

# We Are Twelve With A Challenge

As we approach the day of days — Ordination — to share in the priesthood of Jesus Christ, we are filled with many thoughts and feelings.

There is a feeling of accomplishment, but more — an abundance of joy and gratitude.

Yet among these joyous notes runs a somber strain. How well shall we meet the obligations of our state of life? We must think of our great responsibility towards souls — greater than that of the scientist or statesman. Their concern is with this world — ours is with the eternal.

What of the dignity which we are about to receive? St. Francis of Assisi, who did not consider himself worthy of the priesthood remarked, "If I were to meet an angel and a priest coming down the road together, I would salute first the priest, and then greet the angel."

Though our thoughts are filled with God's wonderful gift to us, we see also the importance of what we have to give — for we have come not to be ministered unto, but to minister.

Now we are buoyed up with a sense of mission, a spirit of zeal. Will this flaming passion to do God's work continue to burn?

So long we have been the learners — now we must pass on this knowledge. "Without Me you can do nothing," is imprinted on our souls. This we must teach to others — and never forget ourselves.

We have a great hope, balanced by fear, that with the help of God we will be good priests.

Now we begin to appreciate more and more the example, the encouragement, the prayers of others — the priests and Sisters, our fellow seminarians, relatives, friends — can we ever thank them?

And God — how can we thank Him? We can never do it fully, but this is part of our challenge!

"These twelve Jesus sent forth, having instructed them thus . . . 'as you go, preach the message, the kingdom of heaven is at hand.'"

Ordination Class  
1961



In compliance with the proclamation of the President of the United States, I direct —

(1)—that in all Churches, the Votive Mass for Peace be offered at eleven o'clock on Memorial Day, the hour chosen by the President.

(2)—I wish also that all Church bells be rung at that hour throughout the diocese to remind the public of the President's request.

(3)—I wish, moreover that this proclamation of the President be read at all Masses on Sunday, May 28, the Feast of the Holy Trinity.

James J. Kearney

## The White House

PRAYER FOR PEACE, MEMORIAL DAY, 1961

By The President of the United States of America

### A PROCLAMATION

WHEREAS the high courage and the supreme sacrifice of Americans who gave their lives in battle have made it possible for our land to flourish under freedom and justice; and

WHEREAS the ideals and patriotism of those who answered the call to service stand as an inspiration to every new generation of Americans; and

WHEREAS the same principles and revolutionary beliefs for which our forebears fought and died are still at issue in the world and the challenge against them can be met only through the same qualities of courage, strength, and unflinching determination shown by our noble dead; and

WHEREAS Memorial Day each year provides a fitting occasion upon which our people may not only commemorate the Nation's heroic dead but may also unite in prayer for the preservation of liberty and peace free from the threat of war; and

WHEREAS to this end the Congress, in a joint resolution approved May 11, 1950 (64 Stat. 158), requested the President to issue a proclamation calling upon the people of the United States to observe each Memorial Day as a day of prayer for permanent peace;

NOW, THEREFORE, I, JOHN F. KENNEDY, President of the United States, do hereby urge the people of the United States to observe Tuesday, May 30, 1961, Memorial Day by invoking the blessing of God on those who have died in defense of our country, and by praying for a new world of law where peace and justice shall prevail and a life of opportunity shall be assured for all; and I designate the hour beginning in each locality at eleven o'clock in the morning of that day as the time to unite in such prayer.

I also urge the press, radio, television, and all other media of information to cooperate in this observance.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

DONE at the City of Washington this twenty-fourth day of April in the year of our Lord nineteen hundred and sixty-one, and of the Independence of the United States of America the one hundred and eighty-fifth.

JOHN F. KENNEDY



ST. EPHRAEM . . . "The harp of the Holy Ghost" was born at Nisibis in Mesopotamia in 306, and became the greatest theologian, preacher and poet of the Syrian Church. Ephraem was one of the first writers of hymns, which he undertook in the first place in opposition to local heretics, who were spreading their doctrines by means of sung verses. Feastday, June 18.

## SERMONETTE

GOD'S WILL FOR US

By Rev. James D. Moriarty

The chaplain of a state prison was addressing a large group of inmates, explaining to them about the will of God. He told how God directly caused some things while He only permitted others to happen. But in all cases, he said that the events which occur in the life of the ordinary individual are the will of God.

Then he offered to answer any questions the prisoners might want to ask. One man stood up and in an almost belligerent manner asked, "Do you mean to tell me that it is God's will that I am in this joint?"

Guffaws came from the rest of the men and the chaplain realized that this fellow might destroy very easily any good his previous talk had accomplished.

He thanked the man for the question and repeated it so that all could hear. Then before answering he asked another question, directing it to the prisoner, "Do you believe in God?" he asked the man.

"Of course," the prisoner replied.

"Do you believe that God is all powerful . . . that He can do all things?"

"Yes."

"Well, now, if God can do all things, if He really wanted to do so, He could get you out of this prison . . . isn't that true."

The man answered slowly, "Yes."

"Well, He hasn't. And since He hasn't then the only conclusion that we can draw is that it is God's will that you be here at this time."

There are a lot of things happening in our lives which cause us to wonder if maybe God hasn't forgotten all about us. Maybe this isn't the will of God after all. But if we use the reasoning which the chaplain used then we know that everything which happens in our life is the will of God.

Mind you, we do not say the direct and positive will of God but at least the permissive will of God. Difficulties will plague us. It's up to us to draw the good from the difficulties. . . . After all it's the will of God.

## Reapings at Random

# Why Did Cardinal Newman Fail?

By GERARD E. SHERRY  
Editor, Central California Register

The recent publicity concerning the possible beatification cause of John Henry Newman, the great English Cardinal of the 19th century recalls to mind one little-understood aspect of Newman's career.

After very difficult religious trials and experiences, Newman came to realize and held this as a central fact of his life, that he could come into personal contact with the One whom he loved and served with all his heart, Jesus Christ, only in, with, and through the Church. He knew that within the Church could be found the Divine strength which would make this wisdom able to save his world. And with his double loyalty and love — his loyalty to God and his loyalty to his time, his love of God and his love of the men of his time — he ardently desired to bring his world to the Church and the Church to the world. And yet, we know from his life that he failed.

His keenest disappointment lay in the realization that he had not been able to establish the rapprochement between the Church he loved and the men he loved. We must ask ourselves why did Cardinal Newman fail? The answer can be found in his Church and in his world. Let us look first at his world. The world of the 19th century can be characterized as adolescent.

of great length, unleashing new powers and new energies. The scholarly world was almost dizzy with the discoveries of history and the liberations of philosophy. The political world was aglow with the fond hopes unleashed by the Revolution. In those days you didn't smirk when you said, "brave new world." In those days you thrilled as you heard the German poet Heinrich say, "Fall on your knees; they are carrying the Sacraments to a dying God."

Fascinated with itself, delightedly playing with new powers, rompingly revolting against all authority, the 19th century found it impossible to even consider the Church, let alone to listen to her. On the other hand, within the Church Cardinal Newman met rejection, suspicion, and even contempt. Suffering from a lethargy which had its roots in the failure of the so-called medieval synthesis; suffering from an ennui caused by carrying the burden of some many centuries of custom; weakened by the strenuous exertions of the counter-Reform, Holy Mother Church in the 19th century was like a tired old lady.

Everyone who raised a voice, asking the Church to come to this world, was considered either a traitor, willing to sell the City to the enemy, or an ignorant person who could not judge properly the values that were at stake. The Church in Newman's time had lost the nerve, the vitality, which had led to great conquests in the past. No room for a Paul in that Church, who was willing to throw aside the

whole Mosaic law. No room in this Church for the gambling spirit of a Francis of Assisi. Had a man stripped himself naked in the market place, the 19th century Church would have not only considered him un-Christian, but quite out of keeping with propriety. So Cardinal Newman failed.

Our task is similar to Cardinal Newman's; it is to pick up where he left off; to bring the Church to our world. Like Cardinal Newman, we are devoted sons and daughters of the Church. Like Cardinal Newman, we know that within the Church we have the wisdom of God and the strength of God. Like Cardinal Newman, we love the men of our time. Like Cardinal Newman, we have an ardent desire to establish a living, vital link between the Church and our world.

What are our chances? Must we fight those two enemies — the enemies within the world and the enemies within the Church. Personally, I think that the 20th century is quite different from the 19th. If the 19th century could be called adolescent, the 20th century has achieved a certain maturity. At least, the reckless self-hypnosis of the 19th century has been killed.

Two world wars, a major depression, the world divided into two hostile camps, the horrors of Hiroshima, have led men to suspect science. The degradation and complete corruption of democracy into the so-called People's Republics, the loss of the American dream, the loss of the American way, the loss of the American spirit, have led men to a more sober esti-

mation of liberty; have let them see more clearly the distinction between liberty and license.

The modern world is not hypnotized by man, but has rediscovered the sense of Original Sin and is willing to look to God — if God can be made visible; if God's children can speak His language.

What about the Church? Do we still find lethargy, cowardice, ennui, respectability? There are indications that some of these vices are still present. There are still men within the Church who are fascinated by the past because they are scared to death of the present and don't dare think of the future. There are men whose faith is not up to the hazards of going out to people. There are men who must cover, locked in an imaginary cloister, muttering and repeating the fetish-like slogans and symbols of the past, endlessly building straw men which are so easily destroyed. There are men who look out at the advances made by unruly human reason and refuse to recognize that new questions have been asked.

They answer the old questions with the old answers, instead of accepting the new questions, incorporating them. St. Thomas did not do this. The spirit of lethargy, of ennui, and conservatism of the past, I think, is not as illustrated in one of the greatest of our modern writers — our complete lack of fruitful communication with our separated brethren.

# Pursuit Of Excellence — Education's Goal

By VERY REV. CHARLES J. LAVERY, C.S.B.  
Guest Editor

Some weeks ago the President of one of the leading Catholic universities of this country made headlines across the country for some remarks which appeared to categorize Catholic colleges as mediocre and as destitute of intellectual leadership. Since those remarks were made at a time when government aid to education was being discussed, they received more than customary notice.

Many Catholic educators were quick to disagree with this view. Admitting certain weaknesses, they, nonetheless, pointed to the progress in Catholic higher education in the last few decades. Others advocated strongly for a moratorium upon public discussion and self-criticism of our system of higher education. It is not our point here to carry on the discussion. Nonetheless, at this time of year when parents and students are endeavoring to select colleges and, when across the nation commencement speakers will extol the glories of Catholic colleges, there could be confusion in the minds of many.

First of all, in discussing any weaknesses in American colleges, we should be quick to realize that Sputnik I provoked profound discussion and criticism of our entire system of education, public and private, from kindergarten to graduate studies. The National Defense Act is strong evidence of the nation's response to the crisis in education and of the change in direction which has led to demands for greater excellence in our schools.

With respect to Catholic higher education, the historian, Christopher Dawson, says that if all the obstacles are considered — lack of resources, lack of men, an immigrant society, an unsympathetic environment, we should not be surprised if the intellectual harvest was limited. "The surprising thing is that our ancestors were able to create a Catholic system of higher education." The last fifty years have seen great developments and we are now really at the point where we can and must make our significant contribution to the preservation of American culture. But to do this requires honest self-appraisal and admission, if necessary, of deficiencies.

We should not have a moratorium upon criticism and discussions of our system of education. For the most important point is to know what we mean by Christian education and whether our American system has realized its potentialities. True education is not static; it must grow and develop. It must make changes and adaptions to a changing society and a rapidly revolving technological world. To do this requires constant and continual re-appraisal of our work in the light of the basic intellectual and spiritual purposes of Christian education. We should never fear criticism and when it is objective, and charitable, then much good can result.

There is no doubt that this has been the result of the explosive remarks made in 1955 by Monsignor Tracy Ellis of the Catholic University in his paper, "American Catholics and the Intellectual Life." His provocative and stimulating remarks which pointed to the low level of intellectual prestige of Catholicism brought a reaction which has been good. He said things which required saving and he pointed in all honesty to weaknesses which we may have been disregarding. In so doing he did not minimize the progress which has been made by American Catholics in intellectual affairs.

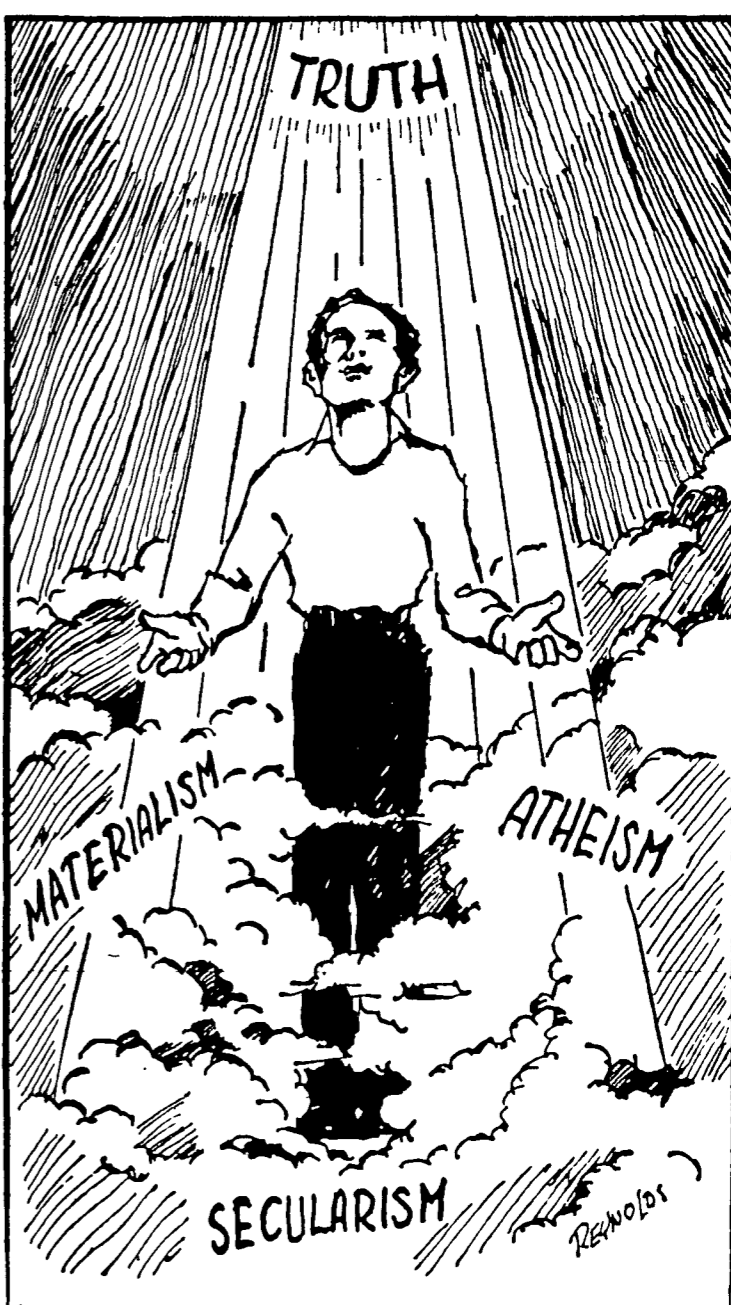
The essential fact is that we cannot be content with the past nor the present. The future which is now making demands upon us which we cannot shirk. And, if we will be true to America, true to our Christian tradition of education, then we must realize that a new spirit of dedication and sacrifice is required by us. Catholic education must be of the highest quality and we must seek to advance it, not just for ourselves, but for our community, for the world.

A unique opportunity lies before the Catholic scholars of this country. It is in the hands, too, of our children at every grade; that is, to present to our country the oldest, the wisest and most sublime tradition of learning that the world has ever known. This is the essence of Christian education. It was in this tradition that the Founding Fathers of this nation walked. It was this tradition that gave birth to our Constitution, to our recognition of freedom and right. It is this tradition that must be restored if we are to maintain and defend our American culture. For this Christian education is absolutely necessary.

It is not rhetoric nor political oratory to suggest that these are perilous times. We know that they are, and daily the shadows grow longer. Who will roll back the tide of communism with its materialis-

tic, secularistic and atheistic slavery if it be not ourselves who profess belief in a God-centered, free and truly human culture? But how can we do this if we do not assume our responsibilities and take our place in the vanguard of the few who realize fully the primacy of the spiritual?

Christopher Dawson, in his latest book "The Crisis of Western Education," continues a theme which he has stressed so often, that is, the necessity of Catholics building a bridge of understanding out into a secular culture, and to act as interpreters of the Christian faith to the world outside the Church.



This is, of course, the business of every Catholic and especially of every educated Catholic. The magnitude of this task only highlights the need of the most highly qualified Catholics in every avenue of life. It points, too, to our obligation to develop our schools and colleges to their full potentiality as intellectual centers in a flustered world.

No longer is it a question of simply preserving our faith; rather it is a matter of living it, of being a true "witness." That is why the Catholic student and graduate have so important a role to play at the present moment. For unlike the students of so many secular institutions, the Catholic student has been taught to understand the spiritual element in human life. In a word, the very purpose for which Catholic schools were and are established, the Christian tradition which gave birth to universities in the Middle Ages — these are the elements which our American culture requires. The need, however, is not yet recognized by many.

The extraordinary achievements of our new technological civilization have increased the sense of spiritual insecurity. The more our civilization expands materially, the weaker it grows in its heart for it has no inner life to sustain it. How else can we explain the growth of secularism in our midst? Catholicism is the power which stands for the realities and traditions which are so sorely needed and it is the role of Catholic education to relate these principles to our modern culture.

The crisis of the moment is not one of masses of students seeking enrollment in our schools, nor is it the gigantic problem of financing our educational structure, nor the superhuman task of securing competent and dedicated teachers. It is the realization by all — parents, students and teachers of the unique and indispensable role of Christian education in the survival of western civilization.

Clearly the task is not an easy one. But may we not derive inspiration from the feast of Pentecost? The Spirit of Truth and Love which descended upon the first students and teachers of the Church is still in our midst. It was that Spirit which transformed a pagan world and gave birth to the Christian Europe with which America was linked. If we will be guided by that same Spirit, we, too, can be agents of God's Love and renew the face of the earth today. For us there can be no alternative to quality, to the pursuit of excellence. No work is greater than this, none offers more creative possibilities.

## Daily Mass Calendar

Sunday, May 21 — Pentecost  
Sunday (red). Gloria, Creed, Preface and canon prayers of Pentecost. 1935 — Rev. Eugene Hudson.

O'Hanlon: Thursday, May 25, 1942 — Rev. Leo A. Smith; Friday, May 26, 1926 — Rev. Raymond Cunningham. Please pray for them.

Special Mass each day as in missal. Wednesday, Friday and Saturday are Ember Days. Anniversaries of deceased priests: Monday, May 22, 1919 — Rev. John B. Baier; 1933 — Bishop John F. O'Hern; Wednesday, May 24, 1922 — Rev. Felix

LAST WEEK'S PAID  
CIRCULATION

65,937

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