

Faith Confirmed By Man in Orbit

Americans are proud this week — proud that American skill and American courage paid off in a bold adventure witnessed from start to finish by millions.

House Speaker John McCormack said early Tuesday morning that "everyone is praying" for astronaut John Glenn. At the end of his four hour, three times around the world trip, Glenn paid tribute to the power of prayer in his successful flight.

As television and radio announced the countdown to zero, a spontaneous chain of prayer linked witnesses at Canaveral, the Pope at the Vatican and commuters in New York's Grand Central station.

If this week's prayers were answered so totally, much of the credit goes to the men who used their God-given talents to conceive and carry out so intricate an operation.

John Glenn obviously saw neither God nor angels in his journey into outer space and neither did he expect to have such a vision but his flight does confirm an ancient faith.

His success represents the combined genius of this country's most brilliant scientists — including the pioneers in rocketry in the early decades of this century, the research and experimental workers, the skilled technicians, electronic computer experts — the list numbers hundreds of thousands.

Glenn's flight this week is the symbol of their years of study and long hours of weary work — a flight which translates hopes and plans into reality.

Nothing was left to chance. Every detail was programmed to the fraction of a second, every item down to the last bolt carefully checked.

Is it not strange then for people who acclaim the genius of man revealed in this week's orbital flight to view the far more mighty space craft of earth and moon, sun and planets, stars and nebulae without similarly acclaiming the wisdom and power of God the Creator?

Long ago, when space flights were mere flights of fancy, the author of Holy Scripture's Book of Wisdom wrote:

"What folly it argues in man's nature, this ignorance of God! So much good seen, and he, who is existent God, not known! Should they not learn to recognize the Artificer by the contemplation of his works?"

"Instead they have pointed us to fire, or wind, or to the nimble air, wheeling stars, or tempestuous waves, or sun and moon, and made gods of them, to rule the world! Perhaps the beauty of such things bewitched them into mistaking it for divinity? Ay, but what of him who is Master of them all; what excellence must be his, the Author of all beauty, that could make them!"

"Or was it power, and power's exercise, that awoke their wonderment? Why then, how many times greater must he be, who contrived it! Such greatness and beauty even creatures have, reason is well able to contemplate the Source from which these perfections come."

"Yet, if we find fault with men like these, their fault is little by comparison; err they may, but their desire is to find God, and it is in that search they err. They stop short in their enquiry at the contemplation of his creatures, trusting only in their senses, that find such beauty there. Excuse them, then, we may not; if their thoughts could reach far enough to form a judgment about the world around them, how is it they found on the way, no trace of him who is Master of it?"

(Chapter 13, Knox translation.)

As we launch out onto the "new ocean" — as President Kennedy termed space travel, this can be a goal for all of us: to strive for still greater breakthroughs in scientific knowledge and to develop a greater reverence for the almighty Creator of our vast and complex universe.

Catholic Events Calendar, New Courier Service

To help parish and diocesan organizations avoid conflicting schedules with other Catholic groups, the Courier Journal will keep a calendar of events.

Events to be listed on the calendar should be submitted in typed (or hand printed) form to "Catholic Calendar" 35 Scio St., Rochester 4, N.Y.

To find out if a proposed date is "clear," have your program chairman call the Catholic Calendar,

Courier Journal

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MOST REV. JAMES E. KEARNEY, D.D.,
President

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Daily Mass Calendar

Sunday, Feb. 25—Sexagesima Sunday (purple), Creed, Trinity Preface.

Monday, Feb. 26—Mass as yesterday except no Creed, common preface.

Tuesday, Feb. 27—St. Gabriel (white), Gloria.

Wednesday, Feb. 28—Mass as Monday.

Thursday, March 1—Mass as Monday, 1957 — Rev. Stephen Byrne.

Friday, March 2 — Mass as Monday.

Saturday, March 3—Mass in honor of the Blessed Virgin Mary (white), Gloria, Preface of Our Lady.

Priest listed above died on the date indicated. Please pray for him.

Reapings at Random

Faith in Jeopardy at Secular Colleges

By GERARD E. SHERRY
Editor, Central California Register

Time Magazine's recent survey of the quality of Catholic colleges had much merit, even though it left a lot unsaid. So too, its conclusions no doubt caused some Catholic educators to wince more than usual.

The compilers of the Time story included one remark which may have been missed in the writer of statistics included. The remark, almost a pun, noted that the largest Catholic college in the nation was New York University. This city operated college has one of the largest enrollments in the nation, including a vast number of Catholics.

What many people fail to grasp is that there are many thousands more Catholic students attending secular institutions than Church operated schools and universities. Here is a vast vocational apostolate in teaching which has been all but ignored by our educators.

It is not uncommon to find total control of certain departments of secular colleges in the hands of professors with atheistic or agnostic philosophies. When such professors are the only ones teaching in these depart-

ments, how can the students be but dominated by such alien thoughts and tendencies.

It seems to me very wrong to leave Christian, but immature youth at the mercy of such men. These atheistic and agnostic professors are dedicated and sincere, but their scholarship is colored by a constant emphasis on ideas, at the expense of souls.

There is a tremendous leakage of Christians of all faiths from secular institutions of learning. Despite our own Catholic efforts through the Newman Federation and other campus religious activities, we have not yet been able to cope with the alien philosophies which continue to influence our young people in these universities and colleges.

Only recently I was talking with a graduate student, a Baptist, at a State college. He was most concerned about the one-sided presentation of views from the English department. All his Bible knowledge — and he can quote extensively from memory — did not equip him to answer or even argue with his professor who conducted the course on the Psalms, Solomon, David and the like no longer had any reality. The same course studied The Ballads of medieval times.

Our Baptist friend was shocked at the professor's dismissal of any religious significance. Everything seemingly had a simple, material explanation.

It got to such a state that this graduate student told me straight out that perhaps religion was only for children. "After all," he said, "nothing appears to be true anymore."

We can imagine the thousands of other students who also cannot cope with such influences. And it would be easy to dismiss it all by saying that we should prepare our youth to better stand up to atheistic and agnostics. That is only part of the answer. What is also needed is more dedicated Christians on the faculties of our secular colleges. We obviously have some now, but they fight a lone and losing battle.

In our Catholic colleges and universities we have some outstanding young teachers. We need more of them. But I think that we should also encourage some of them to join secular faculties. Life would be hard, but then so would the rewards be correspondingly great. Students would find that they had someone on the campus who taught ideas which affected the soul as well as the material universe. These would still be doubts,

but they would no longer be overcome through despair.

There are some who will say that we cannot afford to lose good teachers from our Catholic universities. It's probably true. But where is the greatest need for sincere Christian teachers? The answer must obviously be in the campus citadels of the atheists.

As long as we are not capable of providing enough Catholic institutes of higher learning to cope with the ever increasing Catholic student body, we must seek alternatives. The secular campus is not completely godless. But it will eventually be so, if we leave the godless to monopolize the faculties.

In 1890, Archbishop John L. Spalding remarked that Catholic education needed "men whose intellectual views embrace the history of the race, who are familiar with all literature, who have studied all movements who are acquainted with the development of philosophic thought, who are not blinded by physical miracles and industrial wonders, but know how to appreciate all truth, all beauty, all goodness."

This indeed is the urgent need also for our secular campuses.

The Four Marks of our Lord's One True Church

By Rev. Edward P. Callens, S.S.C.C.

Pope John has called the Catholic bishops of the world to meet in Rome in October of this year. The meeting, called an "ecumenical council," will be the twenty-first of its kind in the near twenty centuries of the Church's history. Father Callens has written two articles for the Courier Journal. Last week's article explained the purpose and background of the Council. This second article explains the four marks by which the true Church of Christ can be recognized. Father Callens is pastor of Our Lady of Victory Church, Rochester.

You were probably in the fourth grade when you first heard about the four marks of the Church.

One day in catechism class sister called on you for the answer. And you sang back:

"The chief marks of the Church are four: It is one; it is holy; it is catholic or universal, and it is apostolic."

Perhaps the depth of their significance escaped you in those tender years, but now against the backdrop of the great ecumenical council it will be rewarding to explore each in detail.

Marks, of course, are obvious signs by which we can identify something for what it really is. Christ founded His Church for all men for all time. Hence, in order that all men could easily recognize it, He blessed it with signs which unerringly identify it for all who throughout all of time seek and yearn after the truth.

These signs point both ways. Ahead to eternal salvation and back — back irrevocably — to the hour in which Christ first established His Church with Peter as its head.

No less an authority than the Holy Father himself drew special attention to these four marks in a talk before the seminarians of Rome on September 12, 1960. While discussing the council itself, which he pointed out as "the great event which is in preparation" and "this extraordinary Epiphany of our Father the Holy Spirit," he said of the marks:

"These four marks truly contain the whole substance of the Lord's commandment and Testament of which the church of Rome is the faithful and true safekeeper."

UNITY

What is meant, then, by the first of these great signs — Unity?

Briefly, the Church is one because its founder, Jesus Christ, is one; it teaches the same (one) doctrine and it is united under one head, the Pope, the visible head of the Church (as Christ is the invisible head) and the successor of St. Peter. In it, therefore, is unity of doctrine, unity of government and unity of worship.

By unity of doctrine we mean that all Catholics everywhere hold and profess the same belief. Here, our Holy Father establishes three points with reference to the council, namely,

There are certain truths which have to be accepted with unwavering faith; truths, that is, imposed by doctrine. These are truths, the Holy Father says, revealed by God Himself "contained in the Sacred Scriptures or in the oral tradition preserved in writing throughout the centuries since the age of the apostles, ratified and defined by the sovereign pontiffs and the legitimate ecumenical councils. Everytime someone has strayed from this path, the Church, in its paternal authority, has never ceased to call them back to the right way."

This firm reminder of the doctrine of faith should make it plain to us not to expect from this council things which it may not or cannot do. Some may have the impression that this council may revise, mitigate, or cancel entirely some dogmatic or moral principles which seem either too strict or too outmoded. Witness the Church's position on divorce of birth control, for instance. No, Pope, no council can change such doctrines no more than God, being Truth itself, can contradict Himself.

Others may nourish the hope that this council will be the gathering of the heads of different religious expressions who, by mutual concessions and compromises, and a watering down of basic doctrines, may arrive at some doctrinal hodge-podge acceptable to all.

This type of religious indifference, of course, is absurd in that it does not distinguish between truth and falsehood. What a rebellious inversion of order that the creature should attempt to lay down the law to the Creator! Here the Holy Father stresses: "The Church knows very well that there is but one truth, and that one cannot admit the existence of many truths which are in opposition to each other."

There are also different schools of thought on many religious subjects within the Church and these may be discussed freely by theologians under two conditions issued by the Holy Father in his encyclical Ad Petri Cathedram:

1. That the points in question must be points concerning which there is no certainty.

2. That discussions are permitted "in as far as they do not disrupt the unity of the church, but serve, on the contrary, to obtain a better and deeper understanding of the dogmas, by bringing new light born from the meeting of different viewpoints. They prepare and strengthen the way of truth."

That in all discussions of divine truths by this council a spirit of charity and delicacy be extended to all those who do not share in our beliefs. Here the Holy Father cites the words of Cardinal Newman: "Unity in things necessary, freedom in things that are doubtful, charity in all things."

By unity of government we mean that Christ's Church is united under one visible head, the Pope, who sits in the chair of Peter, the first Pope. To him belongs the supreme power to teach and govern the Church. Others, the bishops of the Church, share that work in subordination to him, as did the apostles under Peter.

This council points up in special manner this unity of government. It was called, as must all ecumenical councils, by the Pope himself. It must be presided over by him and its every decree must be confirmed by him. If he should refuse to confirm any decrees, they cannot be true, for the Church can never be right when it is in opposition to its divinely appointed head.

Again this council will afford us the opportunity to witness the relationship between the Holy Father and his bishops from all over the world who constitute the ordinary magistratum of the church.

In the preparation of the council itself, the Holy Father has consulted all bishops on their thoughts relative to anything that might be necessary, useful or desirable for the common good of the Church. This vast amount of information will give the Holy Father a comprehensive view on the general needs of the Church and the particular needs of nations.

Gathered in council, the bishops sit not as mere functionaries of the pope or delegates of their people, but as authentic teachers of the faith as befits their roles as successors of the apostles.

Thus the unity of government in the Church continues on, the Holy Father and the bishops of his jurisdiction acting infallibly in council just as Peter and his apostles united themselves in the rule of the early Church.

In unity of worship we witness one church united in the Mystical Body of Christ possessing the one-holy sacrifice of the Mass, nourished by the same seven sacraments administered with the same essential rites.

So dear to the heart of the Holy Father is the unity of all Christians in the Mystical Body, that it was even thought this council was called primarily to further this ideal. His aspirations on this point were raised in his encyclical Ad Petri Cathedram:

"This council will certainly be an admirable spectacle of truth, unity and charity. We are confident that the sight of this spectacle will be for the Christians separated from Rome, a sweet invitation to

seek and find the unity for which Christ prayed so fervently to the Father."

Much groundwork has already gone into this "sweet invitation" phase of the council. A special secretariat of Unity, headed by Cardinal Bea, has been established by the Holy Father. Here in a psychological climate of charity and mutual understanding, discussions will be prepared for representatives of the Catholic Hierarchy and those of our separated brethren.

HOLINESS

The second great mark of the Church is holiness. It is holy in its Founder, Jesus Christ, in its unblemished teaching; in its life-giving sacraments; in its worship; and in the holiness of so many of its members.

Holiness is nothing more than the union of the creature with the Creator, the Source of all holiness. The Church calls all men to holiness because in this union with the Creator lies everlasting life. That precisely is the Church's mission on earth: the salvation of souls. "This is the will of God, your sanctification." (1 Thess. iv. 3).

Again, as befits the mission of the Church, this council will call for a collective renewal of sanctification of the clergy and laity. His Holiness did not hesitate to insist that this call to holiness will determine the success of the Council.

"We do not hesitate to say

that our efforts and cares to make this council a great event could all be in vain, if this collective effort of sanctification is only half-hearted. No factor can contribute more or as much as sanctity sought for and obtained. The prayers and virtues of everyone, the interior spirit is the instrument of immense good . . . efforts of sanctification on the part of every bishop, every priest of all the Christians."

On another occasion, while discussing the council, the Holy Father declared that we must "expect with the help of the Lord, a great uplifting in the Christian people."

This council will "put into focus the church in all its splendor and throw the light on those traits which are most simple and pure since its origin. To show it as its Divine Founder created it, without spots or blemishes. (Allocation after the Mass celebrated in the Byzantine-Slavic rite, November, 13, 1960).

Just as the Holy Ghost in the forms of tongues of fire descended upon the apostles on that first Pentecost, so too will this council be inspired and guided by the same Holy Spirit.

It is the same Holy Ghost who will be invoked in the council's Inaugural Mass celebrated by the Holy Father, and it will be He that will be called upon unceasingly throughout the sessions. During those many discussions He will reign supreme and inspire the hearts of the fathers in promoting the great mission of the Church: the evangelization of the world.

What will He make them discover? What will He cause them to realize or understand? No one knows.

No doubt there will be surprises. Men will have worked, searched and thought, as is their duty, but the Holy Ghost will intervene in this second Vatican Council in a way proper to Him and hidden from us to procure for the Church what is good for our times. At the first Vatican Council the doctrine of the infallibility of the Pope,

although it was unexpected, was its outstanding achievement and its main decision.

CATHOLIC

How dramatically will the catholicity or universality of the Church be portrayed at this council! This third mark of the Church means that it is for all men, to the exclusion of none, for all time in accordance with Christ's command to His apostles:

"Go ye into the whole world and preach the Gospel to every creature."

And so this council will convene — with bishops and spiritual heads from every corner of the globe, from every continent and every race. We will witness here the fulfillment of the prophecy of Malachias:

"For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered in my name a clean oblation; for my name is great among the Gentiles, said the Lord of hosts." (Mal. i. 10, 11).

Every Catholic should acquire that deep sense of individual belonging to this great spirit of universality.

Here's how the Holy Father expressed it:

"It should be an accepted principle by all the faithful of the Roman Catholic Church that they are — and must consider themselves as citizens of the whole world, because they are Catholic, just as Jesus Christ is adored by the whole world because He is the Savior of the world. All Catholics must be aware of this and make it a rule. It will help them to clarify their mental attitude and determine their conduct in their religious and social relations."

This is the application of the doctrine of the Mystical Body. It means: think, pray, love as members of this body; above egoism, above individualism, above particularism. This phase of the work of the council is of the utmost interest to all the Christian people: the precision of this doctrine as well as the plan of action.

APOSTOLIC

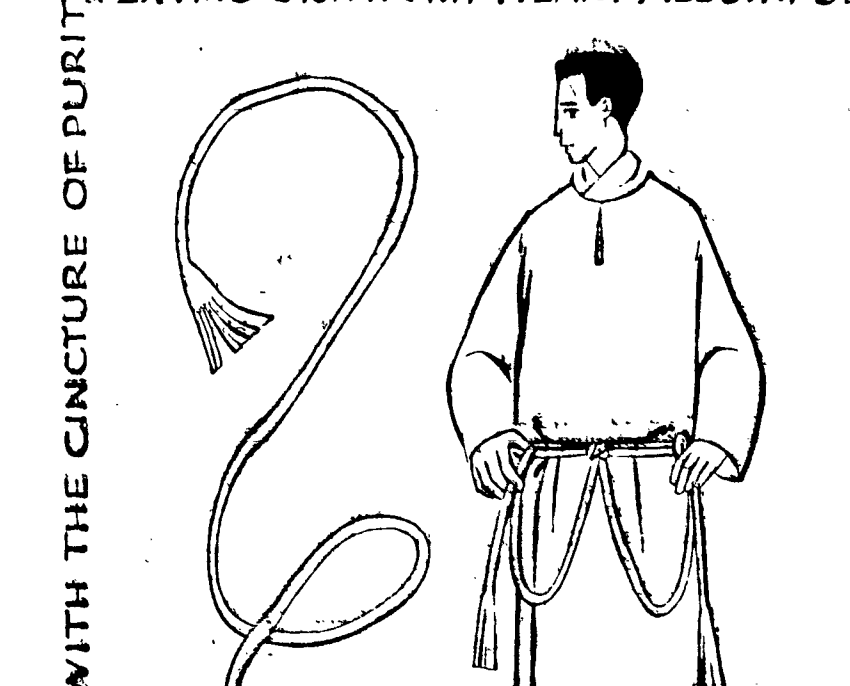
This council will bear witness to the fourth great mark of the Church, its apostolicity. This means that the Catholic Church was founded by Jesus Christ on the apostles and, according to His divine will, has always been governed, is now governed and always will be governed by their lawful successors.

It is in this uninterrupted succession that we come to realize that our Church is ever young, ever vital. Ponder, then, on the fact that when this council convenes it will have been already nearly 2,000 years old, for the Church today is one with the Church of the apostles.

This is an historic fact. It contains within it the sublime mystery of apostolicity in this article of faith: namely, the belief in the mysterious and invisible workings of Christ in His Church through the visible action of its jurisdictional organization and its hierarchical order.

In the missionary and pastoral field we will see how magnificently the bishops, as successors of the apostles, have carried out Christ's mission to the Twelve to go forth ("As the Father has sent Me, I also send you"), and "preach the Gospel to every creature." That admonition of Christ has continued, in uninterrupted, apostolic succession from that day to this.

EXTINGUISH IN MY HEART ALL SINFUL DESIRES SO THAT THE VIRTUE OF CONTINENCE IS FIRMLY SECURED IN ME



The cincture is a thick cord of silk, linen or cotton with tassels at the ends and is used to secure the alb around the waist. It was formerly used to gird up the long, loose flowing robe so as not to interfere with walking or working. This is the third in a series illustrating vestments worn by the priest at Mass.

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