. "Don't let your wife bully you. Go home and show her who's boss."

The patient went home, slammed the door loudly and roughly seized his wife. "From now on," he snarled, "you're taking orders from me, see? You're gonna make my supper this minute! And when it's on the table you're going upstairs and lay out my clothes, see? Tonight I'm going out alone, and do you know who's going to dress me in my tuxedo and black tie?"

"Yes, but I do," she replied. "The undertaker!"

SERMONETTE

By REV. JAMES D. MORIARTY

"O Divine Master Grant That I May Not So Much Seek To Be Understood As To Understand"

The new born babe in the line of bassinets behind the protective glass of the nursery walls lets out a whimpering wail. He wants to be understood.

At the other end of the hospital's halls an old man, sick unto death breathes with great difficulty. His loyal wife and children stand at the bedside, anxiously wondering, "How much longer will he be able to suffer?"

His mind is stronger than his body. He tries to raise his hand, ... in vain. Words form on his lips. His voice is gone. With a final sigh he slumps away in the sleep of death. He dies trying to be understood.

The six year old stomps his foot at his mother. And sometimes he gets away with it. His childish mind tells him that his mother does not understand him.

The teen-age, hobby-sixer stands before the Juvenile Court judge. It has become necessary to take her from her home and commit her to the care of an institution for problem girls. She is convinced that no one understands her.

Every adult, at one time or another, has said in one negative something that he has spent anxious hours trying to explain. His listeners misunderstood.

And so man goes through life from the first cry in the cradle to the labored last sigh of his deathbed striving to be understood.

St. Francis gives an excellent piece of advice when he tells us to pray not so much to be understood as to understand.

Will you be happy? Free from frustration? Then, ... understand.

Will you be molded in the image of Christ as God the Father would want you? Then be understanding.

Pray daily with St. Francis his simple prayer: "O Divine Master grant that I may not so much seek to be understood. Just make me understand."

THE CATHOLIC Courier-Journal OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE Vol. 69 No. 84 Friday, May 23, 1958 MOST REV. JAMES E. KEARNEY, D.D., President