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to classes—sometimes as many as 60 at the start but he makes it a point to give each one a chance for person-to-person conversation to clear up individual questions or difficulties.

He makes it clear in his opening talk to them that "there's no obligation . . . you can come for all the talks and if you decide this is not for you . . . at least we have come to know each other better, and that's a very great achievement for both of us in this hurrying, anonymous world today."

Bishop Sheen lists three chief reasons which lead people to the Catholic Church —(1) a moral crisis, the consciousness of sin, "a void in their life which only God can fill" (2) an intellectual crisis, a dissatisfaction with what is commonly called today's "rat-race" with seemingly no sense nor reason to it, a pointless pursuit unless religion steps in to indicate an ultimate goal and purpose to life. (3) or a physical crisis, such as a sickness or an accident which gives people time to think and decide for themselves what are the authentic values in life.

Bishop Sheen is also convinced that many people who claim (or act as if) they "hated the Church" are actually closest to the Church. "Hatred indicates interest," he comments, "that's better than to ignore the Church altogether."

Does his convert work conflict with the current ecumenical trend?

A wag has quipped: "Bishop Sheen is very ecumenical. He will receive contributions or converts from any denomination."

Bishop Sheen sees no conflict between the two apostolates' conversion and ecumenism.

First of all, many converts come not so much from another religious organization as from just a condition of drifting. Others, it is true, find historical or theological difficulties in justifying their continuing in another ecclesiastical denomination and become convinced of the claims of the Catholic Church in these fields.



Bishop Sheen was consecrated to the hierarchy in Rome in 1951.

But in regard to ecumenism, Bishop Sheen has long been noted as a champion of the individual's sovereign conscience and in his relationships with people of different or no faith he is, above all, a gentleman.

And it is this characteristic which often serves as the very bridge to the faith he is

so obviously on fire to share to those who indicate an openness to it.

He is a man of great personal magnetism. His voice—you never have to ask him to repeat what he said; his hands—as eloquent as his voice, and when you shake hands with him you get the impression he's re-

luctant to let go your hand, that he's been waiting just for you to come to see him; and, of course, his eyes—you wonder if he's only looking at you instead of really right down into you.

And it's not just the relatively few who have the opportunity to meet him in person who sense his gaze is so penetrating.

Television has given the experience to millions.

To use a term from political campaigning, he "peaked" in his television career just about a decade ago—although there's still hardly a month goes by without a chance to see him in a telecast, either one of his own or as a guest of Johnny Carson, Mervin Griffin or an interview program.

His famous television series "Life is Worth Living" is still being run in many areas of the country which didn't have television when it was produced in the early 1950s.

Traffic dropped to a dribble in those years during the Bishop Sheen telecast, peo-

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A simple ring — given him by the Pope — is Bishop Sheen's episcopal ring.



A blessing from the new Bishop Sheen following his consecration in Rome in 1951.

*Heartiest Congratulations
and All
Our Prayers
on the day of your
Installation.*



Brothers of the Holy Cross

Sisters of Mercy

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CARDINAL MOONEY HIGH SCHOOL

*God Bless
and
Keep You
for
Many Years
to come*



HOLY FAMILY CHURCH

Auburn, N. Y.

*The faithful must cling to their bishop,
as the Church does to Christ,
and Jesus Christ to the Father,
so that everything may harmonize in unity,
and abound to the glory of God.*

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