

Card. Cushing Almost a Jesuit

Dublin — (RNS) — America's Jesuits, according to Richard Cardinal Cushing, are still "thank God" that in his youth he decided not to join the order.

The Archbishop of Boston, here to represent Pope Paul VI at the consecration of Galway's new Cathedral, took Ireland by storm with his sallies and utter frankness.

At Drogheda, where he helped dedicate a new girls' school, the "notion" of joining was far from that. At the outset he assured the girls and a great crowd that he was no scholar.

"I was going to be a Jesuit," he said, "but on the night before I was to join the novitiate, I quit.

"The Jesuits have been thanking God ever since."

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Most Reverend **Fulton J. Sheen**

Do any of us suddenly become wicked or evil, or pass over a clear and marked line of virtue into declared vice and corruption? A tinted and shaded middle course separates these two extremes. There is something uncertain on the confines of the two empires which must first be passed through, and which renders the change easy and imperceptible. Not only in political but in social activity as well, there is a kind of "no man's land" between goodness and wickedness. One does not go to bed one night a saint and wake up in the morning as a devil. Between the realms of black and white there is the grey confusion of a barely perceptible decline. Samson, after many moral lapses, was unconscious that his strength was lost.

Moral decline often brings with it mental indecision. This is illustrated in the history of the Israelites at the time they were led by that great prophet, Deborah. Barak, though he was a great soldier, refused to lead his 10,000 men against the enemy unless Deborah went with him to victory. But there was one town, Meroz, which hung back and refused to fight. Hidden away in a safe valley, it ignored patriotic duty even in time of danger. The Angel of the Lord pronounced a curse upon that village which had neglected its duty: "Curse ye the land of Meroz. Cursed the inhabitants thereof because they have not come to the help of the Lord, to help His most valiant men. Meroz was either traitor or spy, nor did it aid the foe. It did not quickly pass from light to darkness, but rather it slowly took a position in which it was neither on this side or that. It did nothing. And for that reason it will always appear as a shirker. Vice sometimes conquers because the virtuous are inactive. In the life of every character there is an hour of crucial testing, when the line is crossed without any great fanfare or open decision, but where the hidden state of the soul remains manifest.

Many lose their peace of soul on earth and their soul for eternity, not just because of the evil they have done, but also because of the good that has left undone. A man who is poisoned may have the antidote alongside of his bed but, if he neglects to take it, he perishes. The muscles unused stiffen; the talents unused are taken away; flight from battle turns into defeat. Self-indulgent inactivity makes one indifferent to duty and eventually prepares for that slow descent into the region of the darkened spirit. Nations and persons do not become reprobates and delinquents all at once. The process of decay is usually gradual and proceeds from one lost opportunity to another, until the fate is sealed and the doom goes forth. "Curse ye Meroz." Could this be the reason that the Last Judgment is pictured in Scripture as sudden and without warning—because there had been so many little twinges of conscience ignored, that a great warning would not change them any more than it did the multitudes at the time of the Flood? There may be a profound spiritual therapeutic in the nightly examination of conscience: it enables us to take two steps backward for the one we stepped forward to the abyss.

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"WELCOME TO WAVERLY" is the cheerful greeting of Carmelite Novice Master Father Peter, as he greets 12 smiling candidates for the Novitiate on Aug. 2.



ON RETREAT for 8 days prior to taking the Carmelite Novice's habit, the candidates are seen listening intently to Father Peter, who conducted the retreat.



OFFICIALLY NOVICES NOW, the 12 candidates kneel in the Waverly chapel, clothed in their new habits after the entrance reception on Aug. 14. The new novices are: (From left) Front row, Robert Angel, William Hotine, John Phaneuf and Brian Harradine; middle row, Thomas Okhuyesen, Donald Skowronski, Anthony Ugolnik and Roger Schneider; back row, Richard Sisca, Raymond Meyers, James Luxuri and Erasmo Seiva.

Twelve New Carmelites

Twelve young men received the habit of the Discalced Carmelite novice on Saturday, Aug. 14, at the Carmelite Monastery at Waverly, N.Y.

(The term "Discalced" in the Order's name means that its members wear sandals as part of their religious garb.)

They are Robert Angel, Atlanta, Ga.; Bryan Harradine of Albion, N.Y.; William S. Hotine of Oyster Bay, N.Y.; Erasmo Leiva of Hialeah, Fla.; James Luxuri of Lindenhurst, N.Y.; Ray Meyers of East Orange, N.J.; Thomas Okhuyesen of Parkville, Mo.; John Phaneuf of Brockton, Mass.; Roger Schneider of Beaver Dam, Wis.; Richard Sisca of Pittsburgh, Pa.; Donald Skowronski of Erie, Pa.; and Anthony Ugolnik Jr. of Detroit, Mich.

The new novices arrived at the hilltop monastery on Aug. 2, had a few days to get acclimated, then made a retreat in preparation for receiving the habit.

At this point in their religious career, the novices have all completed one year of college, most of them at St. Joseph's Minor Seminary in Peterborough, N.H., a few at other colleges.

They will spend one year at the Waverly novitiate, to learn by actually living it, the life of a Carmelite religious. If at the end of that time, they have satisfied their superiors that they have an authentic vocation to this way of life, they will make Simple Profession of vows.

From Waverly, the candidates will continue their preparation for the priesthood, spending 3 years studying Philosophy at Holy Hill, Wisconsin and then taking 4 years of Theology in Washington, D.C.

"The life of a Discalced Carmelite Friar," explains Father Martin, O.C.D., superior of the Waverly monastery, "is primarily one of serving the Church by a hidden life of prayer, penance and special devotion to Mary."

In addition, he replaces himself at the service of the Church in various forms of apostolic activity, compatible with the contemplative part of his life. These include: preaching, retreat work, writing, helping neighboring parishes when needed, and missionary work in "The life of a Discalced Carmelite."

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Eastern Faiths Too Long Ignored

Winoski Park, Vt. — (RNS) — Although the Catholic Church has reached new levels in its ecumenical dialogue with Protestantism, it still has a formidable challenge when it seeks to better its relations with Buddhism, Hinduism and Islam. That was the principal theme of a Jesuit scholar who gave the concluding talk at an ecumenical workshop here at St. Michael's College.

Father John Hardon, S.J., said that the three great religions of the East each contain elements that would make for greater understanding.

"The reason we have not been more successful in the past," he said, "is that we have not really made an effort to know the adherents of these religions."

"Today they are emerging on the political scene. They are growing nearer to us physically as transportation and communications are speeded up. They are nearer to us spiritually as we consider the full implications of what Pope John XXIII had in mind when he called the Second Vatican Council."

"There are over a billion souls in Asia who should be on our consciences," he declared. Father Hardon told workshop participants that each of the three religions had one fundamental belief which Christians could understand and reverse. "With the Buddhists, there is their desire to be free from suffering. With the Hindus, there is their quest for union with the Infinite and with the Islamites, their surrender to God."

Father Hardon said his own interest in the religion of the East went back 12 years when he first had to teach young men from the East. To better his teaching, he said, he undertook to study the religions that influenced their philosophy and their thoughts.

The workshop also heard Dr. Robert M. Grant of the Divinity School, University of Chicago. In an address on "The New Testament and the Early Church," he declared that from the beginning of Christianity, there had always been an element of philosophy in the Gospels, as evidenced particularly in the writings of St. Paul.

Father Hardon and Dr. Grant commented favorably on the collaboration of Catholic and Protestant scholars on a common Bible which could be effective in further developing the ecumenical spirit.

CROSSWORD PUZZLE

ACROSS

- Distant
- Saint (abbr.)
- Near
- Places for combat
- Sovereigns
- French article
- Puff up
- Faithful
- Once
- around track
- Native metal
- Indefinite article
- Perceived by the senses
- Dine
- Remunerated
- Not as many
- Prone to
- Alternating current
- Prisoner (abbr.)
- High mountain
- River in Wales
- Printer's measure
- Compass point
- Bear
- Ingredient
- Attempt
- Social gatherings
- Babylonian deity
- Approach
- Sodium chloride
- Semi-precious
- Doctrine
- Knockout (abbr.)
- Impel
- Impet
- Spiritual wisdom
- RAND word
- Old pronoun
- Emmet

DOWN

- Season of year
- Region
- Note of scale
- Drawing room
- Former Russian rulers
- Having a up piece
- Symbol for rubidium
- Spanish pot
- River in France
- Period of time
- Compass point
- Senior (abbr.)
- River duck
- Greek letter
- Kind of cheese
- Compass point
- So be it!
- Temporary shifter
- Time gone by
- Genus of maples
- Withered
- Once around track
- Sawed
- Woody plant
- Worm
- Long for
- Having sharp taste
- Girl's name
- Singing voice
- Corian
- Inauspicious
- Exclamation
- Product of inflammation
- Preposition
- Sharp taste
- Behold!
- A continent (abbr.)

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