

Catholic Courier

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With the Approval of the
MOST REVEREND JAMES EDWARD KEARNEY, D.D.
Bishop of Rochester

The CATHOLIC COURIER has my most enthusiastic approval. A diocesan newspaper has become an essential part of the program of Catholic action in every diocese. The CATHOLIC COURIER should be found in every Catholic home in this diocese. I find it hard to understand how any Catholic can be so indifferent as to what is transpiring in his church throughout the world as to rely upon unreliable sources of information or even to seek no information whatever. Let us have a brief slogan "The CATHOLIC COURIER in every Catholic home"

JAMES E. KEARNEY, Bishop of Rochester

TIMELY SERVICE FOR VOLUNTEERS

America needs the service of her men in arms; America needs also the service of her men and women at home. Volunteer workers on home defense, on first-aid, on placement of civilians threatened by air raids are necessary to the program of preparation at home. To give to those who are to serve in special positions preliminary information points on training, is a work of outstanding necessity at this time.

Therefore, the sessions of the National Conference of Catholic Charities in the various cities of the diocese during the week of July 12, offer a timely service to volunteers and to their pastors through whom many of them will seek opportunities to help.

Pastors will announce the meetings for their district Conference on this coming Sunday, July 12. The morning and afternoon sessions in each district will present a program filled with practical suggestions on the needs that must be anticipated and on the workers who will strive to care for these needs.

The COURIER recommends this movement to its readers, and urges them to avail themselves of the fine opportunity it offers for needed training in the fields to which they may be called in home service. Our news section carries the dates and hours for the various cities, and the program for the morning and afternoon session in each district.

WE GO A' FISHING

It's a Catholic practice! When Christ sought men to do His work, He looked for them among the fisher-folk. Perhaps there was something in the character of the true fisherman that appealed to the Master; something that was solid and loyal and persistent and determined, something that was sanguine and hopeful. Fishing was the livelihood of the Apostles; their earliest vocation. Fishing is the recreation of many of their followers, their most earnest avocation.

There is no record that Peter and James and John occasionally indulged in a bit of fishing after they became Apostles; that they took an odd hour between instructions to converts and missionary travels for a session with the denizens of nearby waters. Neither is there any record to the contrary. We know that in the back of their minds, fishing still had a place, even after they had left their nets and boats to follow Christ. Peter expressed it for his brethren in their hour of despair following Christ's death: "We go a' fishing."

The symbolism of the fish was an important item in early Christian art and liturgy. The very letters of the word for fish in Greek, gave a short summary of Christian faith in Christ: I CH TH U S: Jesus Christ, Son of God, Saviour. The sign of the successors of St. Peter has been down through the centuries the Ring of the Fisherman. The Fridays and fast days have been marked as fish days in the Church calendar over all the years.

Little wonder that the devout Catholic husband or son should feel a leaning toward fishing. Piscatorial sport should be in his line. He takes his holiday as a time for getting poles and reels and lines, all the items of his fishing tackle, into action; in pond or stream or lake or ocean, he follows the Apostolic custom of letting down his nets for a draught. His luck may be Apostolic, too; they labored all the night and took nothing. He may labor all the day and not take much. But he always gets the joy out of it that belongs to the true fisherman: fishing is the stuff, catching is just the side-line. Air and wind and sun, a tonic for his skin; green banks and waving shore trees, blending into the blue of the waters, a treat for his roving eye; the snap of the line and the whirr of the reel, like music to his ear; the bite and the gamey struggle of the big fish, a tussle for his eager muscle; the landing of his catch, realization for his eager anticipation!

No true fisherman will forget the connection between religion and fishing. When Sunday is set for the expedition, the day begins with a devout hearing of Holy Mass. Then may the hardy angler set forth with the feeling that near him throughout the day will be those Catholic fishermen of yore, Peter and James and John, then shall his fishing holiday take on an Apostolic angle! "We go a' fishing."

THE BLOOD OF CHRIST

July brings to us for our meditation and consideration the Precious Blood of Christ. That blood is the price of our redemption. That blood was shed for us on Calvary. That blood is offered daily on our altars as the fulfillment of the blood-sacrifices of the Old Testament, which were the shadow of the reality now with us. The exiles of Israel in Egypt were saved from the sentence of death by the mark of the blood of the Paschal Lamb on their door-posts. The children of the New Dispensation are saved from eternal death by the mark of the Blood of Christ upon their souls.

Devotion to Our Saviour, recognition of all that His saving power means for us, is part of our daily religious program. July presents the mystery of the Redemption in a special manner, helps us to realize more completely all that Christ has done for us, by concentrating our thoughts on the Precious Blood which was the price of our salvation. His body was given for us, and His blood was shed for us. By His blood we are made whole. Our Holy Communion during this month should bring home to us the saving power of His Precious Blood; with the priest in the Mass, let us repeat: "May the Body of Our Lord Jesus Christ guard and conduct my soul into Life Ever-

(Continued on Page 19)

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

THE CURIOUS ROMAN TRAIT OF BUILDING ON RUINS INSTEAD OF EXCAVATING TO THE OLD LEVEL.

HAS LEFT THE 5TH CENTURY CHURCH OF SAN TEODORO ABOVE STREET LEVEL, NOW CONSIDERABLY BELOW IT.

Until the expulsion of RELIGIOUS ORDERS in 1801 a PARIS CARMELETT CONVENT STOOD IN Rue d'Esfer - HELL STREET!

The decorative STONEWORK OF DIETER CATHEDRAL ENGLAND, includes CATERPILLARS NEEDLING AT THE SCALDATURE POLING!

To minister competently to all the natives of RABALL VICARIATE, a missionary requires to know

QUERIES and REPLIES

Why Can A Catholic Not Be A Freemason?

Catholicism looks to three authorities. The Living Voice of the Church, the Written Word of the Bible, and Reason. In the Sixteenth Century, Protestantism rejected the Living Authority of the Church and recognized only the Written Word and Reason. In the Eighteenth Century, Rationalism renounced the Written Word and fell back on Reason alone. Herein we have the chief objection of the Catholic Church to Freemasonry.

The oaths, the secrets, and the ritual are minor matters, the essential and objectionable thing in Masonry from the Catholic point of view is its rationalistic philosophy and influence. With its elaborate symbolism, its creed and ethical code, its temples, altars, and pretended priesthood, Masonry is to the Catholic way of thinking a false religion, a religion based and built upon Rationalism.

Rationalism, or Naturalism, as Pope Leo XIII termed it in his condemnation of Masonry in 1884, means a positive and persistent tendency to reject revelation and supernatural faith in any form and to rely solely on human reason in all matters of a moral and religious nature. This does not mean that every Mason is an avowed rationalist; many of them would be quite astonished at being so classified, but the fact remains that fundamentally, Masonry is a religion based on Rationalism, a fact well recognized by representative Masons themselves.

Apart from the rational faith concerning the existence of God and the immortality of the soul, the positive tenets of Christianity are considered in Masonic literature as nothing more than unproved assumptions, silly superstitions, and outworn dogmas of a bygone age.

The cleft between Catholicism and a society founded on Rationalism like Masonry is even wider than the cleft between Catholicism and Protestantism. A consistent Catholic could more easily be a Protestant than a Mason. While respecting the honest convictions and innumerable cases cherishing the intimate and sincere friendship of his Masonic fellow-citizens, the Catholic would not be true to his own convictions did he fail to condemn and contend against the religion of Rationalism that is a basis to all forms of Freemasonry. (From the pen of Father Richard Felix, O.S.B., Defenders of the Faith, Conception, Missouri.)

Diocesan Recordings

Things for the laity to keep in mind:

Catholic women in all parts of the diocese are being called to service. The "Call to Service" can be answered better after attending the Institute arranged by the National Council of Catholic Women in cooperation with the National Conference of Catholic Charities. Meetings set July 13 in Geneva, July 14, Rochester, July 16, Auburn, and July 17, Elmira, will stimulate interest in patriotic, parish and charitable volunteer work.

Laymen are converging on Geneva over the week-ends. Objective to make a closed retreat at the Diocesan Retreat House. The Redemptorist Fathers in charge accord an especial welcome, say those back from the retreats.

Write that letter to the boy in service, especially to one whom you think would not get a letter from home.

Mothers of growing families will serve their country better by remaining in the home.

Catholic lay organizations must keep alert to any movements planned now for post-war activity in attacks on the Church.

There never was a good war or a bad peace.—Franklin.

See their manly little Louis aiming to be a good boy in order to become a fighter for Christ, or their daughter Agnes growing into womanhood, sweet, pure and virtuous, or their Elizabeth possessed with the ingratiating kindness and charity so lovely at all times.

Barbarous Babies

By Rt. Rev. Msgr. Peter M. H. Wynhoeven

Editor-in-Chief, Catholic Action of the South

PATRON SAINTS

The ignorant father came along with the christening party. He expressed himself to the priest in a positive way as to what he wanted to have his second son named and recorded. "The last time I asked you to call the boy 'Tom,' and then on the paper you call him Thomas. Now this baby, I want to have called 'Jack,' that's all; so don't add the same thing like you did the last time with Tom."



Well, even at that, a child could have a worse name, because, if he would imitate the donkey, he could never stub his foot twice against the same stone, and that would be a fine record for any person to go through life with.

How many parents ever think, when the child gets old enough, to explain to him the meaning of his given name and to recite the life history and the outstanding virtues and greatness of the Saint whose name was given him in baptism? Children love to hear stories of heroes and heroines. They are always inclined to imitate people whom they admire. They will attempt to acquire the outstanding characteristics of these objects of their admiration.

Patricia, Richard, George are common names, taken at random. Does the average person know the story of these heroes, these Saints of God? Are parents who choose these names for their children acquainted with the lives, the noble deeds, the stimulating virtues for which the names stand? Of course most children are named after a member of the family or for some dear friend. Unfortunately, the godparents whose names are adopted may not always turn out to be inspirations or examples to be recommended for emulation. Neither do purely historical, mythological or botanical names like Woodrow, Minerva or Hazel always lend themselves to edifying speculations. And God forbid the names of movie stars!

But take the name of Louis. What a beautiful, interesting story you can tell your little son who carries that name—how this boy's saintly queen mother, Blanche of Castile, held him in her arms one day and old him that she would rather see him dead at her feet than to know him guilty of mortal sin, that this little boy grew up and became King of France, and that, notwithstanding all the enticements and temptations of court life, he became a devoted master of his people, a hero as a Crusader and a Saint at death.

Or your little girl Agnes how she would be thrilled listening to the narration of St. Agnes' bravery and heroic death. As a child of twelve, young Saint Agnes declined to give up her faith in Jesus. They threatened her with a cruel death. If she would not offer sacrifice to false gods, steadfastly she refused. When they put her on a pile of wood to be burnt alive, she worried only about one thing, and that was to veil her chaste body from the gaze of the heathen multitude, covering it with her long, abundant tresses. When the flames had consumed all the wood on which she stood, her body remained untouched. Then her brutal executioners, outdone by this miracle, took a sword and cut off her head.

And Elizabeth, St. Elizabeth of Hungary was the wife of one of the famous dukes of the kingdom. She was most charitable and kind to people. When an epidemic broke out she herself opened a hospital and personally attended to the sick. Daily she helped and fed 600 poor people, selling her royal robes and jewels to make this possible. She fasted day and night, till her husband forbade her to overwork herself. One morning, so the legend goes, she was caught by the duke stealing out through a garden door with a heavy basket on her arm.

He suspected her, and asked her what she had in the basket. She blushed strangely, and felt the basket become lighter. Slowly she lifted the cover and, to her own great surprise, she found it full of magnificent roses instead of bread and meat. God had helped her in her predicament. The embarrassed duke apologized for having suspected her.

Around almost every saint a most absorbing story can be woven. When the child is in this way made acquainted with his or her patron saint, the youngster is bound to become more interested in the saint. The holy one will become a reality, a personality, a hero or a heroine.

If it is then further explained that the names of saints are given to children so that the Blessed of God may take a special interest in them and protect them; if they in turn will venerate the holy ones and imitate their outstanding virtues, a real bond of spiritual friendship and attachment will be created.

What a great consolation would it be to good Christian parents to