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Editorial Staff: Priests of the Diocese Maurice F. Sammons, Managing Editor

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Friday, June 7, 1929.

WHAT DO YOU ASK OF THE CHURCH?

Before we could see, hear or speak intelligently this question was asked of us. And we replied through another in one word:— Faith.

Any kind of co-operation will not do. It must be a life of contacts based on the law of Christian charity, the charity of the discipleship of Christ.

It is only when the business of salvation becomes everyone's business, when the parish priest to the very last parishioner, believes this and practices co-operative living for salvation, that you can expect the message of Christian love and education to influence one another.

The Virgin

Mother! whose virgin bosom was throstr With the least shade of thought to sin allied; Woman! above all women glorified, Our tainted nature's solitary boast;

CATHOLICS BELIEVE

Catholics believe the true Church of Christ must teach ALL the doctrines taught by Christ, and no power on earth can say some doctrines taught by Christ and His Apostles are out of date, and can be abolished.

THE FIRST AMERICAN MARTYR FOR HIS CHRISTIAN FAITH WAS FATHER PADILLA, IN 1542

THE LESSON OF MEMORIAL DAY

Memorial Day exercises, held all over America last week on Thursday, taught abiding lessons of patriotism to the people of our country.

But the lesson of Memorial Day, unless it taught one thing to all our people, was a lesson without a soul. That thing is unity. Rev. William P. Ryan of St. Bernard's Seminary, speaking in Mt. Olivet Cemetery at Whitesboro, N. Y., brought home this fact in a striking way.

When professional bigots, chronic disturbers, sowers of hate and of discord, seek to make us distrustful one of another, let us remember two things—

THE POPE AND MUSSOLINI

Mussolini, Premier of Italy, has learned one thing in his negotiations with the Holy See in the matter of the treaty between the Vatican and Italy.

WAYSIDE WHEAT

By the Managing Editor

Down in Old Kentucky, where the Green River used to mellow the land and its people, a jury of adults brought in a verdict of guilty of manslaughter against a six-year-old boy who had shot and killed a playmate with his father's gun.

Sunday's Liturgy

By Rev. Joseph L. Lord

What an instructive lesson Mother Church presents for our consideration in today's Mass! She shows us how God seeks the sinner and what the sinner must do again to be worthy of the love of such a Savior.

In the Introit we have the sheep that has strayed from the fold and was caught in the thorn bush, crying to the Lord for help: "Look Thou upon me, O Lord, and have mercy on me; for I am alone and poor. See by abjection and my labor and forgive me all my sins, O my God."

trust" (Verse). "O God, the protector of those who hope in Thee, without whom nothing is strong, nothing holy, increase Thy mercy toward us" (Collect).

The opening words of the Epistle admonish us to be humble and to trust in God: "Be you humbled... casting all your solicitude upon Him; for he hath care of you."

The Gospel allows us to contemplate the love and compassion of Jesus for sinners: "publicans and sinners drew near unto Jesus to hear Him" (Gospel). He did not reprove them, but showed them kindness; He not only received them, but even ate with them:

"This man receiveth sinners and eateth with them" (Gospel). Ever is Jesus, even to this day, anxiously seeking for these sheep that have left the fold. Yes, including even that one, who is deepest in the mire of sin and is almost on the point of despairing.

All that is required on the part of the lost sheep is to humble himself and to trust in God, the source of all strength. Another proof of the anxiousness with which Jesus seeks after the sinner is given us in the story of the woman losing ten groats. The very thought that the Good Master is always ready to give help to the sinner that trusts in Him should inspire the sinner with unshaking confidence: "for Thou hast not forsaken them that seek Thee" (Offertory).

The Offertory is the hymn of joy of the penitent sinner, of the lost sheep back in the fold: "Let them

mind. Fathers and mothers of children will know, best of all, just how serious is the responsibility of a child that age in matters of crime. Almost without exception, we believe, their hearts will go out in deep sympathy to the unfortunate boy, and to his parents, as well as to the parents of the dead boy.

This is not a free country any more. Our Constitutional privileges are being seriously infringed upon by a lot of individuals who, because they hold city or State jobs, think they are pre-destined or fore-ordained to regulate our tastes, habits, actions and ambitions.

Take the case of Leon Weil, New York City butcher. Leon has a pig so intelligent and companionable that he was preserved from the slaughter pen and the sausage grinder. The Boverly, abnormally hot in summer, is no place for a pig. So Leon took the animal for a ride up Riverside Drive where Grant's tomb adorns the landscape and sweet breezes are wafted from the rippling river.

New Yorkers are an impressionable people. They delight in the unusual. Poetry, paintings, sculpture, towering buildings—these they have in abundance and they pass almost unnoticed. But a pig! And the animal grunting vociferously and riding in a auto—that was too much. The police reserves had to be called to disperse the crowd that gathered and to release the butcher and the pig from the midst of a horrible traffic jam.

Thus was law triumphant, and the liberty and hospitality of man rudely trod upon by unfeeling official heels.

Columbia University conferred 4,622 degrees at its 175th commencement exercises this week. These graduates, in a baccalaureate sermon, were told to stand up finchingly for our American ideals of right, of justice, of liberty and of toleration.

What does the principle of Americanism mean? the speaker asked. "It means, he said, that if there are invasions of ancient rights, those invasions will be resisted and resisted here. It means that democracy itself becomes tyrannical at times to make force do the work of persuasion, here such tyranny will be exposed if the untrue, unlawful, un-American thing is."

These are good thoughts for 4,622 college graduates to take home with them. The are thoughts that professional reformer and public busybodies do not like. We have to be frank, quite a large menagerie of men and women who have assumed to themselves the right to tell the rest of us how we should think, what we should drink, and march other things. Senator Copeland was denounced as a "renegade" by ministers of the church, because he resented that sort of thing. It is good, therefore, to see a great university stand up strongly for the things.

Columbia University could not well do otherwise with a man like Dr. Nicholas Murray Butler at its head. Frankly, we like the way he hits hypocrisy, sham, bigotry, intolerance, whenever these things rise before him. He reminds us, in many ways, of the late Theodore Roosevelt. May his health improve and his spirit endure.

WHOSE BUSINESS IS SALVATION?

Frequently the doctrine is preached that salvation is a personal affair; that it is solely an affair between the individual and God. This theology or ethics bears the earmarks of Protestantism, it smacks of the Puritan Era. At present the practice is common in America. We excuse ourselves on the grounds of the old time-worn question: "Am I my brother's keeper?"

For the Catholic the business of salvation is not his own and his neighbor's, is a business of the parish. Even non-catholic theologians admit this. Troeltsch declares that the basic units of the Christian community are the parish and they present a constant example and influence, which in turn should be the business of the Church. The parish,

then, is really the religious home. It is the household of the faith and the faithful. It is made up of a union of individual personalities, in this union each faithful member is a spiritual force for the weal of the whole body and vice versa.

In the business of salvation going on within the parish associational contact is requisite for parish brotherhood. It is rather difficult to conceive of life in any shape or form as exclusive of and separated from association. Now salvation is living, just like any other phase of life. Therefore our nation of salvation must include the nation of association. The contacts of these associations help to shape our destinies.

Look into the figures of the Catholic Directory, the Catholic Encyclopedia, parish records and you will be convinced of one thing—the growth of the Catholic Church in the United States has been the growth of the mustard seed. Modern history contains no parallel example.

THE MUSTARD SEED

This urban growth complicates matters for the leader of the people. How can he know his people? House calls and census taking have fallen into desuetude. The former created social misconceptions on the part of families, the latter was out-of-date before half completed. Figures put forth in statistical directories are only approximations and at that generally faulty.

The counting of parishes is only a jesture. It is a pretense put forth in an attempt to justify the proposition—"I know mine." As a matter of fact, what it actually shows is that the parish priest knows of the family. Very probably he knows the person whose name was on the serial collection envelope; he may know one or the other of that family. But the evidence is wanting that he knows the whole family, those individuals who comprise it, their personal dispositions and problems, and that he extends to each an actual, individualized care of soul. Then how about those who do not contribute regularly, who do not write the name on the envelope, or those who do not contribute at all? To report only on those who regularly use the envelope system leads to misrepresented statistical reports—it will not give the exact number of Catholic parishes in the parish. Granted it may be justified on the strict grounds of professional ethics to omit the names of non-contributing members from the statistics, offering as the reason they do not contribute to the support of the parish, but it does not tell the true story. All form a part in the growth and development of the mustard seed. If the Church is to meet the problems which confront her, both the practical and theoretical Catholic, mixed marriages, divorces, fallen-aways, non-contributing, all must go into the making of reliable reports. A report on every man, woman and child and institution in the parish—this is the only survey worth while.

We must change our method of computation. It is no longer of practical value to count families; we must adopt the European custom, and count souls. This means the introduction of a new system, a census taking and keeping body, a new social instrument in parish life. With this organization the parish priest may learn to know the life that goes into the substance of the Mustard Tree, and knowing it he may minister to it accordingly.