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With the Approval of the

HIS 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...

\* JAMES E. KEARNEY, Bishop of Rochester.

MOTHER'S DAY

God's Providence in the case of His little ones is largely delegated to mothers. Helpless physically, feeble mentally, blind spiritually, the baby looks to its mother for all its needs.

Mother does her greatest work in the earliest days of her child's life. The soul of the child is asleep, awaits its gradual awakening. Only a cry can come at first from the little one.

Mother's work is never done. Solicitude for her child's welfare carries on over the years of infancy and childhood, into the years of development into youth and maturity.

We honor God when we honor his greatest gift to mankind, our mothers! His goodness, His wisdom, His love, found their earliest and their most lasting expression for us in the blessed qualities that glorified the lives of our mothers.

Mother's Day comes again to summon us to honor our mother and through her to honor Almighty God. She had a definite ideal of what her son would be in life, what he would be in death.

MONTH OF MAY

We are in the best week of May, the Month of Our Lady. Daily we gather before her shrine to recite the Litany of Loretto, to take our part in the May Devotions.

Bishop Kearney has urged us to keep in mind the intention of the Holy Father in our devotions to Mary during this month: to pray for the needs of humanity and the speedy attainment of a just peace.

For all of us, May Devotions offer a happy opportunity to add our service on the Prayer Front to the service our soldiers are giving on the Battle Front.

May Devotions by soldiers, May Devotions by those at home, will form the most powerful spiritual answer to the appeal of our Holy Father, to the invitation of our Bishop.

CHOSEN OF THE LORD

Christ died for all men. Christ desires the salvation of all men. No man shall lose his soul save through willful turning away from Christ.

The Easter Time should remind Christians of their dignity, of the honor that is theirs in membership in God's Church. We should have today something of the realization St. Paul had of the dignity of the Christian, of the value of grace, of the nearness of Christ to all of us.

Members of the Church should rejoice in the dignity Christ has given them in making them His children. They have God with them to teach and inspire them; they are of the society by which all men shall be saved.

COMMUNITY CHEST APPEALS

Every community in the diocese has its appeals for charitable ends, presented in many cases by a local Community Chest.

The Rochester Community Chest makes its appeal for funds to meet the 1942-43 quotas during the coming week. Next Monday evening the Campaign will open.

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Dear Reverend Fathers:

Our Holy Father has asked once again that the month of May be set aside as a time of special prayer to the Blessed Virgin Mary for the needs of humanity and for the speedy attainment of a just peace.

The representative of our Holy Father in this country tells us that "His Holiness explicitly calls upon the school children for prayers during their May devotions. Especially in the pleading of these innocent souls—many of whose lives have been deeply affected by the war—rising in mighty chorus before the throne of God, is there hope for the blessings of peace and mercy upon a disordered world."

We, at home, who constitute the prayer front, know with what devotion our boys have placed themselves under the care of Our Lady. Her medal is their proudest personal addition to the uniform of their service.

Our Lady is the special Patroness of our country. Let us make May, in a very real sense, the month of Our Lady.

Your devoted Shepherd in Christ,

James E. Kearney
BISHOP OF ROCHESTER

Along The Way

Text From Time

By REV. DANIEL A. LORD, S.J.

It isn't so often that you can run through Time and find texts for sermons. The issue of Apr. 12, seems full of them. There's the grand speech which labor leader Cary made in Manhattan to 2,500 trade unionists.

Point two in the sermon developed on that text comes under "Religion." Walter Graebner reports on the Church in Russia: "Religion, I saw for myself, is not dead in Russia, but all indications were that it is in extremely unhealthy condition."

Time's correspondent then adds the data: the congregations largely past middle age though, there were more young people, children, and Red Army men than I had expected to see; exorbitant taxes, \$19,000 a year in one case, placed upon the churches for "the privilege of keeping their doors open"; 40 per cent income tax on priests; epics taking down sermons in shorthand; the training of priests forbidden so that "soon there may be no priests to function even in the few churches that are still open"; of the 1,500 Roman Catholic Churches closed in Russia, three allowed open in Moscow. And as final observation: "Most foreign observers believe that the Kremlin is basically just as anti-religious as it ever was."

If it's a sermon on education you want, I suggest the text under "Army and Navy." General Ben Lear after two years and a half training our young men calls them "all right, but badly brought up." His text reads: "I suggest that you look to the family discipline, since the Army or the factory scanner or later inherits the children of the nation and have to cope with the type of discipline or lack of discipline that results from their home and school life."

Under "The Press" we find the London Daily Worker urging all wives to hear at least four children; but their advice-to-lovelorn columnist, Peter Cavendish, urges a mother to send off her young daughter on an unchaperoned holiday to be spent with the young man she hopes to marry. I don't suppose the dulcet audience would fall to draw the conclusion that she will be a strange mother for our future generation.

But it was under "Heroes" that a quotation from Thomas Jefferson stands as a magnificently deniable text. Time quotes the statement thus: "The perfect state has a wise and frugal government which shall restrain men from injuring one another... and leave them otherwise free to regulate their own pursuit of industry and improvement—to live their lives in as tumultuous, glorious, arduous a disorder as they please." I myself should like to deliver the sermon or the lecture based happily on that text.

Recreation

During the days when even the men in service could find no place to live in San Diego, the bishop opened his garden graciously to a company or two of soldiers. Under the smile of the Bishop's lovely status of Our Lady, the men pitched their tents and lived in comfort as they waited for permanent incampment.

But says Bishop Buddy, a few amusing things resulted. Two of the boys in a jeep were riding down a San Diego Street one evening when they noticed an attractive young lady. They pulled up to the curb.

"How about a lift, babe?" they said gaily.

The young lady regarded them with hauteur. "You know very well," she retorted, "that you are not supposed to give civilians a ride in a jeep."

"Here's civilians and civilians," replied one of the soldiers. "Nobody could object to us giving somebody like you a ride."

The young lady regarded them more coldly still. "I don't accept rides from strange men," she said crushingly. "But they weren't crushed."

"Don't be afraid of us, babe," said one of them ingratiatingly, and he nodded toward the bishop's residence. "We're perfectly safe. We're the bishop's soldiers."

Relative Disances

In times past, I've commented on the way we Americans find this country of ours so big that in California they talk about "way back east in Denver," and in New York they take a trip "way out west to Pittsburgh."

Even though I've noticed this so often, I was a little stunned by the young man in California.

"Are there any easterners in your university?" I asked. "Not many," he answered, "but some. I know two fellows who came out here from Wyoming."

And we of the East think of Wyoming as the wild and woolly West.

Words That Speak

(A release of the National Catholic Rural Life Conference, 2001 Grand Ave., Des Moines, Iowa.)

From time to time in this column there will appear a philological disquisition (don't get scared). The first literary love of the writer was semantics, the history of the meaning of words, so we are going back to one of our best loves.

If you find yourself in a crowded room when it is very cold outside, the windows become frosted. The very breath of the people fuses when it comes in contact with the cold glass. Words are the frozen sentiments, reactions, feelings and impressions of countless beings over countless ages and climates.

Now and then in this column we shall take up the origin and development of words pertaining to rural life and agriculture. We hope you will enjoy it.

We begin with the word FARM. It comes from the Latin ferre—a country place—but the Romans borrowed the word from the old Persian, and it meant ferre—(ferre) open space. Ferre has an honorable term in its origin. Yet see how the same word deteriorated with time and malice. Who is a rustic now? What is a rustic person? Rudiments comes from the same root word as does crudity; that is, a person who is not in a rough state of culture.

FARM—The Anglo-Saxon word whence it arose was ferne and that meant food-hospitality—property. The French word for farm is ferme which came from the Late Latin word ferma, which in its original meaning was "lasting oath"—something stable—and, also, a feast. If you want to insult a city man in 1943, call him a farmer, and yet in these days of moving about without roots, homes, and property, something stable like a farm is not so had. Now that we have to watch our ration points, food, hospitality and feast should be highly appreciated.

AGRICULTURE—a whole volume could be written on the origin and meaning of this word. We must break it up into its component parts.

Ager—agri—in Latin meant a domain—the whole of the soil belonging to a community. The root word itself common to the Greek and Latin means "to work" or "to do." Most assuredly a field gives a man work, a field must be worked, and work is a noble thing for man.

The second half is culture. The Latin verb is colere. It means "to till"—"to take care of a field"; it also means "to inhabit" or "to stay in a place." In the Late Latin classical meaning, the same word came to be associated with worship. Hence we have our English cult. The tilling of the soil and the worship of God have been associated from time immemorial. Farming is a close partnership with God. Living, making a living, and worshipping should be one and the same thing. That is what the Pope says.

Watch for the next column on this subject. What does NEIGHBOR mean? How did a COW get her name? Why VEAL, PORK and BEEF for CATTLE, PIG and SHEEP?—L. G. Liggett.

'Quiz' Corner

Can the Baptists of the present day claim any connection with St. John the Baptist?

Except insofar as they require baptism by immersion, similar to the rite administered by St. John, there is no connection. The Baptists are a religious sect founded after the Reformation as an offshoot from the new Protestant religion. The General Baptists were founded by John Smyth of Gainsborough, Lincolnshire, England, about 1606 and the Particular Baptists trace their origin to John Spilbury of London, few years later.

Is it wrong to buy drawing shares or tickets from friends for the benefit of non-Catholic churches?

Yes. You cannot contribute directly to the furtherance of heretical worship. If, however, you make it clear, or it is clear from the circumstances that you have no such purpose in view, but what you do, you do merely out of courtesy towards a friend, it might be permitted.