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Serra Club Addresses

Paul M. Hebert

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In his encyclical on the Holy Priesthood —
the Holy Father Pope Pius XI urged upon
all Catholics 'the duty of fostering vocations
and 'God himself literally spake in his generous heart.'

The Serra movement had its origin on February 27, 1935, at an
informal luncheon in Seattle, Washington, attended by business and pro-
fessional men assembled to exchange ideas on Catholic thought. On June
12, 1935, the group agreed that its primary objective should be that of
encouraging priestly vocations.

The Serra movement is named in honor of the patron Father
Junipero Serra (1713-1784) the intrepid Franciscan missionary known popularly
in the West as the "Apostle of California" who founded the "El Camino Real"
the celebrated missions of San Diego, San Carlos, San Antonio, San Gabriel,
San Luis Obispo, San Francisco, San Juan Capistrano, Santa Clara and San
Buena Ventura. The Serra movement exists today as a living memorial to
Father Serra as a humble devoted priest.

Serra clubs are organizations composed of Catholics — business
and professional men banded together for a two-fold purposes:

1) To foster vocations to the Holy Priesthood and to
assist financially in the education of seminarians
through funds made available to the Most Reverend
Ordinaries of the respective dioceses.

2) To further Catholicism through enduring friendship
among Catholic men.

Serra Clubs now exist in more than thirty states, Canada, Alaska
and Puerto Rico. Local clubs are banded together under the Constitution and
By-laws of Serra International. His Eminence Samuel Cardinal Stritch is the
Episcopal Adviser to the Serra movement.

This year, on the Feast of St. Joseph, March 19, 1953, a formal
ceremony of investiture in the Pontifical Work for Priestly Vocations was
attended by all of the members of the Board of Trustees of Serra International
at St. Mary's of the Lake Seminary at Mundelein, Illinois.
By virtue of the diploma of aggregation to the Pontifical Work, Serra International has the status of a canonical society and its members who faithfully fulfill the membership obligations share in certain indulgences.

The Baton Rouge Club becomes number eighty-five in the Serra movement. Other clubs previously chartered in Louisiana are at Lake Charles and Shreveport. There are twenty-eight charter members of the Baton Rouge Club, which Club has been in the process of organization for a little over a year. The officers are:

President - Paul M. Hebert
First Vice-President - Navon O. Couvillon
Second Vice-President - Earl E. Frenzel
Secretary - Lancaster W. Collins
Treasurer - John B. Herman, Jr.

Trustees:
Louis S. Prejean
Earl M. Martin
Leo J. Lassalle
Frederick J. Mahlinger


The objects of Serra International as set forth in the Constitution are:

Section 1. The objects of SERRA INTERNATIONAL shall be:

a. To foster vocations to the Roman Catholic Priesthood and assist in the education of young men therefor by carrying on a program of financial assistance in the education of young men studying for the priesthood by means of its member Clubs making contributions periodically to the Bishops of the diocese wherein the respective Clubs are located, to be used by the Bishops to help defray the expenses of the education of young men who cannot afford to pay their own way; such contributions to be in such amount as the member Clubs deem they can give from their treasuries from time to time, and to be the chief form of disbursement from their funds.

b. To further Catholicism through enduring friendships among Catholic men.
Your Excellency Archbishop Rummel, Your Excellency Bishop Caillouet, Father Abbot, Rt. Rev. Monsignori, members of the Clergy, Ladies and Gentlemen:

It gives me great pleasure on behalf of my fellow members of the Serra Club of Baton Rouge to accept formally, from the hands of our distinguished District Governor, this Charter which evidences our voluntary affiliation with Serra International and which, by the same token, evidences for our Club, the high compliment of being accepted by Serra International as an organization of Catholic laymen to further the aims and objectives of Serra in the territorial limits of Baton Rouge.

In accordance with this Charter, we accept in trust the name of the "Serra Club of Baton Rouge" and pledge our fidelity to the Objects of Serra International, and we give our assurance to Serra that our Club will cooperate with Serra and other Serra Clubs in all matters and activities that concern the Serra movement.

During the Spring of 1952 a small group of Catholic laymen in Baton Rouge, at the request of District Governor Paul Zimmermann, began a study of the possibilities of the establishment of a Serra Club in Baton
The more we learned about the organization, the more we became convinced that the idea of such a club, devoted to the fostering of priestly and religious vocations in this area could serve as a bulwark of strength in gaining a greater appreciation of one of the most difficult problems facing the Catholic Church today. With humility, as we visualize the magnitude of the tasks that are involved in providing more laborers in the vineyards of Christ, we realize that we in the Serra Club of Baton Rouge have made as yet only a bare start in developing the methods of effective work. We hope to grow from year to year in usefulness. We draw confidence from the firm spiritual foundation and objectives upon which Serra, at the International and local levels, is based. Our meetings held twice a month, preceded by Mass and Holy Communion offered for vocations, have been a regular reality now for more than a year. It is our hope that our influence, both tangible and intangible, through the power of prayer and other good works, will continue to grow and that the efforts will be blessed by Him who is the giver of every good gift and who alone can provide the graces so sorely needed in
bringing into effective fruition the dispositions and perseverance essential
to priestly and religious vocations.

To His Excellency our Most Reverend Archbishop, we the
members of the Serra Club of Baton Rouge, by accepting this Charter, hope
that you will view our organizational existence as evidence of a disposition
to bring to bear in this 

of the strength the Serra Club can marshal
as we work, subject to your command, toward the principal objective of
more vocations in the Archdiocese.

To our District Governor, we express our appreciation for
his patience, wise counsel and sympathetic understanding which has led us
to the point of this Charter recognition. We are grateful beyond measure
for all that our District Governor has done. And, finally, to our Chaplain
and the members of our Club, I express in the name of your officers our
appreciation for all that you have done individually and collectively to
make this evening's accomplishment a reality. You are the Serra Club of
Baton Rouge and by accepting this Charter in your name, we mutually gain the
privilege of calling ourselves Serrans with the solemn obligation of doing
all that we can to prove worthy of that Charter - which we all as Serrans so
gratefully accept.
Serra International is a young movement because the first formal club was formed only in 1935 – just 19 years ago and the International was founded by 5 clubs – Seattle, Spokane, Portland, and San Francisco in 1938 only 1938 – only 16 years ago.

Serra has been described as a service club of Catholic action dedicated to its two clear purposes:

1. To foster vocations to the Roman Catholic Priesthood, and

2. To foster Catholicism through enduring friendships among Catholic men.

The Serra movement depends upon the strength of each separate club and the strength of each club, in turn, depends upon the strength, the leadership and the active interest and support of each individual member.

The responsibilities of Serra and of individual Serrans have become much more real and far-reaching with the aggregation of Serra to the Pontifical Work for Priestly Vocations by action of the Holy See. The aggregation is an honor, but it imposes a responsibility upon Serra as a canonical society to further the objectives of Serra – particularly in regard to keeping constantly before us a true and clear notion of the nature, the necessity and the excellence of the priesthood.
Our Baton Rouge Serra Club is a young club—and as we enter our second
year of formal organization, your incoming officers and program committee
requested me to comment on the organization of a local club and the functions
of the respective officers and committees. May I point out that Serra In-
ternational has an excellently prepared Manual of Program and Club Operation—we
could profit by keeping ourselves closely attuned to the advice and
suggestions made in the Manual.

At the International level, Serra has its officers, standing committees,
Episcopal Adviser—who is Cardinal Stritch and an International Council. There
are twenty districts in the United States, Puerto Rico and Canada, with a
district governor for each district. But it must be borne in mind—that
the basic unit of Serra International is the Serra Club. All the organization
of International and the district exists in order to assist the Serra Club in
the local community to function as efficiently as possible.

There is one piece of general advice to Serra Clubs found in the Manual.
It is there stated that there are three steps needed in Serra Clubs for
realization of the Second Objective of Serra which is to "further Catholicism
through enduring friendships among Catholic men - the three steps are:

(Quote pp. 16 - 17 as marked)

Efficient organization is crucial to the functioning of a Serra Club -

The Board of Trustees - Our Board of Trustees consists of 9 members - six of the nine are the President, the first Vice-President, the second Vice-President, the Secretary, the Treasurer and the immediate past president, and the other three shall be elected by the active membership. Your Board of Trustees consists this year of Naven O. Couvillon, President, Earl Frenzel, First Vice-President, Dr. Colin McHardy, Second Vice-President, Lancaster Collins, Secretary and J. B. Heroman, Treasurer with Dr. Leo J. Lassalle (Trustee 1 more year), Fred Bahlnger (Trustee 2 yrs.) and Paul M. Hebert (Trustee 3 yrs.).

Now as to our Board - I find that we have not followed our by-laws; they provide that the Board shall meet not less than once every two months and at such other times and places as may be designated by the President or three members of the Board. We had, I believe, only one full Board meeting during 1953. The Serra Manual suggests that a regular date and hour be fixed for
meetings, and I commend that suggestion to the incoming Board.

In this connection, it must be borne in mind that the Board of Trustees should function as an over-all policy making, governing, and coordinating body for the Club. The Board has the control of Club activities; it should establish a budget and it should actively function in making the decisions for the Club rather than to have those decisions made by new officers as we did, I fear too much, in the initial stages of our organization.

The Board should become concerned with the Committee structure of the Serra Club and it should allocate functions among the committees. It should become concerned with the question of seeing that this Club is represented at the International Convention. It should keep itself informed on necessary reports of Serra International and should be in constant touch with the activities of the various officers. The Serra Manual has a wealth of suggestions as to how the Board should function and, as a Club, we could gain much by following out some of those suggestions.

Officers of Serra Club: It goes without saying that the officers are the most vital factors in a successful club. The officers must furnish the leadership to make the group action effective. The officers must
be conscious of the responsibility of creating the atmosphere of cooperation, fellowship, and coordination of officers among all the members which would make for the achievement of all the objectives of Serra.

As to the qualifications for a good officer and this means that the officers whom you have recently elected have these qualifications, I quote the following from the Serra Manual:

(Quote page 24 - qualifications of good officers)

The duties of the respective officers - the President and the First Vice-President - Second Vice-President, Secretary, and Treasurer are so numerous that I will not attempt to catalogue all of those duties, but I do wish to point out that the First Vice-President is Chairman of the Vocations Program Committee, which is one of the most important committees of the Club, and which, in the planning for 1954, should very actively function in this Club. I will say more about that committee in a moment. The Second Vice-President has among his important duties the chairmanship of the Membership Committee and has certain other definitely defined duties.
Serra International recommends a democratic committee structure to plan and do the work of the Club. The Vocations Program Committee is responsible for planning programs, initiating, conducting, and evaluating a total program for the year that is clearly related to the objectives and purposes of Serra. The organization manual contemplates sub-committee of this Vocations and Program Committee, but I would urge that this matter be submitted to the Board at the present stage of our organization. Another committee at a level to coordinate with that of the Vocations Program Committee is the Finance Committee. The Manual recommends that the Treasurer serve as Chairman of this Committee. The Committee should establish a total budget for financial planning and control and generally work with the Treasurer or the finances of the Club.

The third important coordinating committee is the Membership Committee of which the Second Vice-President is the chairman. This Committee is charged with responsibility for promoting attendance and reviewing attendance records of members. It would be the responsibility of this Committee to develop procedures for identification buttons at meetings, and to generally keep abreast of the whole problem of membership.
I would commend to the new Board of Trustees a more active study of
the organization manual on the functioning of these committees.

Finally, I would like to suggest that our Club has a great asset
in the office of Chaplain. Our Chaplain is selected by the Board of
Trustees with the approval of the Ordinary of the Diocese and we are
very fortunate in Monsignor Lohmann's acceptance of this responsibility
for our Club. As the Serra Club depends on the spiritual foundation which
characterizes lay leadership, and as we are merely humans, our Chaplain
has been and will continue to be a great source of strength in fostering
a sense of deep spirituality in the Club. Our Chaplain has called on us
for assistance in the planning of a Vocations Program for the Catholic High
School. I commend that to the incoming Board and to the Committee charged
with that responsibility. The Manual points out that in many Clubs the
Chaplain, as a regular part of the program, gives a three to five minute
inspirational talk immediately prior to the main program. In some Clubs,
this is known as the "spiritual quickie." We do not wish to overburden our
already overburdened Chaplain, but an idea of this kind might be carried out
to the extent that he may find it feasible to do so.

We should become more informed as to the facilities that are available to assist us in the work of the Serra Club and by working together, I am sure, that 1954 can be made one of the fine years in the formative period of Serra in Baton Rouge.

Serra Club of Baton Rouge
Saturday, January 23, 1954.
When we speak of morality in relation to war there are many aspects to be considered. Paradoxical as it may seem, the horrors of war are so great that there has been a marked development in the direction of efforts toward the humanization of war. As early as the sixteenth and seventeenth centuries the writings of Francis de Vitoria and of Hugo Grotius - early classic treatments of the law of nations, considered such subjects and the laws of war, the causes of war, the just war, the just means of warfare, and the just settlement after war. These aspects of the problem still constitute the major topics for consideration in any major consideration of legal or moral aspects of war.

Definition of war. The Brussels Conference of 1874, participated in by representatives of almost all European powers, defined international war as a state of open struggle between independent states and between their armed and organized forces. This definition in the main reflects the idea of a distinction between war and sedition or private strifes- it reflects the conception of war as a dispute between princes or states. This definition is too narrow if the laws of humanity are to be applied to all situations in which the same basic reasons for humanitarian principles apply. Thus it is now increasingly recognized that guerillas and partisans are in fact organized armed forces and they should be recognized as belligerants and accorded rights of belligerants. Thus the earlier conception and definition of war- which would have lead to the result that such armed groups are to be treated as outlaws, is now considered outmoded and a broader conception of "War" is required. The later international agreements as well as the practices in the conduct of warfare show a great thrust in the direction of recognizing that the early more restricted definition of war - confining it to disputes between nations or princes is too narrow.

One may ask - if war exists, is not the existence of war a suspension of all law; is it not true that the only basic law of war is to cause the enemy as much harm as possible? Hobbes put it this way - "Force and fraud are in war the two cardinal virtues ........ where there is no common power ........ there is no law: where no law, no injustice."
Such an inquiry with the answer posed by Hobbes sees law as founded only in power; it rejects the natural dignity of man, as a creature of God and basically rejects the idea of the law of man's nature as a foundation of legal order. How do we answer Hobbes and how do we answer the argument, that after all in war, the only really effective deterrent is the fear that an adversary may reply with reprisals?

Professor Messner in his work on Social Ethics, which I have found to be a veritable gold-mine of natural law philosophy as applied to the far-reaching social, economic and international problems of modern society, and on which I am drawing heavily this morning throughout this review, supplies this answer: (Page 425)

To all this the only reply can be that not even the breakdown of the legal order which gives rise to war suspends this order as such. Since even in war man does not cease to be a rational being, the law of his nature is not suspended. That the human conscience leaves man in no doubt about the continued existence of law in warfare, is evident from the fact that in modern times man has continually tried to embody in positive international law the relevant principles of natural justice. Moreover, nothing can set aside the obligations of charity which originate in the relationship of men as spiritual persons. Indeed, like all other law, the law of war has its ultimate roots in the love which man owes to man simply as man. Nothing but this love can assure a hearing to the appeal to humanity in warfare and man give law its ultimate authority. If charity fails to exercise such a function, to that extent the real basis of the humanization of warfare and the laws of war will be nothing but the fear of reprisals, which especially in a prolonged war, as history proves, does not prevent belligerants' resorting to utter cruelty such as the slaughter of prisoners, women, and children in ancient times and the use of poison gas or atomic bombs in recent wars.
Now I do not propose to answer specifically the moral question of whether it was wrong to drop the atomic bomb on Hiroshima or Nagasaki. I do wish however to point out, that the mere fact that we knew at that time there was no power of reprisal did not of itself make it right; that such decisions do involve the deepest of moral issues which address themselves to the existence of war does not, of itself, justify any the Christian conscience; that in the headlong race in which war are now engaged in the creation of more powerful means of destruction there is need to recognize that all of these problems involved in the use of such weapons of mass destruction must be approached from a moral point of view.

Natural justice then - even in time of war makes certain demands:

1. Hostilities should be preceded by a declaration of war. We can look back to the sneak attack on Pearl Harbor and recall the great indignation at such an attack without prior ultimatum, without prior recalling of envoys, and without prior declaration of the time as of which the state of war was to exist. Natural justice exacts a prior declaration of war in order that (1) there be opportunity for the protection of the population-these creatures of God, the non-combatants in a theater of war and also (2) in order that there might be last opportunity to avoid the dread consequences of war.

2. A second demand of natural justice is that the lives of the non-combatant population must be respected. The point is, as Messner brings it out, "The deliberate killing of the defenseless, of women and children, whether directly or indirectly is murder in war as in other circumstances, whether it is ordered by the military commander or is merely the isolated acts of units or individuals." While modern conditions may have tended to narrow somewhat, just where the lines is to be drawn between those who are combattants and those who are not under the conception of total war - there is nevertheless no basic recession from the principles of natural justice, founded upon the dignity and inviolability of human life, to which I am now referring.
3. A third demand of natural justice is that citizens in the occupied territory are to be protected by natural international law. This means that the compulsory transfer and deportation of workers from enemy territory and their forced employment in war production is unlawful because they are thereby compelled to support the war effort against their own country. The positive international law - the Hague regulations and other international conventions recognize this principle. Today we recoil at the term slave labor. We knew it was predominant under the Nazis and that mass deportations, with the breaking up of homes and all of the violations of charity and natural justice that were entailed. Many of the cases at Nuremberg were concerned with punishment for participation in the slave labor policies of the third Reich. The International Military Tribunals held these practices to constitute crimes against humanity as well as war-crimes in a more restricted sense of those crimes denounced only by international agreements.

4. Natural justice also requires that the private property of citizens in the occupied territory be respected. The enemy may possess itself of state property but over private property in the occupied territory no such right exists. Billets or food may be requisitioned to the extent that may be reasonably necessary - but this is subject to the obligation of just compensation for the exercise of the power of requisitioning.

5. A fifth principle of natural justice is that the killing of enemy wounded or prisoners is murder. The various conventions which have been adopted for the protection of prisoners of war are in a reflection of the natural law - of the principles of charity which address themselves to the human conscience. We know that in this areas - despite occasional abuses, there have been remarkable strides made toward the application of humanitarian standards of charity amid the brutality of war. We have witnesses nations that are respecters of international law and of principles of international justice treating prisoners of war when wounded with the same care as one's own wounded.
We know for example, how our German prisoners of war were given the same scale of rations as our own soldiers; of how they were not employed in military operations and of how their night to pay for civilian work was protected.

6. As a sixth point must be mentioned, that contrary to Hobbes assertion from which I have quoted, since immoral acts are never justified, they are not justified in war. Thus for example, promises to abstain from hostilities or hoisting the white flag merely to deceive the enemy are never permissible strategems, says Messner. "Falsehood remains falsehood even in war, and nothing can justify the orgies of lies in which propaganda indulges in modern war.

As has been indicated, in practically all of these areas to which reference has been made - the moral conscience of man has resulted in the development of an international law of war. That international law is reflected in customs and treaties and many international conventions which govern the conduct of belligerants. The divine spark planted in man constantly seeks further progress along these lines. There are therefore, many limitations on the means of conducting warfare - these surely exist in the human conscience and in the natural law as well as in the principles of positive international law.

It is obvious, however, that these are but slender reeds in the face of the holocaust of modern war. I turn, therefore, to the discussion of a second area for consideration - when, and under what conditions can it be asserted that there is moral justification for engaging in war? What about the argument made that in the light of modern conditions war can no longer be regarded as morally justified because of the great evil which it brings in its train? Those who raise this question argue - that modern warfare, with its mass murder, its destruction, its propaganda of hate, and the moral evils consequent upon it is so frightful in its effect that war cannot be justified because the harm outweighs the good that can be accomplished.
But despite the horrors that modern war unleashes— as one contemplates the threats to religious and moral freedoms which the totalitarian regimes have shown the capacity to eradicate, it follows that there are conditions under which morally there exists not only a right but a duty to wage a defensive war. This principle holds in theory regardless of how difficult it may be to apply it in an era of propaganda in which it becomes increasingly difficult to determine on which cause the justice of a particular international dispute may really lie. If, for example, a state has a rapidly increasing population and inadequate territory and it insists upon its right to a greater share of the natural resources of the earth to avert starvation and to support its population and that demand is met with the asserted right of other states to defend national territory, raw materials and markets— on which side does the true justice lie?
Professor Messner asserts—

"... the old principle of the traditional natural law doctrine holds good in theory; war becomes a right and even a duty when the highest goods of the state community or of a community of states are in danger from an aggressor. In practice, however, and in view of the nature of present-day total warfare, the possibility of a concurrence of all the conditions necessary for a just defensive war becomes more and more remote. These conditions, (he enumerates) are the following; that it be waged for the vital goods of a state community, such goods being violated or directly and gravely threatened by attack from another state; that no superior authority can be called upon to restore the violated right; that war does not jeopardize still higher goods than those which are to be defended; that the intention of the defender does not go beyond the defense and restoration of the violated right; that the means of defense employed are not unlawful in themselves; that the means employed are proportionate to the purpose of defense, that is that they do not cause more evil than is necessitated by this purpose. If one of these conditions is lacking, a war cannot be just."
There are many instances in which it is virtually impossible for the individual citizen to be sufficiently well-informed to exercise the moral judgment that such considerations exact. In other instances it is equally difficult for the State itself, through its government, to judge the right or wrong of its position. Such considerations highlight the importance of being able to devise international legal machinery for the settlement of disputes between nations as the means of preserving the peace.

In the case against Goering and the other leading Nazis - the evidence was quite clear as to the fact that Hitler was plotting aggression. He called meetings of his economic and military advisers and told them in no uncertain terms that he would launch war - only the times and events to bring about the individual acts of aggression was uncertain. In my opinion the International Military Tribunal in recognizing the controversial crime against peace - took a proper position in harmony with the development of international law to match the moral consciousness of mankind. The result reached can find its support in the natural law theory and the lack of existence of the superstate with legal machinery for the punishment of such acts should not be viewed as an obstacle to the development of international law.

I have already talked too long - I have not provided answers. Answers are complex and almost transcend human intelligence in the light of variable facts of particular cases. We sometimes in the light talk of pleasant conversation refer to the heavy responsibility for decisions out statement bear - may I read an additional and closing paragraph which points this up as to the problem of morality and war?

Again I call on Professor Messner - He writes:

"One of the gravest dilemmas of conscience into which reason of state can plunge a statesman is the decision for or against war as a means of national defense. We are, of course, thinking solely of a just defensive war. A country that finds itself drawn into the sphere of influence of another state which has an overwhelming preponderance of power may have to choose whether to try a temporizing policy, preserving its existence temporarily by concessions which will compromise its sovereignty, or embroil itself in a war which offers no hope or success but will secure for the country an incomparably better moral position in the eyes of the world. This was the situation of some states
before and during the Second World War. Only outstanding resolution and energy, rooted in moral principles, can take the responsibility for deciding such conflicts of conscience. Not less grave are the conflicts of conscience arising in case of a war unavoidably forced upon a country. What sacrifices in lives and goods can be exacted from a community without destroying the basis of its common good? Even more difficult for the statesman is the decision regarding a preventive war of defense. He is convinced that was is inevitable because another power is arming and preparing for it; a preventive war gives his country a chance of survival, or of survival with far smaller losses. What action is the statesman entitled, or rather obliged to take on the grounds of moral reason of state? In all such cases conflict of duties, in the sense which we have discussed, arise, to be resolved on the ground of the one and universal moral order, and not conflicts resulting from an antagonism between the nature of the state and the moral order. There is no absolute reason of state which would entitle the state to take action in violation of law and morality, but there is a moral reason of state which invests the state with the right and the duty to act in accordance with the claims of the objective common good in a given situation."

Gentlemen - we know that the issue of peace or war in our time is even now hanging in the balance. The answer to these problems ultimately lies in the hands of the Creator and giver of all law - human and divine. As we survey the implications of all of this - in the daily headlines and all about us, does it not give additional meaning to manner in which our respected Chinese assistant at St. Joseph's always begins the prayers after mass. That he always begins the prayers after
mass with the words - "Prayers for the conversion of Russia" - which of course, summarizes the general intention that in the affairs of men Christian morality must become enshrined in the hearts and minds of men and nations if the peace for which we year is to be truly achieved.
YOUR EXCELLENCY BISHOP SCHEKNAYDER, MEMBERS OF THE CLERGY, MY
FELLOW SERRANS, LADIES AND GENTLEMEN:

My simple but pleasant assignment for this occasion is to express on behalf of the members of the Serra Club, their ladies and their guests, something of the extreme pleasure we are all experiencing in welcoming back - though it be for only an evening - our most distinguished and special guest, the Second Bishop of Lafayette, who is honoring us by permitting us to share in his sixty-first birthday. I feel quite unequal to the task of expressing appropriately our heart-felt welcome to the bishop. In fact, I suppose I'm much like the man who thought he was troubled with an inferiority complex. He consulted a fancy-priced psychiatrist for more than a year, was psychoanalyzed rather thoroughly and, in the process, expended a considerable sum of money in fees. Finally, after all of this, he was told that the treatment was ended and that he could consider himself dismissed. The patient immediately pro-
tested. "Why, doctor," he said, "I don't understand your telling me not to come back. I'm due an explanation. You have treated me for more than a year, you have studied my case, and I don't feel a bit different from when I first consulted you." "That's just it," the psychiatrist explained. "After careful study of your case, I've come to the conclusion that I need not see you any more. The trouble with you is - you don't have an inferiority complex at all; you just naturally are inferior."

I feel similarly inferior to the assignment of doing justice to our subject of the evening, for many are the qualities to be ex-tolled.

We of Baton Rouge consider that we have a special share in the merits of our distinguished honoree. He labored so long in our midst at the Catholic Student Center that it is only natural that we should consider him still very much a part of Baton Rouge and of Louisiana State University. In that aspect of his work he was virtually a one-man Serra Club, for, as
Monsignor Tracy has reminded me, there were at least six priests ordained to the holy priesthood from among those who were students when Bishop Schexnayder was at L.S.U. That group included, for example, such men as Father Joe Gremillion, who has been doing such outstanding work in Shreveport, and our own Father Crisafi, now of St. Agnes Parish, who was at one time the bishop's assistant when he was pastor in Houma. As a Serra Club whose primary interest lies in the fostering of vocations to the priesthood by prayer and works, we can realize then the great debt that the cause of vocations owes to Bishop Schexnayder. We continue to see at the Student Center under the able leadership of Msgr. Tracy a flowering of much needed vocations carrying forward upon the tradition and foundation of accomplishment in this important field for which His Excellency originally pointed the way.

"To make a surprise", as Caye Nelson and his culinary assistants have so colorfully done, furnishes occasion for reminiscences spanning the 61 years of spiritual fruitfulness with which the Good Giver has so
richly endowed our honoree. Bishop Schexnayder was born at Wallace, Louisiana, near Edgard, on the not unlucky day of February 13, 1895. He was the product of sturdy French-German stock, prominent in that area of our State for at least two hundred years. It is, I think, characteristic of this stock that once the objective is set, nothing short of its full realization will suffice. Staunch in his faith, when the call "Come and follow me" beckoned to Maurice Schexnayder, he accepted it. He studied at St. Benedict's, took two years of philosophy at St. Mary's Seminary in Baltimore, and then went to Rome for theological studies at the American College. On April 11, 1925, he was ordained in Rome and, returning to the archdiocese, he was assigned as assistant at Plaquemine, where he served for four years.

It was in 1929 that we were blessed with assignment of Father Schexnayder as assistant chaplain to the late Monsignor Cassler, who as Pastor of St. Joseph's had the responsibility for the chaplaincy at L.S.U. The work with students had a strong appeal to the then young priest. Here was a vineyard to be fruitfully tilled in bringing souls to Christ.
Father Schexnayder moved to the campus. It is not related that he turned "collegiate", but he did join a fraternity - the Catholic Fraternity of Theta Kappa Phi - and actually lived with the boys prior to the construction of the Student Center. His moral influence on the campus was far-reaching. He was consulted constantly by Catholics and non-Catholics alike. His advice was valued by University administrators.

Many in the sound of my voice know the story of Father Schexnayder's undying devotion to the cause of erecting an appropriate center for Catholic students at L.S.U. There are present many of those who were his stalwart aids in bringing that project to successful realization. When the building was finished in 1940, it was the achievement of a dream that would not die and was a living monument to the zeal and leadership of our first full-time Chaplain - Father Schexnayder. His vision and toil brought forth the good fruit.

To all who knew him in those days it was already evident that he was destined for broader ecclesiastical responsibilities. It came as
no great surprise, therefore, when he was called to become pastor at one of our most populous parishes in the entire diocese. His spiritual leadership, his numerous priestly qualities, his brilliant ability at exposition of Catholic doctrine, his unusual administrative ability—in sum, all of the sterling attributes of mind, character, and spirituality with which he was so richly blessed made him a preeminently qualified choice for the episcopacy. You know the rest of the story well. In December of 1950, he was named by the Holy Father as Titular Bishop of Tuscamia and Auxiliary to the Bishop of Lafayette. On February 22, 1951, he was consecrated Bishop and for more than five years was an indispensable aid to Bishop Jeanmard in addition to discharging the responsibilities of his pastorate at Crowley.

On this occasion, we, his friends of long standing, are gathered again to pay a tribute to Bishop Schmoyer in connection with the added episcopal honors and responsibilities he now bears as the Second Bishop of Lafayette—heavy responsibilities, for which he was selected by the Holy Father when Bishop Jeanmard retired. Advisely,
I have twice used the word "responsibilities", for awesome indeed
are the spiritual burdens that go with the dignity, honors, and
privileges of the episcopate amid the tensions and difficulties of
our day.

Knowing Bishop Schexnayder as we do, we can all realize
that he will be far more concerned with the obligations going with
his high office than with any other aspect. As Catholics we rejoice
that this is so, and as Catholics we can take pride in the fact that
Holy Mother the Church always has the discernment to pick from the
ranks of the clergy those leaders who have the unusual capacities
needed for the fullness of the priesthood. Knowing Bishop
Schexnayder's humility, I will not embarrass him by further extolling
his virtues - but in this time when the teaching authority of the
Church is so frequently under attack, we laymen would do well to recall
the fundamental position of a bishop in the governing system of the
Church. We know it well, of course. The Catholic Encyclopedia describes
the office of bishop as -
"** the title of an ecclesiastical dignity who possesses the fullness of the priesthood to rule a diocese as its chief pastor, in due submission to the primacy of the Pope. It is of Catholic faith that bishops are of Divine Institution. In the hierarchy of order they possess powers superior to those of priests and deacons; in the hierarchy of jurisdiction, by Christ's will, they are appointed for the government of one portion of the faithful of the Church, under the direction and authority of the sovereign pontiff, who can determine and restrain their powers, but not annihilate them. They are the successors of the Apostles, though they do not possess all of the prerogatives of the latter. The episcopate monarchical. By the will of Christ, the supreme authority in a diocese does not belong to a college of priests or bishops, but resides in the single \textit{personality of the chief}.

Such is the dignity and authority of the high office to which Bishop Schexnayder has been called. As chief of his diocese, we know he will bring to it all of the \textit{human personality} needed to meet the difficulties of a complex age. Our prayer for him is that the neces-
sary graces will continue to be showered upon him in due abundance
with the added gift of longevity; that the exercise of his teaching
authority as bishop be thereby enriched and that his governing
authority in religious matters—legislative, judicial, and adminis-
trative—within his diocese always be characterized by the wisdom
and prudence for which he has been noted throughout his priesthood.
With God's grace, the Bishop can face all of his diocesan problems
with supreme confidence in the knowledge that the Divine Inspiration
will point the way.

So, Bishop Schexnayder, we welcome you with these sentiments,
echoed in all our hearts. You honor us by your presence. Our prayers
are with you in the great work to which you are called and whose
fruition, we predict with confidence, lies just ahead.
When the Russians launched a missile into space with temporary orbit around the earth an age of increasing pace - an age of acceleration - the earth - in which man are bewildered and shudder. Our science and our technology. In the passing of time...
of an enunciating character among Catholic men.

Ed. Matthew well said that Serra is not a mass movement. The membership drive is no part of Serra. Careful selection of members is the keynote of every club's success.

I've not said anything you do not know. There are many men who can qualify as good Serrans - but I suggest that membership committees must continue to put the objectives of Serra first in selecting members. Only in that way - with emphasis on making each Serran a man of dedicated quality - can the elusive long-range objectives of such a program possibly succeed.
at the same time he must be one whose understanding, good will and potential impact can be greater by virtue of the very kind of person he is. Ideally he will be a leader in his business or profession or a man who can be expected to contribute something more than normal talent to the tasks at hand.

(5) He must be one to whom有些 does not mean in due financial sacrifice. He must view such sacrifices as something "extra" he is in a position to make wants to do in addition to and not in competition with other obligations of support which he must shoulder as a pious good Catholic.

(6) He should be one imbued with a desire to grapple with an elusive objective with energy and zeal and without discouragement.

(7) He must be attuned to the gracious objective of furthering friendship and fellowship
willing to do something more by working for the special objective of Serra for priestly vocations.

1. We should be a man who either has the time or is willing to make the time available to do the work. Doing paying membership and merely meeting minimum attendance requirements is not enough.

2. He should be a man who in addition to his bedrock faith as a Catholic wants to know more and more about the doctrines and teachings of the Church. One who is at the menu the mind of the Church and who wants to make his influence felt in effective lay participation in programs designed to achieve a better understanding of the position of the Church and the social and economic problems of the day. This relates, of course, to the function of Serra as what Cardinal Stritch called a Voice of Catholic Action.

3. He must be a man of humility — No "religious snob" as Ed Matthews said — but
as different from the pressures of a secularistic society as we are from the day.

My point is, I think, quite clear. Serrans as Catholics have the faith and a philosophy of life, but the unique objectives of Serra call for special qualifications in its members.

Mr. Matthews's brilliant keynote speech of this morning had admirable dealt with the theme "Why Serra"—and when we are imbued with a deep understanding of his message we will believe see much more clearly in this matter of selecting members.

If I were to list the major considerations in selecting the ideal Serran for membership, at least these factors should be before the Committee:

1. The Serran must not only be a good practical Catholic—be must in addition be a dedicated man who is
If we are to place the objectives of life—namely the salvation of souls—in proper perspective.

Observations to the practical middle of Serra International and the problems of member clubs in selecting individual members?

To me the answer is simple. The kind of society in which we live demands a goodly share of men who will think as well as act. Our society has frequently been described as the antithesis of original sin and the great attribute which an increasing ability to turn away from distractions which distort all perspective toward more bedrock value, founded in purpose and direction of all human life. If we do not bring the knowledge of Christ back to the masses of men throughout the world, we fail in the work of the vocation which, more important perhaps in the scheme of things, is to be the means for being. The Catholic Church has that means of teaching the world about the meaning and value of life and the purpose of the individual man.
Mr. President, Right Reverend and Very Reverend Monsignori and Fathers, my fellow members of the Serra Club:

It is a high honor to have been invited to participate in your observance of Pastor's Day. Through this program the members of the Serra Club here gathered seek to recognize in a special way the indispensable role performed in the work of the Church by pastors and by parish priests. The Serra Club's peculiar devotion to the cause of priestly vocations makes it especially appropriate that this organization should be the forum in which to give outward expression to the reverence and esteem in which the laity holds those vested with parochial authority. By the same token Serrans, as Catholic laymen, who "accept the teaching and authority of the Church as an organization founded by Jesus Christ and miraculously kept in existence in order to interpret and preserve for us Christ's teaching in matters of faith and morals," have a keen insight into the work and responsibilities of those whom the Church has set over us as pastors. We see in the pastor or parish priest one "who has the cure of souls" and who, as the Catholic Encyclopedia describes it, "...must preach and take care of religious instruction of the faithful, especially of the young, supply their spiritual needs by the administration of the Sacraments, reside in their parish or mission, administer diligently the property entrusted to their care, watch over the moral conduct of their parishioners, and
remove, as far as possible, all hindrances to their salvation."

In this latter half of the 20th Century, with its tensions and problems so magnified in an international world society, the parochial unit is the bedrock medium to make effective the Divine Command to teach all nations the gospel of truth. It is good, indeed, that you should gather to honor your Pastors on this occasion and I am happy to contribute a small part of the tribute you have so fittingly extended to them through this meeting.

It should be noted in passing that in the work for priestly vocations there are many areas of activity and much diversity of needed approach. It is an honor shared by all of the Pastors of New Orleans that one of their number has so exemplified his zeal in the work for vocations as to have been singled out for special recognition for his accomplishments. I refer to the happy congratulations due to the Right Reverend Monsignor Gerard Frey, Pastor of St. Francis Cabrini Parish of your City, on his receipt of the first Bishop Tracy Award for the most outstanding work toward increase in the realization of vocations. If I am correctly informed, the remarkable success of Monsignor Frey (10% of the seminarians at St. Joseph's are from his parish and 21 of his boys are in the seminary) have been attributed to the Charles Borromeo Club
which he started as a laymen's organization forming part of the parish Confraternity of Christian Doctrine. This subject is of great interest to Baton Rouge Serrans at the present time for the Borromeo Clubs are being started by the Baton Rouge Deanery, the first of which was in the parish of Monsignor Frey's brother - our new St. Thomas More parish. Speaking again as a Baton Rougean, may I say that we consider it most fitting that Monsignor Frey should have received the first Bishop Tracy Award because both he and Bishop Tracy have sought to increase vocations by calling upon the laity. Bishop Tracy, you may recall, was instrumental in aiding the founding of our Serra Club of Baton Rouge and our club was really born at the Catholic Student Center with the assistance of Bishop Tracy.

This leads me to the first aspect of my theme. Its keynote is the enormous potentiality and hope that lies for Catholicism in the apostleship of the laity of which we are all inescapably a part. The accomplishments of the laity in the work for vocations is one clear evidence that the lay Catholic is thoroughly capable of doing great things in his proper sphere if given the proper inspiration and motivation. As Catholic laymen it must be our hope and our goal that the whole apostleship of the laity will increase in intensity and in
depth, for it is neither possible nor advisable for the clergy to continue to bear the entire expanded burden of the teaching and missionary functions of the Church.

Let us consider for a moment the magnitude of just one fundamental problem which confronts those vested with the teaching authority of the Church. Not long ago Cardinal Spellman in a letter to the Editor of America wrote:

"Today," he said "perhaps more than at any other time man must realize that our Catholic faith embraces everything in life and that nothing is outside its orbit..."

The Cardinal went on to underscore the burden imposed on the teaching authority of the Church when he emphasized the struggle that is going on in the world today for dominion over the mind of man. As he put it:

"In addition to the cold war being waged on many fronts throughout the world, the secularist, the skeptic, the materialist and the atheist are intensifying their violent assaults against religion and moral truth.

"Free people everywhere", he reminds us, "must be ready and prepared for this test of strength since the struggle for the mind of man goes on without pause. Ultimately", he said, "it is the spiritual dynamic of our Faith which constitutes our greatest and most powerful force for a truly human society."

We need, I think, only to look at the daily press for confirmation of the struggle to which Cardinal Spellman referred. For example, on November 27, 1959, there was held at the
University of Chicago a convocation in conjunction with five
days of ceremonies commemorating the 100th Anniversary of the
publication of Darwin's "Origin of the Species". Some 2,000
scientists were said to be in attendance. An AP news report
carried in our local paper stated:

"A new order of thinking will doom all religions, Sir Julian Huxley of London, internationally
famed biologist, has predicted.

"Huxley said - "There is no longer either need
or room for super-natural beings capable of affecting
the course of events in the evolutionary pattern
of thought."

"The earth was not created" he said "it evolved.
So did all the animals and plants that inhabit it,
including our human selves, mind and soul as well as
brain and body.

"Evolutionary man can no longer take refuge from
his loneliness by creeping for shelter into the arms
of a divinized father figure whom he has himself
created, nor escape from the responsibility of making
decisions by sheltering under the umbrella of divine
authority, nor absolve himself from the hard task
of meeting his present problems and planning his future
by relying on the will of an omnipotent, but un-
fortunately inscrutable providence. A religion of
some sort is probably necessary, but is not necessarily
a good thing."

This viewpoint did not go unchallenged. Fortunately a priest-
scientist was also at the Chicago meeting to present the argument
for men of religious faith. Father J. Franklin Ewing, S.J. noted
anthropologist from Fordham University, again according to Press
reports, told the assembled scholars, that which is ABC to all
Catholics who have the faith, "that God is the creator of man - and
Theological Studies at Harvard University has recently made a broad plea for the revival of the study of Christian culture to combat the secularization of society. According to Dawson, a revival of study of Christian culture, that is, Christian theology, Christian literature or Christian culture in general might help to remove prejudice against the Christian view of things which, according to Dawson, "plays such a large part in the secularization of our culture."

Yet, the teaching of truth will always fall primarily on the clergy for our Lord Himself imposed upon the hierarchy the power of jurisdiction as well as the power of order. Thus the clergy have the obligation of making the truth known as well as that of making grace available to men through the Sacraments. This underscores the importance of the efforts of the Church in its work for priestly vocations for more great preachers must be raised and more of the clergy's time in the years ahead must be devoted to the teaching function.

In a minor and subordinate way the laity may participate in the teaching role of the clergy, but the teaching task of the clergy is much more difficult and expansive. It embraces in the clergy the principal obligation of making the teachings of the Church clear for application in any time. It is the clergy, especially, who must explain to men how they may live the life of grace in the time and place
to which they belong. The laity can do no more than assist the clergy in expanding their teaching. We have recently had dramatized for us as Catholics the manner in which age-old truths are made to live in the pronouncements of our Bishops and how they are given application to modern problems which confront us as Americans. Thus if we direct our attention to the paramount problem of Freedom and the Peace now hanging in the balance throughout the world we have recently been taught that obstacles must be overcome by justice and charity, and our American Bishops have also sought to teach us that in addition to the prime obstacle of communism there exists among our people "a disturbing preoccupation with wealth and ease which threatens our moral integrity and weakens the fibre of our people." We have also been firmly told that we cannot expect to convert the communist world to the causes of Freedom and Peace unless we "exemplify the principles we proclaim as Christian members of the nation dedicated to God's law." We have been admonished "we cannot live as materialists and expect to convert others to our system of freedom under God."

This teaching by the episcopacy is most vital and its effectiveness will become more pervasive when it is made to live in each and every parish. The apostleship of the laity by lightening parochial burdens can indirectly contribute to one of the greatest needs of our age. Again, I am back to Cardinal Spellman's reference to the struggle over the mind of man. If that struggle is going to be met with efforts equal to the seriousness
of its challenge there is a great need for more teaching in quantity and more adequate teaching by the clergy of *apologetics* (that is the complete reasonableness of the act of faith in Christ's one, holy Catholic and Apostolic Church) and also of dogma (that is the content of the revelation and its implications for human action or living.)

The age in which we live is one in which people are

1. coming to recognize the inadequacy of opinion not acceptable to reason; and

2. they are desirous of knowing the truth so that they may act consistently with it; and

3. they are eager to seize upon any explanation of reality which seems consistent with reason in offering an explanation of reality and a plan of action consistent with it.

Make no mistake about one phenomenon of our age. The success of *nazism, fascism and communism* seem attributable in a considerable measure to the yearning of people for guidance in the truth and for escape from the hopelessness of the progressive secularization of learning since the reformation.

The situation at this time is an unexcelled opportunity for the presentation of the Church's dogma in all its richness, not simply as the revealed truth which it is, but in the additional dynamic sense as the plan of action for man which most satisfies his rational yearning to be in accord with *the Truth.* To state
it a different way, I would say that people must be taught what it means to live the life of grace. This means that every effort must be brought to bear on giving direction for practical living under the circumstances of time and place. Religion must be shown to be the true life of the market place as well as the life of the soul in private worship.

Concurrently the teaching must also reflect great efforts in apologetics to demonstrate to men of little faith or of no faith that Catholicism is not merely another ism whose foundation will be found lacking.

Almighty God endowed men with the faculty of Reason. Reason is the principle of human action; unless men can see and understand that their faith is consistent with reason they will not long be able to regard it as worthy of men, no matter how appealing it may appear as a theoretical approach to reality.

The need for more priests, for highly qualified priests to further the teaching mission of the Church is, therefore, more compelling than ever. Serrans, therefore, rightly continue their best efforts to increase vocations and encourage the effort they will welcome all other efforts in the same direction, including those of the Confraternity and the Borromeo Clubs and
those of all who work toward this most necessary objective. Serrans are a part of the apostleship of the laity. They will be standing by with their support as the clergy puts forth their ever-increasing efforts to teach the life of Christ, the life of grace - the true life for men.

New Orleans, La.
Serra Club
Dec. 11, 1959
Your Excellency, Archbishop Rummel, Mr. Toastmaster, Governor, Mayor Christian, members of the Hierarchy, and other distinguished members of the clergy and religious - ladies and gentlemen - friends of Archbishop Rummel - all:

Tonight for a moment let us turn back the pages of history to May 14, 1935, and journey in spirit to the Presbytery of historic old St. Louis Cathedral. The Board of Consultors of the Archdiocese of New Orleans are in solemn meeting assembled. The Secretary is reading officially in the Latin a most significant and beneficent canonical appointment. With your leave, I quote pertinent parts (in the English) as follows:

"Pius, Bishop, Servant of the Servants of God:

"To our beloved sons, the clergy and the people of the City and Archdiocese of New Orleans, health and apostolic benediction.

"Today, with the counsel of Our venerable brothers, the Cardinals of the Holy Roman Catholic Church, We have, by our supreme authority, released Our Venerable Brother, Joseph Francis Rummel from the bond of the Cathedral Church of Omaha, over which he has hitherto presided and transferred him to your metropolitan church of New Orleans recently bereaved of its Shepherd, and appointed him its Archbishop and pastor.

"Concerning these facts We inform you by these letters and command you in the Lord that,
accepting with devotion the same Joseph Francis Rummel, your chosen Archbishop, as the Father and Shepherd of your souls, and manifesting toward him due honor, you render obedience to his salutary admonitions and mandates and show him reverence, so that he may find his children, so that you may rejoice to have found in him a benevolent father.

"Given at Rome and St. Peter's in the year of the Lord 1935, the ninth day of the month of March, the 14th year of our Pontificate."

Thus, my dear friends, our beloved Archbishop Rummel came to our midst a quarter of a century ago. At the time of His Excellency's appointment, judged by the standard of the span of years with which Divine Providence, to our great benefit, has endowed him, His Excellency was a young man of only 59. He then already had a record of accomplishment which would more than suffice for one ordinary lifetime. Born in Steinmauren, Baden, Germany, in 1876, the only child of a devoted father and a saintly mother, he had emigrated with his family to New York at the age of 6. Reared in the Parish of St. Boniface he answered the call to the priestly vocation, entering St. Joseph's Seminary in Dunwoodie, New York, in 1896. His exceptional ability was then already so evident he was selected to be sent to the North American College in Rome for completion
of his theological studies. Ordained a priest May 24, 1902, in Rome, 58 years ago, he remained in the Eternal City for an additional year of study receiving the degree of Doctor of Sacred Theology in 1903. Returning to this country he served for a quarter of a century in the Archdiocese of New York. As Curate and as pastor of three churches in succession his labor for the spiritual and material interests of his flock gave unmistakable evidence of his own deep spirituality and of his marked administrative talent and exceptional organizational ability. So noteworthy were his achievements that he was singled out by Cardinal Hayes to undertake as Executive Secretary the important work of post-war relief for victims of stricken nations after World War I. He shirked no labor which would further his consuming and active interest in the spiritual, civic, social and charitable welfare of the communities in which he was located.

Named Papal Chamberlain with the title of Very Reverend Monsignor in 1924, he was appointed fourth Bishop of Omaha four years later and was
consecrated to the fullness of the priesthood in the apostolic succession by Cardinal Hayes himself on May 29, 1928. After seven busy years of noteworthy service as Bishop of Omaha during which all of the numerous accomplishments, always the product of his unusual zeal, were realized. Archbishop Rummel came to us in this great Archdiocese where he now serves as the spiritual shepherd of more than 600,000 souls and where he enjoys the esteem of a countless number of citizens in all walks of life who do him honor regardless of their individual religious faith.

It has been related that at His Excellency's installation, twenty-five years ago, the Apostolic Delegate turned to his priest-escort and asked him a point blank question: "Do you know your new Archbishop?" The priest's reply was that he had had the honor and the privilege of meeting Bishop Rummel but knew him only slightly. The Apostolic Delegate's rejoinder at that time was: "Your new Archbishop is a most remarkable man. You will see for yourself." That priest escort, now Bishop Greco of Alexandria, relating this
incident in Catholic Action of the South has also pointed out for us how apt and how prophetic was this simple description. In every possible way the intervening years have indeed convincingly demonstrated for us that our beloved Archbishop, whom we join in honoring this evening, is truly a most remarkable man. We have seen for ourselves. His deeds have given eloquent testimony of his dedication to the realization of his motto as chief shepherd of souls in this Archdiocese - "To Give One's Life for the Sheep".

As we survey the many, many accomplishments of our Jubilarian's tenure as Archbishop, the product of a life spent for his sheep, the sum total may be described in the words of the same Apostolic Delegate at who officiated/his installation in 1935. His Eminence, Cardinal Cicognani, has sent his Silver Jubilee felicitations to Archbishop Rummel with these words:

"You have now had the longest tenure of all the distinguished Ordinaries of the second oldest See in the United States. These have been in all truth busy and fruitful years."
"From the moment when Your Excellency took possession, as Archbishop of New Orleans, until the present, you have been a vigilant and devoted shepherd. Every parish, every institution of the Archdiocese has prospered under your guiding hand and all, priests and people alike, know and esteem their Archbishop for his Christ-like simplicity, ardent zeal and universal charity."

And, now my friends of the clergy and laity, may I pose a question - how shall I, a mere layman, on this occasion and on your behalf give fitting expression to His Excellency which will reflect something of the deep gratitude we all feel for the good works of our Archbishop who has spent and continues day in and day out to spend his life for his sheep? The facets of his achievements are so numerous and so multi-sided that to merely revolve a few of them before us is to give off prismatic brilliance. It has been an inspired leadership marked by spiritual and temporal progress. It has reflected a breadth of vision capable of foreseeing the ever-increasing needs of a growing Louisiana and an expanding Archdiocese. It has been admirably coupled with the unselfish labor and devotion requisite for
accomplishments comparable to changing needs and greatly enlarged responsibilities.

We might on this occasion lingeringly dwell on so many of our honoree's admirable traits or deeds that we all experience something of the bewilderment and difficulty of choice of a small boy with unlimited license in a well-stocked candy shop. Which accomplishment or which particular attribute of sterling character shall we select for emphasis as we honor a man of God who has done so much for so many. Shall we speak of the confident optimism with which he has viewed the future of the Church in Louisiana - an optimism which abides with him? Shall we speak of his unshakable faith in Divine Providence - a faith which continues to urge him on to difficult undertakings with an energy and enthusiasm which four score and four years can neither dim or decelerate? Shall we speak of the edifying example he has furnished in his devotion to prayer - a devotion never interfered with in any manner by His Excellency's incredibly arduous schedule of activities - from which by precept and example he has taught the faithful that prayer and the sacraments are the true
source of spiritual strength? Shall we speak of other personal traits of character - of his great humility, of his charity, or of his uncompromising adherence to principle which for him means no hesitation whatsoever in taking an unpopular side of any grave issues facing our society where questions of morality and religion are involved? Shall we dwell on the rigorous code of moral rectitude he has constantly held before the faithful through teaching but especially through the inspiration of his own example?

We might, of course, select from any of these areas an abundance of thoughts for utterance on this occasion. Or we might, if we chose, address ourselves to His Excellency's national stature in the Church in America depicting the many high offices he has held in numerous organizations devoted to charity, welfare, education and the advancement of the cause of religion among millions of our fellow Americans. We might choose to dwell upon his deep concern for furthering education as shown by statistics indicating that when he became Archbishop the student population in Catholic schools
in the Archdiocese was approximately 40,000 in 142
elementary and secondary schools taught by 818 religious
and 145 lay teachers, while today, the student enrollment
has more than doubled to 85,000, served by some 2400
faculty members including more than 1000 lay teachers.
Yet, this is only one of many, many things that might
be noted. We might, if we chose, survey His Excellency's
work as a builder of physical facilities so necessary to
the achievement of spiritual goals - showing, for example,
that during his tenure he has been responsible for
almost 1,000 building and expansion programs conservatively
estimated as exceeding one hundred million dollars in
expenditures and including facilities for divine worship,
education, care of the sick, care of the orphans, the
handicapped and other charitable and social welfare needs,
parish meeting places, novitiates, mother houses, semi-
naries, athletic and recreation facilities for youth and
similar projects far too numerous to list.

We can look about us in this growing metropolis of
Baton Rouge of which we are all so proud, and we can see
the reprint of our Archbishop's work everywhere. We see it in the new parishes erected in his time - a mark of growth and progress. We see it in our new Catholic High School, in St. Joseph's Academy, in the expanded student Center at LSU - in fact, we see his guiding hand reflected in all of the institutions and causes for which the clergy and laity have labored so faithfully under His Excellency's inspired leadership in Baton Rouge during the past twenty-five years. For these and for all the things that cannot be condensed and bound together it is fitting that we should be together this evening in honor of a venerable and great man.

By now, as you perceive, I have demonstrated the virtual impossibility of my task, for in publicly exploring possible areas of acknowledgment for which we might pay due homage to Archbishop Rummel, you have already seen that even an incomplete enumeration has already exhausted the time at my disposal. Heaven forbid that I should exhaust your patience so I shall merely address His Excellency, your honoree, in your name and on your behalf, with these simple and direct statements:
"Your Excellency, there is joy and gratitude in our hearts tonight as we join in this demonstration of loyalty and reverence to Your Excellency in celebrating your Silver Jubilee as Archbishop;

"We of Baton Rouge are grateful for the affection you have always shown for the members of your flock among the clergy, religious and laity; we are grateful for the spirit of sacrifice which has caused you so generously to labor during twenty-five years of your life for us; from the bottom of our hearts we thank Almighty God for you and for your works.

"We would that our tongues could utter an appropriate expression to reflect the homage and esteem in which you are held by your flock; our feeble words may fall flatly inadequate but we are all deeply moved and find our sentiments echoed and re-echoed in our hearts;

"Scripture tells us the Good Shepherd gives his life for the sheep and you, Your Excellency, have shown as a man of God dedicated to the welfare of others, just how that scriptural admonition can be carried out in our day and in our time."
"We rejoice that Divine Providence has so physically endowed Your Excellency as to give abundant promise that Your Excellency may long be spared to continue the expanding benefits of your Episcopal ministry in our midst.

"That shall be our constant prayer as we strive in our own lives with new resolution to follow your distinguished leadership with a zeal that comes of the certain knowledge that most important of all achievements in this life is the salvation of one's soul - the ultimate objective for which you have given so much of yourself to so many during 58 years of the priestly ministry.

"If Your Excellency has given his life for his sheep, what a great duty it should be for all of us to re-learn and re-dedicate ourselves to the principles and objectives for which the life is being spent.

"May God ordain that your long remain with us as our faithful shepherd in Christ and may the sheep be emboldened to follow the strong leadership of their courageous, wise and devoted shepherd.

"And, now, Your Excellency, I conclude with the
final discharge of a most pleasant duty. Parishioners of the Baton Rouge Deanery have already participated generously in the spiritual bouquet presented to Your Excellency in New Orleans on May 18th, and it has given everyone great joy to participate in that—the most priceless gift that can be given to anyone. Recognizing, however, that Your Excellency, previously host to the 6th National Eucharistic Congress in Omaha, and host to the 8th Congress in New Orleans, will very shortly lead a pilgrimage to the 37th International Eucharistic Congress in Munich, your Baton Rouge friends present here this evening have thought that it would be an appropriate tangible manifestation of our sentiments on this occasion if we were to present Your Excellency with a bursa for which Your Excellency may find some use in connection with that forthcoming journey. On behalf of all participants in this dinner, I take pleasure in asking Your Excellency to accept this gift for with it goes our respect, our reverence and the solemn pledge that Your Excellency remains in the prayerful hearts of a grateful people.
Talk
Before St. E. Club, N.O., to the Jesuits of New Orleans

1. Congratulate R. P. Rev. Mgr. Gerald Frey, pastor of St. Francis Cabrini Parish, New Orleans, on his receipt of the first Bishop Varey Award for the most outstanding work toward the increase in the realization of vocations.

2. Note that it is extremely fitting for Sera to congratulate both Mgr. Frey and Bishop Varey for the encouragement of vocations as Sera's principal aim.

3. Note too that the remarkable success of Mgr. Frey [103] of St. Joseph's is from his parish! [21 boys in the seminary] is attributable to the Charles Bonomo Club, a laicizing organization, which he started, forming part of the fourth Congregation of Christian Doctrine.

The fact, the Bonomo Club, is part of the Congregation, one of the two laicizing organizations regarded in favor with the Venerable, has done standing in the framework of the Church.
4. It is very fitting that Mrs. Fray should have received the first Baby Tracy award, for both have tried to increase vocations by calling upon the laymen to do much of the work. Mrs. Fray with the Bonaventure Club and Baby Tracy with the Sons Club in the Baker Range era.

Actually the priests have encouraged crops in the apostleship of the Lady, Baby Tracy being the first Bedouin. Director of the Confessional of Christian Doctrine, and Mrs. Fray being also present directors and for some years its very soul.

5. The success of Mrs. Fray with the Bonaventure Club and generally with the Confessional in her parish is clear evidence of the need and usefulness the Lady is capable of doing if given the proper inspiration and motivation.

6. As laymen we wish that the whole apostleship of the Lady will increase in maturity and depth, for it is neither possible nor advisable for the clergy to bear the entire burden of the teaching and mission function of the Church.
7. Yet it is true that the burden of the Church teaching must always fall primarily on the clergy, for Our Lord Himself imposed upon the hierarchy the power of preaching as well as the power of order (the obligation of making the truth known as well as that of making grace available to men through the sacraments).

8. Of the true teaching tasks that of the clergy is much the more difficult, for whereas the laymen must in general help on the teachings of the clergy, so to the clergy this falls the principal obligation of making the teachings of the Church clear for comprehension in any time. It is the clergy, especially, that must explain to men how they may live the life of grace in the time and place to which they belong; the laity can do no worse than assist the clergy in expanding their teachings.
9. The need for more, and more adequate, teaching by the clergy of both didactics (the reasonableness of the act of faith in Christ's Church) and dogma (the content of the revelation and its implications for human action or living) cannot be overstated.

— Ours is an age in which people are 1) coming to recognize the inadequacy of opinion not acceptable to reason but 2) desires of knowing the truth so that they may act consistently with it, and 3) eager to seize upon any explanation of worldly which seems consistent with reason in offering an explanation of worldly and a plan of action consistent with it.

— The success of Nazi, Fascism, and communism seem attributable in large measure to the yearning of people for guidance in the
truth and escape from the
hopelessness of the progressive
secularisation of living since
the reformation

— The Church must seize the opportunity
to present its dogma in all its
richness, not simply as revealed
truth, but as the plan of action for
man which most satisfies his
yearning to be in accord with it.

— The Church must, in other words,
teach people to approach what
it means to live the life of

Grace

— To do this every effort must be
brought to bear on giving direction
for practical living under the circumstances
for time and place. Religion must
be shown to be the true life of the
world place as well as the soul in
private worship.
But the Church must also devote great effort to apologetics, to show that Calvinism is not merely another system whose foundation will be found wanting.

Resem, above all, the principle of human action; unless men can see that their faith is consistent with reason, they will not long be able to regard it as worthy of men, no matter how appealing as a theoretical approach to reality.

10. The need for more forests, and highly specialized growths, is therefore more necessary than ever.

Sorrows will continue to do their best to increase vocations and test the value of the Congregations' serving clubs in the same direction.

And urges the clergy to tread, with the help of God, the path of selfless service, to live a Christ-like life.