

'New Breed' - Intelligent, Inexperienced - Advised to seek 'True' Progress

In no institution of learning is the term "Commencement" so appropriate as for this farewell ceremony in such a school as this, a Preparatory Seminary. The very name implies that you have been preparing for something beyond. Today, with your preparation completed, you stand on the threshold of a new and greater endeavor.

You are fortunate in knowing, at least in a general way, what that future endeavor is. Many of the graduates throughout the country in these June days know only that their school is finished and that they must now face a world in which their particular niche is still uncertain.

But you go forward into a program and discipline of life which have been fashioned by the Church out of the wisdom and experience she has gained through the ages. She wants to make of you holy priests, mature men morally and intellectually equipped for carrying out a zealous pastoral ministry in the last three decades of the twentieth century and beyond.

Here, then, we have your program for the rest of your earthly lives: holiness, maturity, strength of character, mental alertness and intellectual curiosity, and pastoral zeal.

These demands are not new to you; you have been held up before your eyes during your preparatory training and, during this period now closing, the solid foundations have been laid for each of these qualities demanded of a priest in the modern world.

The work is not finished; it must go on. Unlike your physical growth, your spiritual, moral, intellectual, and pastoral growth must continue through all your days, if you are to meet the enormous challenges put to the priest of today. As you stand, this afternoon, on the threshold of your major seminary course, you must pause — pause to take stock of the resources you have accumulated through high school and junior college, and pause to form your resolutions for the new life which opens before you.

You cannot afford merely to drift from stage to another, carried along by time and the movement of your fellow-seminarians.

THE WORLD is in ferment. The vast strides made, even in your short lifetime, in the physical sciences have brought men to re-examination of basic truths.

Even in the Church we have felt the effects of the general unsettling in the world. Hence it was that Pope John, of beloved memory, decided to call a General Council — not to suppress any particular heresy, not to define any particular doctrine, but to re-examine the Church's teaching and practice in the light of the enormous progress in the modern world.

"What is needed at the present time," the Holy Father said, in his opening discourse, "is a new enthusiasm, a new joy and security of mind in the unreserved acceptance by all of the entire Christian faith, without forgetting that accuracy and precision in its presentation which characterized the proceedings of the Council of Trent and the First Vatican Council. What is needed, and what everybody imbued with a truly Christian, Catholic and apostolic spirit craves today, is that this doctrine be more widely known, more deeply understood, and more penetrating in its effects on man's moral life. What is needed is that this certain and immutable doctrine, to which the faithful owe obedience, be studied afresh and reformulated in contemporary terms. For this deposit of faith, entrusted with and contained in our time-honored teachings, is one thing; the manner in which these truths are set forth (with their meaning preserved intact) is something else."

You, as priests within six short years, are the ones who will reduce to reality the recipe of Pope John. You are the ones who must, by the clear and zealous preaching of sound doctrine in truly modern language, help to bring this world in ferment to tranquility and

Pope John's "opening the windows" to let "fresh air" into the Catholic Church has had its unfortunate side effects of "unsettling the unsettled." As a warning against this hazard, graduates of St. Andrew's Seminary were advised in their commencement rite to preserve a sane middle-course between novel notions and rigid stagnation. Here is the text of the talk given by Very Rev. Sulpician Father John P. McCormack, rector of the Theological College of the Catholic University of America, Washington, at the seminary graduation ceremony Saturday afternoon. Its advice, we think, is also applicable beyond the confines of a seminary.

stability in the acceptance of the law of Christ.

To carry out this charge, you must keep yourselves free of the world's contagion. There must be no ferment in your own minds and souls. While you keep your feet set alert through your minor-seminary days to every possibility of "aggravation," you must avoid every temptation to seize upon the sensational; you must hold fast to the full doctrine of the Church while awaiting your share of all the resources of modern theological and scriptural research; you must build a solid foundation of learning which will make it possible for you to discern and evaluate correctly the various opinions of men, some of them highly dangerous and subversive, but in reaching for the new you leave the old and tried behind.

In theology and in Scripture, as well as in the use of words, that old, venerable, venerable Pope still holds true:

"Be not the first by whom the new are tried, Nor yet the last to lay the old aside."

(Essay on Criticism, 335 f)

As you stand on the threshold of philosophy and theology, I would recommend to you most earnestly the development and practice of some old-fashioned virtues which, I assure you, are needed in our seminaries now more than ever. For the ferment and restlessness of the

world are even now penetrating our houses of ecclesiastical study.

WE HEAR TODAY of "the new breed." They are in all walks of life. For the most part they are young and inexperienced; they are intelligent, however, and have read widely if not wisely. Now they feel that they are ready to reform the Church and the world at large. They are not mean but they are stubborn; they demand to be heard. Age and experience mean little to them.

They know, of course, that age, of itself, may not always be a guarantee of wisdom but even when age is accompanied by wisdom and experience, they tend to feel that the decades spent in gaining the experience have somehow isolated and insulated their elders from the thoughts and feelings of the rising generation.

They will not hesitate to cross swords or to match wits with any elder, be he the boss in the shop or office or Bishop of the diocese. If orders are given them, they will also be given the reasons. What they don't like is what they consider the unreasonable, whatever hampers their cherished freedom or impedes any burden that has been put upon them. As I have said, they are to be found in all walks of life and hence some have found their way into our seminaries.

St. Paul put it to us very clearly when he wrote to the Romans (VII, 14-20): "I do not will that I do evil; but the sin that dwells in me."

We need reminders; we need wherewithal to keep us in line, especially in our youth, to lead us by word and example, to develop a strength in us.

There is no such thing as absolute and unaltered freedom. As soon as two or more people live together, the freedom of each individual is in one way or another limited. Hence it is that in such a community as a seminary we have a rule of life. This rule is not a burden imposed upon us, but

help to the good that is in us. It is also a protection of our individual freedom in the midst of a large group rather than a ball and chain to impede our progress.

But you may argue, the rule contains articles that bring me discomfort, that demand sacrifices. Our modern civilization has taught us to flee from every discomfort, every sacrifice. True; but the common good demands that on numerous occasions we, as individuals, suffer some discomfort or make some sacrifice. Did not the Master ask: "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me?"

Beyond and behind the rules are the authorities of the seminary: the rector, the dean of discipline, the faculty. They are your lawfully appointed superiors and as such they represent God in your regard. To them you owe obedience.

They may or may not give you reasons for the orders they give you. Most in authority today do try to give reasons, first to themselves and, if possible, to those in their charge, but they are under no obligation to do so. But surely there is no need to emphasize for seminarians, who hope one day to be leaders among men, the necessity of obedience to the seminary authorities.

Christ, the High Priest, gives to each an example as He did always the things that pleased the Father. "It is only because of the disquieting stories that are spread these days that I insist upon mentioning the practice of the virtue. For a seminarian to reject obedience or to rationalize it out of existence can only point to pride, and pride has played too tragic a part in the history of mankind's failure to have any appeal to future priests."

"God resists the proud but gives grace to the humble" we read in three different places in the Bible (Prov. III, 34-35; Jas. IV, 10; Pet. V, 5). Lucifer's "non servian" has no place in

the vocabulary of a seminarian or priest.

My dear seminarians, if you enter upon your new life in the major seminary with due humility, most other problems will be solved.

I am not talking about that false humility which is a de-meaning thing. I mean that true humility that causes us to see ourselves, insofar as possible, through the eyes of God; that sees the good and refers it to God; that sees the evil and begs God's forgiveness and grace for correction; the humility coupled with charity that causes us to see ourselves as members of a chosen group, future priests, and that prompts us to be utterly generous in giving of self.

These qualities that I have mentioned will make you "attitudinal" as major seminarians. They will create the atmosphere in which you can carry out best efforts to be holy, mature, intelligent and zealous priests. They will certainly not hinder you on the way to holiness. Armed with them, you will grow to a spiritual and moral manhood.

And they are utterly and urgently necessary if you are to seek and acquire knowledge of the truth in these days when the sensational and the unproved attract and befuddle so many.

Hearken indeed to the challenge of Pope John. Open the doors and windows of your minds and souls to every right and true breeze of progress that is blowing in the Church today. If your heart is fortified by the qualities I have urged upon you, know well that no harm can come to you.

You will go forth six years hence into a world that will be yearning more than ever for the touch of Christ, the touch that will come only through you, His priests.

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Emphasis on People In Housing Plan

The repeated challenge of the Church to its members through the centuries has been to apply their faith to daily life.

The popes of the present century have been particularly insistent about turning ideals into realities. Pope John, for example, in his widely acclaimed encyclical Mater et Magistra (which some ultra-conservatives considered "socialistic"), said the "social norms" of religious doctrine "are not only to be explained but also applied."

This is a somewhat round-about way of getting to the point of this article — we think the recently announced Rochester Housing Authority plan is a good one.

It puts the emphasis on people — children especially — rather than on just property or money. And, as we understand it, property and money are also saved in the process.

The Housing Authority's plan includes a 100-unit apartment for the aging, new dwellings for 51 families in the heart of the city and 45 duplex houses for 80 families in scattered sections of the city.

The individuals and families in line to benefit from the plan are those in the "low income" bracket.

A 1960 survey indicated there were 20,000 families in Rochester with a \$4,000 or less annual income. The Authority's plan will barely scratch the surface but deserves credit for being a step in the right direction.

Chief beneficiaries will be the aging who now have to live in walk-up apartments or in areas where they are reluctant to go out after dark — and children who will now have the chance to live in a house and play with other children in a residential neighborhood rather than have to live in high-rise apartments with elevators in congested sections of the city.

The program is not a give-away arrangement. It envisions workingmen whose incomes just don't cope with the size of their families and this plan will give them the added help they need to rear their youngsters in the kind of neighborhood you would want for your children.

This emphasis on the family was long ago stressed by Pope Pius XI in 1931 when he said, "The worker must be paid a wage sufficient to support himself and his family. . . . Every effort must therefore be made that fathers of families receive a wage large enough to meet ordinary family needs adequately. . . . Merited praise is due to all who have tried and tested various ways of adjusting the workman's pay to his family burdens."

Pope Paul echoed this theme again this week in a statement to Spanish social workers in which he voiced his blessing for the increased "socialization" of modern life which requires government and community action to cope with problems individuals can't solve alone.

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Invectives from Foes, Coffee from Friends

Seminarians Vigil Continues for Civil Rights

By DONALD BOROBY

Washington — (NC) — In a darkened parish hall at Holy Comforter Church, a weary student from New York's Theological Seminary loosens his tie, rubs at an insect bite on his hand, and sits down to write in a notebook.

The time is one o'clock in the morning. Soon he will join some others in the room sleeping on temporary cots — but first he takes time to write a long account clearly and carefully. He finishes with these words:

"Standing on the vigil is certainly a great source of satisfaction for each individual participant. One fires only when he is replaced. While standing vigil there are people who constantly stop and you don't have the opportunity to get tired."

The young man puts down his pen. Then another thought strikes him and he picks it up again. "Beware of insects at night," he writes. "It might be worthwhile to use an insect repellent."

Insect bites are just one of the problems faced by the seminarians — Catholic, Protestant and Jewish — who have been keeping a civil rights vigil for 24 hours a day since April 19, across the street from the Lincoln Memorial.

Determined to maintain their watch until a civil rights bill is signed into law, the Theological Students Vigil for Civil Rights is expected to log more than 2,000 hours, day and night, before it ends. By the time the present bill is passed by the U.S. Senate and signed by President Johnson, about 2,800 seminarians from all parts of the nation will have taken part.

Their impressions and their trials while standing watch are recorded in the notebook used by the Jewish seminarians. Most of them tell of friendly visitors, but there are ugly episodes of people shouting from windows, cars screaming obscenities, and barages from racial demagogues who maintain a post nearby.

These observations by two students from Union Theological Seminary in New York capture a cross-section of the public response: "Angry group of high school students from South Carolina. . . . Two families who brought their children to be photographed with us because

this will be in the history books. . . . During a driving rain that came up suddenly, a man and his wife driving by stopped, took a raincoat out of the car, and gave it to one of the visitors who did not have one, and drove away."

The most common reaction they record is one of kindness. Cab drivers stop unasked in the early hours of the morning with coffee. Tourists, government employees — even senators — come by with a word of encouragement.

The reaction of the visitors are reflected in the feelings of the seminarians. One of them

wrote: "I felt good and whole standing there. Even the rain was human."

Some visitors at the site of the vigil are not so kind. A Protestant seminarian told of one aged southerner who spent an hour with them, mouthing invective against Negroes.

According to the passage in the notebook: "He said he was elderly but that he kept in shape by getting 30 minutes of practice every day. At this point he wiggled his trigger finger ominously. The Catholic Brother with me smiled beatifically while I stared at the memorial and looked noble."

The information on the plant life of Biblical times is a minor fact of the "Encyclopedic Dictionary of the Bible," the 1,334 page work, an English adaptation of a Dutch edition issued a decade ago, is edited by Father Louis F. Hartman, C.S.S.R.

He said in an interview that the vigil has had a "tremendous" impact on the public and on the seminarians themselves. Standing in three-hour shifts before the large sign, the three seminarians — and from each of the major faiths — remain silent during their tour of duty. After hours they talk constantly about their experiences and studies, Brother Jude said.

Whatever the results of the vigil, the public response is being summed up in the account, written in their notebook, of a lone Negro who approached the vigil last night. The Negro said: "It's kind of awkward for me to say 'thanks,' but thank you."

hoping the man would get tired and go away."

Another seminarian noted cryptically: "The police are friendly and nice to have around."

Brother Jude Molnar, T.O.R., a fourth-year theology student from Cleveland, attending St. Thomas More House of Studies here, is the Catholic coordinator of the interdenominational student group. He estimates that at least 6,000 persons a day pass the vigil site on foot, and sometimes as many as 18,000 a day.

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While most of the Catholic participants come from about 20 seminaries in the Washington area, Brother Jude said a few have come from as far as Ohio, Missouri, Indiana, Illinois and Colorado.

He said plans are under way to continue the organization formed for the vigil to take part in further interdenominational activities.

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Irregular relations continue nevertheless to flourish, and it will probably take several generations before the Christian teaching on marriage will be fully reflected in African practice. One of the more hopeful developments is the greater role being played by women in public life.

As women's organizations spread, their members become conscious of their rights as human beings. The abolition of polygamy is soon proclaimed as a goal. Next, women come to see that they should have a voice in choosing their husbands. And, as every man knows, when women make up their minds it is folly to resist.

A common practice is for the man to make a part payment to the bride's parents on the basis of which they authorize contribution in the girl's home. Later, when with her help the man has accumulated the balance of the payment, the wedding is celebrated and they set up their own home.

Catholic missionaries have naturally done all they can to instill a Christian attitude towards women and the family. But ingrained custom dies hard. Even Christians do not feel that they are properly married, unless the bride price, or "bride

gift" as it is now being called, has been paid.

Besides in many countries the practice has become enshrined in civil law so that a church marriage can be performed only on production of a certificate that customary law has been complied with. Accordingly, what the Church now tries to do in most places is to keep the payment low so that inability to pay will not prevent young people from marrying.

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Several Wives, Status Symbol in Africa

By DR. GARY MACEON

Left-wing President Nkrumah of Ghana is one of the most solidly entrenched of African dictators. Yet on one issue he has failed to get rubber-stamp approval from his handpicked parliament. That was a bill to outlaw polygamy.

It is not that popular opinion was opposed. On the contrary voters as a body were completely unconcerned. Ghanians, like most Africans, still follow the tribal custom of buying their wife, and the cost of living is today so high that the average man finds it very hard to accumulate the price of a single bride. The opposition was in the ranks of the higher civil service, and the new industrialists and businessmen.

No status symbol is more significant in Africa than the number of one's wives. For a man in the public eye a big automobile and a mansion are not enough.

Polygamy and related customs create probably the most obstinate obstacle to the implantation of Christianity in Africa. In tribal law and practice woman has always

been regarded as a chattel. For a father it was a great triumph to produce many daughters. He could sell them to suitors while they were still little more than children.

The girl had no voice in the transaction. She might not even know the man. What she knew was that she had to work for him. She filled the fields and tended the crops, while he sat smoking and figuring out ways to buy additional wives whose labor would increase his wealth and comfort.

The system was not totally devoid of benefit for the woman. If she produced many children and was also a good worker on the land she acquired authority and prestige. Indeed in many places the women themselves have been more opposed than their consorts to efforts to get the men to abandon a life of idleness and take over the heavy farm chores.

If the man did his own work, they argued, he would have no further need of them once they ceased to bear children.

A society in which wealthy men have several wives will have fewer single women than men at lower economic levels. Tribal wars served to adjust the ratio in the past, but in recent times the effort of the shortage has been a steady increase in the bride price in obedience to the laws of supply and demand. Without payment of the bride price, there can be no marriage according to tribal law, and consequently various kinds of informal or temporary liaisons have become widespread.

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