Washington — (RNS) — Alfredo Cardina Tottaviani, Pro-Secretary of the Sacred Congregation of the Holy Office (left), and Secretary of Labor James P. Mitchell (center), were given honorary doctor of law degrees from the Catholic University of America in a ceremony officiated by Archhishop Patrick A. O'Boyle of

# Let Juniors Hear Graduation Talk

Some of the year's best speeches are given at this time of year but are lost in the emotion-packed occasion they are given - a graduation ceremony.

Outstanding speakers representing every phase of life — ecclesiastical, political, scientific, educational, cultural, labor, business—are invited to address graduates of high schools and colleges.

The speakers, who often have seldom any other invitation to speak, prepare their talks carefully, but their perspiring audiences are more anxious to be done with the formalities and see their pride and joy receive the-coveted-diploma. =

Such is the commencement speaker's occupational hazard and there is little point to launch a crusade to change the situation. We do wonder, however, if the quickly-forgotten speeches could be salvaged to serve some purpose, other than filling out a graduation

Why not record these talks for a September play-back to this year's junior class? Let the graduates to be study the talks in detail. Certainly the gap of two summer months will not destroy the value of the ideas cost! Often as he forced his voiced in June.

Under the classroom scrutiny of teacher and pupils, these thoughts of the nation's leaders will then give September's seniors a direction for their final year and point out to them their opportunities and reponsibilities to garner learning while it is so abund fishness, the noth, the greedsantly available to them,

As practical examples note these possibilities. How many science students will plunge into their senior college year with an intense effort to master precise technical details at the cost of neglecting cultural and religious development offered by their college and chaplain? To prevent this one-sided specialization, Labor Secretary James P. Mitchell told 1,000 Catholic-University graduates in Washington, D.C., that overemphasis in technology carries with it the "alarming danger of spiritual sterility."

The Cabinet member said the current trend to exclusively technical training makes Cape Canaveral more important than Mount Calvary and leads to "the gas-chambers and concentration camps, regulation of political thought, murder of political criminals . . . in the name of the organization and for the improvement.

In a similar tone. John A. McCone, chairman of the Atomic Energy Commission, in his address to 1,300 graduates at Notre Dame University, stated, "The life of the fully developed person, the truly cultured man, is marked by an understanding of the humanities and the social sciences, as well as technical and scientific matters."

Austria's Cardinal Koenig told these graduates, "It does not matter if you succeed only in your profession, but it does matter very much for you to master your life so that your career and all your actions correspond to the will of God."

These three top experts in labor, science and religious life are typical of the quality of commencement speakers whose wisdom and counsel is too often spent in vain unless their talks are made more permanent than a few excerpts quoted in the next day's news-

In this age when technology has given us devicesto capture so easily the voice of these speakers it is tragedy to waste this opportunity.

### Strange But True .



COURIER JOURNAL Friday, June 12, 1959

# Jeseph Breig

### Fun in life

Do you suppose the family of mankind will ever he filled with such charity that mere ly being alive will be one big rollicking lark, and every day will be like they Tim's Christ-mas, plus the beginning of a mas plus an peginning of a vacation plus a pirthdw party, plus a noneymon, plus a three ring dreus all pour ed together, heaped up, press ed down and running over?

Life could be like that; you Life could be like that; you know, if ever all of us began to live it — or even began seriously to by to live it—according to God's will. There is no use in saying that so to live is impossible. It is perfectly possible with God, but the trouble is that we won't open the door of the world and invite God in. THE CLOWNS in the cir-

cus express the polynamics of our fallen state perhaps better than all the plays and books ever written, and all the sermons ever preathed. They are preposterous, they are laughter-provoking and their faces are sad. Out of the ancient for got-

ten wisdom of the human race, they seem to be saying to us that life ought to be a huge frolic; only it isn't—and that is our tragedy.

The difficulty of charity -I mean unwearying charityis rooted in the fact that thus far in our history it calls for heroism because it is so lone.

The Cure of Ars, St. John Vianney, was a man of giganphysical strength, who could ruthlessly have had his way in most things. But he a saint and a priest who had given his heart to God and man, and was determined to live with the bargain to the By FATHER HENRY ATVYELL

HE DID 80; but at what way through each day of selfsacrifice, he would cry out to himself in the corridors of his own soul, "Courage! Courage!" With iron determination and grabbings, the angers and lusts, the sins he saw all

The life of the Cure of Ars would have been a singing and dancing and Santa-rolly thing if only his love had been returned; if everybody in good deeds, in devotion to Christ the Savior, in giving and not taking in the splendor of being what he was made to be, the image and likerress of the living God.

But the strange sorrow that we see in the painted faces of the circus clowns lay heavy upon the Cure, because men and women are not filled with good love for one another.

WE ARE NOT filled with this pond Toys hereniss we will let God fill us with it God became one of us Christ who gave us all that He had to give, which was everything; but we will not have Him, we will not let Him transform us we run from the joys He tries to give as the swine ram into the rea when He cast out devils.

We will not love, will we?" or if we love we do so grudgingly, slingly, watchfully lest we open our hearts too wide to others. We are

If we hire a woman to help in the house, and know we. are paying a skimpy wage, we hesitate to add a dollar or two because she does not demand it - and dares not. In everything, we bargain, we pinch, we calculate.

Christ, whose charlty is fire-less, waits for us at Mass and rament of penance, bares His ieart to us pourstout— His love in the promises He gave. to St. Margaret; but we have no time for Him. we are too. busy grubbing for nothings to His mansion of joy,

#### Daily Mass Caleridar

Sunday, June 14 - Fourth Sunday after Pentecost (green), Gloria, 2nd prayer of St. Basil, Creed, Trinity

Preface. Monday through Wednesday, June 14 through 11 - Mass as Suriday (green) except mon Proface: 2nd prayer Monday of the martyrs; VR, Thursday, June 18 - 81. Ephraem (white), Gloria, 2nd prayer of St. Mark, and St. Marcellianus, Creed. Friday, June 19 — St. Juliana of Falconori (while), Gloria, 2nd prayer of St. Gervase, and St. Protase,

Saturday, June 20-Saturday Mass of the Blessed Virgin Mary (white), Gloria, 2nd prayer of St. Silverius.



morial ceremony devoid of the Real Presence of the Saviour as Catholics pelieve. This summer marks the 450th anniversary of Calvin's birth.

#### **John Calvin's Heritage**

## Between Churches

life, but an unexplainable de-

cision of God to predestine a soul to heaven. The question is not how we can be right-

eous, best how, though un-

worthy and unrighteous, we may be considered righteous,"

Sacraryants In consequence.

the Eucharist. Even these,

however he emptied of their

1535, altars in Geneva's Cath-

olic churches were hacked down and desecrated, priests

Down Came

The Roof

Solders, Kan. —(NC)— Fa-ther Cronin finished his cof-

fee, pixt down the cup,

stepped out on the streetwalk

and crash! The reslaurant's

His was another of the

stories being told about the 18 inch hall storm which

pounded down on this com-

When the storm stopped,

Father said he and the owner

thought they heard the crack-

ing of beams in the roof of

just in time.

the small building. The priest

roof fell in.

Protestant leaders from 21

Geneva, SwitzerLand, a sum-mer-long program to mark the 450th anniversary of the Dirth of John Calvin, the Reformation's intellectual glant. The Reformer, French born and reared as a Catholic, made Geneva the Protestant Rome

and his writings remain the standard of doctrine for all churches known as reform ed." Other Protestant seets generally look to Martin Luth er as their falher in faith.

This week the Cath olic Bishop of Geneva François well know that the responsibility for the rup ture between Rome and Geneva is not to be sought solely a mong those who separated themselves

This statement reflects the attitude of Pope John XXIII who said the time is past to be pointing a fireger of blame at who caused the divisions in Christiamity; our common goal today is to seek a restored unity according to our Sayl our's clear desire.

Scholars - Joth Catholic and Protestant — agree that unity must not be so exght through compromise. That sides to insincerity.

And this year's riles how oring Calvin will show how wide is the gap separatives the two camps — a gap which human genius can seek to narrow but which only divino aid can ultimately heat.

And holding the doctrinal gap apart is the fact that the very preachers who honor Calvin by their sermons are daily life most opposed to his views. Although Protes! ant denominations are divid ed on most every doctrane of the traditional - Christian creed, they are all united in affirming the right of every individual to choose for himself his own religious beliefs.

This, Calvin doubly denied — he denied flatly that man even had a free will to choose anything, and secondly he scorned any form of toler-ation. He urged the French king to outlaw Catho Heism and impose his own reformed religion. When he ruich Geneva as Protestant pope he decreed in five years 58 death penalties and 76 sentences of exile against those who disagreed with his new doc-

Calvim taughat that God's will determines our every no tion, that we do both wirthe or vice because floi compels us to do so "man by the righteous impulsion of God does that which is unixwell" According to Calvin, over sing are trresistably caused by God but we are blamed for them anyway. This doctrine gave rise to the still current phrase about "damned if you do and danned if you don't,"

Pattle, according to Calvin has nothing to do with specific points of belief as Catho lic doctrine leaches, but is an over- powering conviction person has that he is saved regardless of his virtues of

Salvation, Calvin teaches, is imprisoned, and pulpits for not a reward for a Christian the new preachers installed where the altars had been.

The preachers, elected by

the people, were first required to have approval from Cal-

vin's council of "elders" call-ed by their title in Greek "Presbyterians." Except for the Lutherare are quite pointless so Calvin eliminated all but Baptism and for Protestant denominations either officially subscribe to or were born in protest to

old Catholic contents. They do not confer grace, he says, The Anglican (Episcopalian and charges Catholics with In the U.S.) Articles of Faith, Edolatry for their belief that French Huguenots, Scotch bread and wine are changed Presbyterians and American Calvin inspired. Methodism When Calvin's doctrines was founded as a reaction were translated imigaction in against the severe doctrine.

> · Time has also tempered his teachings. His churches today speak little about predestination, emphasize the need for "good Christian life." Altars again stand in these churches where once they would be considered "Satan's devices." Even statues and religious paintings brighten temples which for centuries were but bare lecture halls.

John Calvin, born July 10, 1509, in Picardy, France, died May 27, 1564, in Geneva.

His heritage to the world is splintered Christianity but the subsequent four centuries disciples of one truth -Christ's prayer for unity has been frustrated since the day the Reformers cut their bonds which linked them to the Mother Church of Christianity at Rome.

hurrically finished his coffee That realization can well be and the two stepped outside the first step in a long jourmey back home.

SERMONETTE

BY REV. PAUL COURTNEY

Ever notice what happens to your table manners when you dine all alone for a time? If you're like most

people your manners will eventually slip a bit. You may

even find yourself spearing a slice of bread with a fork,

or helping a slippery bit of jello with your thumb. Shocking of course. But them there's no one there to

shock. It doesn't matter much. Table manners primarily

A hypocrite gives good example—when anyone is looking. He "lets his light shine"—very brightly. His aim is

not to give glory to God, though, it is to blind others as to his real self. When none are about, the hypocrite's

morals disappear quite as easily as his manners. They

have no purpose save to impress or charm his fellowmen.

we give is genuine and not hypocritical is to take care our moral standards are as high and as rigid when we

are alone or away from those who know us as when we are in the midst of our most valued friends. Our

morals must mot be like manners - for the comfort of

our Erlends. Our morals are for the glory of God. The

The only way we can be sure that what good example

consider the presence of others.

But what if your morals slip

as well when wouldre alone or away

from those whose good opinion you

value? Maybe what you thought was "lelling your light shine before men," siving good example,

was not quite that at all. Maybe

you were being a bit of a fraud.

Christ not only told us to give

good example. He told us in no

uncertain terms never to be krypo-

crites. And what he said about

hypocrites should prompt us

unchanging God. .

"Letyour light shane before men,"
Math. V, 16

# Death Rather Ilhan-A Lie

Belmont, N.C.—(NC)—"It is better to face the truth and die than to live a thousand comfortable years in falsehood and escape."

This was the message brought to the graduating lass of Belmont Abbey College by Dr. Charles H

"The basic truth today," the United Nations' General Assembly president said, "is that there is an inescapable confrontation between communism and the rest of the world, calling for an historic decision.

ently aware of what is at stake nor whether they are adequately prepared, on every level of human existence, to meet the challenge, he de-

Dr. Malik received a doctorate of humane letters from the college He was acclaimed rest of the world. às a man who applies "without deviation, moral principles and leadership to whatever task" confronts him.

Dr. Malik declared that he expects "no great measure of agreement out of a summit-

He said he expects neither the present Big Four foreign ministers conference nor

Making Marriage Click

(Director, Family Life Bureau, N.C.W.C.)

bird dog. She is always in a hurry and always late. She is plenty smart, I should say, but never misses a chance to

ing her, that no one really changes after they are six or seven years old. There are others like the psychologist-Allport who seem to insist

tion a little more deeply.

tled when Aristotle implied that man was act and woman was only potency) That would imply interiority and this we protest. Woman is not just passive by nature. She is not just quietistic.

fremendous activity.

A husband must support and encourage her in this God given role, Martin, both

#### Courier Journal OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Vol. 70 No. 37 Friday, June 12, 1959 MOST REV.

Member of the Audit Bureau of Circulations and the Gatholic Press Associations Subscriber in National Catholic Welfare Conference Welfare Religious News Service. MAIN OFFICE 36 Scio Baker 56210, Rochester 4, N. Y. It will be interesting to

President.

AUBURN OFFICE 43 Grant Ave. note, that after a creative Ashum 3-2516 note, that after a creative willing office 312 Reality Bidg. will, when religious art does to the state of the state o

"I am not sure the effective summit meeting to alleviate

"The two positions are fairly firm," he said, "The Western Powers and Russia are confronting each other with a certain degree of rigidity." He made comments on racial problems and how they affect American relations with the

"They have an impact on the people in the Middle Cast," he said. "We have no racial problems. Our people are curlous about them. "The Middle East's population is pretty homogeneous," he added, "On that score, you are thousands of years behind them. Five thousand years. from now you'll not have any racial problem either.

Artists

Look At

Christ

(This article concludes a sur-

yey of 19 centuries of Chris-

tlam art begun last week by.

Thomas Heffernan, S.J., of

McQuald Jesuit High School.)

In Holland, there is really

only one name that means

art. All the painters put to--

gether that Holland produced

around his time do not de-

serve the attention of Rem-

brandt, Forced to do por

traiture, including group por-

pain subjects that took his

fancy, including a number of

religious pictures which charo

light and dark, the first thing

to strike the eye in his work.

A print like Christ Healing

the Sick or painting like at

Supper at Emmaus are high

points in the history of re-

In Rembrandt the play of

light on figures was soft and

subtle. In the chiaroscuro

(light-dark) tradition, it was

blunt and even startlingly

dramatic. Our first thought of Baroque probably includes

church\_interiors\_(like\_St

Peter's) rather than painting

In a Baroque interior all

exploding and glowing. The abuse of this technique has

been universally illustrated.

Perhaps Bernini's relative re-

vided us with one of the few

England's contribution to

history of religious art has been minor at all stages. The

English taste for painting, once oil painting had been

perfectly mastered, ran to-

ward portraits and landscapes

case of William Blake who died in 1827 whose visions of

the creator suggest something

of Michelangelo but are dreamler. God is, in Blake,

the vigorous old man, ancient

The pale contributions of the pre-Raphaelitel can prob-

ably be as safely ignored in

art as in literature. Taking

their name from an effort to

imitate the Italian primitives

in art, they mixed their in-

spiration with a parody of

Gothic romanticism and naint-

ed religious figures whom no

With this stage we are

ready to turn back to the con

timent and see what "modern"

patterns will be born. The new

approaches to painting will be to revolutionary that it will

be some time before religious

one would want to live in the

same world with.

and eternally young.

There is the exceptional

examples of tasteful Baroque.

ligious art.

(like Rubens).

that excellent control of

## **Busy Wives**

By MSGR. IRVING A. DeBLANC

"My wife is as busy as a you and your wife need to understand your two distinct roles. I believe it is as simple as that.

let me know it. Is there any chance of changing her?" Some Freudians would answer, Martin, that you have no chance of basically chang-

that the present is more important than the past, that free will in man can make changes at any time in life. I personally favor the latter. It must be terribly un-

nerving for a man to feel that he is just a Phi Beta key being dangled from the wrist of a brilliant wife. But let's investigate this whole situa-

stantly conniving with love, she is sensitive to the great spiritual truths of life, she is caught up in the threes of emotions and of dreams, and she must frequently wrest herself from visions and ilusions. A real woman, them, wants to conceive clearly and to will firmly the right kind of action. She is by nature

In philosophy we were slar-

One must not confuse her "Be it-done unto me-according-to-Thy-word attitude" as simple inertia. Her receptivity, generosity, her love im-

In 1954 Pope Pius XII warned that "every woman must understand this well, she has a duty, a strict duty of conscience to enter into action in the form most suited to her condition in

She can enter into this apostolate of action when as a mother, she gives spiritual formation to her family, when as a wife she is faithful to her husband, inspires and encourages him, when she is devoted to acts of charity toward the needy, or as one Who safeguards her + woman ly dignity and the moral climate of the community, as also when she is a living "witness" of faith and of charity.

JAMES E. KEARNEY, D.D.,

Published every Eriday by the Roches art discovers how it can draw ter Catholic Press Association inspiration from them.

RIMIRA OFFICE - 112 Really Bidg. dull, when religious art does.
REgent 2-5688 or REgent 2-3428 become "modern" its best ex-Entered as second class matter in the Post Office at Rochesters, N. Y., as regulard under the Act of Consisses of March 1, 1872

Every Russia every day, and son liquor too. Accord

drunk most of the groups of Americ hem of all their v American wrist w managed to conc ankles. Then they Finally, several R

diers came into ou where we had our orced-our-men-to-d with them and den their clearettes. What I feared mor can might bust a Rus ose and that these disciplined as they

101st Division, U.S mandy on D-Day a tured by a Nazi pa liberated by vodk

/oc

turn a machine gun We had come too lon I went down to se sian colonel who was of the camp but fou was drunk too. We w ning to feel much under the Russians (I under the Germans were wondering wha

On the 2nd of May American colonel, wh in a Belgian camp n arrived at the camp pound. He was astout treatment we were from the Russians.

Although he prote ously, it seemed that troops in the Russian weren't expected to plined troops, and the our sick and wound critical. On the 4th of May

can captain drove camp in a jeep. He rousing welcome from for they hought that be leading trucks in From there, we fell could almost see the Liberty. However, il was on a special m had an interpreter fo and German with his

The colonel asked can lines with him could explain our s strictly forbidden any to leave the camp, were General El

Nevertheless, each ple of dozen men v out on their own to American lines, wh about eighty miles direct line but almos and fifty miles by ro The whole Amo pound was becoming over the delayed fre

were beginning to fl

with the Russians most inevitable. Once on the road, dold wire what his re was He had been ser Russians got him. T was a man of consis determined that no going to stop him, what he was sent to

Win a Gli in Fabulo



FOUR Prop le

amples will be every bit as reverent and as full of renuine feeling as, the very different types which preceded