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With the Approval of the

MOST REVEREND JAMES EDWARD KEARNEY, D.D.

Bishop of Rochester

MEMORIAL DAY

Democracy acknowledges its debt to those who have been its soldiers and sailors on Decoration Day. It pays honor to the great army of the dead, who in life fought their country's battle. It recalls its martial music, its holiday oratory, its military parades, the lives of those who have made themselves everlastingly worthy of all the plaudits of their country and of their countrymen. It places the American flag and the commemorative living plant on the grave of each soldier, each sailor. Children join with their elders to make the program of Decoration Day.

Memorial Day in this year of universal war has a deeper meaning for all. For those in service, it summons up the sterling example of those soldiers who have served in other wars for the cause of their country. It brings back the tales of courage under fire, of devotedness unto death for a righteous cause, of victory won through the sacrifice and through the valor of the individual soldier. To all service men, it brings a recent evidence of the gratitude of a people and a nation for its intrepid soldiers of yore; and likewise an earnest of the regard of all our people for the soldiers of today.

To those who labor on the home front, who labor and sacrifice that our men at the front may have the best in equipment and supplies, Memorial Day adds a new motive for being faithful to their charge. The freedom America has today comes from the brave struggles of the soldiers of yesterday; the freedom America must have for tomorrow will come from the solid devotion under fire of today's soldiers to all that America means.

May Memorial Day urge on to even better performances all who labor in our industrial May Memorial Day, as it honors the dead, prompt us to greater sacrifices for our living soldiers! Loyal acceptance of wartime limitations, glad cooperation with our devoted leaders, confidence that victory will be ours by God's blessing and through all-out performance by soldier and civilian, are proper thoughts for our Memorial Day observances. Purchase of war bonds and war stamps, War Stamps, adds to the material part of our patriotism, even as fervent, unceasing prayer spiritualizes that patriotism in the sight of God and man.

COPERNICUS HONORED

Four hundred years have passed since the day on which Copernicus gave the soul to God and his monumental work, "Revolutions of the Heavenly Spheres," to the world. A humble Polish priest, in one of the smaller countries of the earth, Copernicus on May 24, 1543, ended his earthly career, entered on the scientific career that carried his book and his teaching into all the schools of all the years of all the nations of earth. President Roosevelt sent a message to the Carnegie Hall Celebration of Copernicus Day yesterday a message in which he declared that liberty is not the exclusive right of great men and great nations; but must be available to all men and all nations if humanity is to march forward into life and light. The message spoke of the gifts bestowed on humanity by small nations. The meeting was the climax of the national observance of the great astronomer's death in Poland May 24, 1543.

The Copernican system taught men that the earth was not the astronomical center of the universe; that it was one of the heavenly bodies that revolved about the sun. All this seems so natural to us of the 20th century; it was extraordinary, revolutionary, to the people of the 16th century.

Father Michael Ahern, S.J., senior Professor of Science at I.W.T. College, spoke of the many defeats suffered by the heliocentric system of Copernicus, but rejoiced that it never surrendered. "An American Catholic Scholarship salutes the victory of Copernicus and of the heliocentric theory."

To Poland, presently subject to a conquering dictatorship, the memory of Copernicus stands as an undying tribute to the power of small nations to produce world figures. Other Polish names have been blazoned before an admiring world. Poland has had its place in history, an honorable one; Poland must rise anew to freedom to make room for new heroes like unto Copernicus.

MORE NONSENSE

When the American nation is calling on its people for help in an all-out war effort, when that call even extends to mothers of infant and minor children, when that call involves the serious problem of proper care for children of working mothers, one would think every aid would be made available to those who volunteer for such care.

But the word comes to our people from official sources that no aid can be given to religious associations volunteering to do this work, unless they secure premises separate from their present religious holdings. A parish using its hall can look for no aid from the State; perhaps it may seek such aid if it rents the garage across the road.

Orphanages, Homes for the Aged, receive public money for services rendered to persons in need; and this is not considered supporting an institute of religion. Why insist that aid to children of working mothers is aid to an institute of religion merely because a parish offers its help to the government in a time of urgent need?

MONTH OF JUNE

The joy and consolation of the abiding presence with us of the Blessed Saviour, will mean much to us in the sorrows and responsibilities of a time of war. Nothing can impress upon our souls the love and mercy of the Saviour more than worshipping Him under His title of the Sacred Heart of Jesus.

June comes as the Month of the Sacred Heart to invite us to renew our devotion to this mystery. The sacred humanity of the Saviour is placed before us in all its beauty and attractiveness, in all its power of appeal to our hearts. The disciples on the road to Emmaus felt their hearts burning within them as they walked and talked with

Feast Days

Sunday, May 24—FIFTH SUNDAY AFTER EASTER.
Monday, May 25—ST. ANGELO.
Tuesday, June 1—ST. JUVENILIS.
Wednesday, June 2—ST. MARCELLINUS.
Thursday, June 3—ASCENSION (Holiday of Obligation).
Friday, June 4—ST. FRANCIS CAVACCOLO.
Saturday, June 5—ST. MONIPACK.

The Jew In His Own Home

REV. JAMES M. GILIS, C.S.P.

There is much talk about the growth of anti-Semitism here in the United States, as in the rest of the world. Much talk about it and much talk against it. But still it seems to go on. Many intelligent observers, not all alarmists, have come to fear that some day we shall see physical disturbances against the Jews, race riots if not actual pogroms. What shall we do to prevent that catastrophe?

Some people seem to think we can do nothing more than we could do to prevent a thunderstorm when the atmosphere is becoming saturated with electricity on a hot summer afternoon. The crash is bound to come. So they say.

No good Christian can adopt that defeatist fatalistic attitude. If it be true that anti-Jewish sentiment is developing and a climax—perhaps a bloody climax—is preparing, anyone who sits tight, says nothing and does nothing to avert the catastrophe can hardly be accused of sin. The difficulty is to know just what to say, or what to do. Ordinary argument is of no avail; perhaps it is even an irritant. Argument is oil upon the fire of prejudice and passion; appeals to authority, even the authority of the Pope who has said "apostolically we are all Semites"; reminders that our Saviour and His mother and all the apostles were Jews don't seem to produce the desired effect.

Perhaps information may do what argument cannot. And the kind of information we need is that which shows the Jewish people at its best. Not argument; not expostulation; but information. With that purpose in view I consulted the following passage in Hales Maritain's "We Have Been Friends Together." It is in my judgment an exquisitely beautiful picture of religion behind the walls in a Jewish home: "Friday evening when the first star appeared, another placed a lace kerchief over her hair, lighted the candles, said the Sabbath prayers, and no other fire might be lit until the first star appeared on Saturday evening. On the Sabbath day no servile work was permitted; visits were received and made; we went to the synagogue. And when the Torah, covered with velvet, embroidered and studded with gold and silver, was carried aloft in procession, I was allowed to touch it with the tips of my fingers, and I would kiss my fingers afterwards.

"For the Feast of Tabernacles all the floors were strewn with leaves and with field flowers; the house smelled of grass, like a sunny meadow. Then a tent was erected in the courtyard, wherein to eat our meals, and it was decorated with branches, grasses and flowers.

"But the most impressive feast was that of the Passover. The Liturgical supper was eaten at the first vespers; the table, gleaming with its shining cloth and silver candlesticks, was laid with the greatest care; the family's most beautiful possessions were used. My paternal grandfather presided over the meal, seated upon the highest chair, raised up even higher by cushions. Night was falling, and the bitter herbs were eaten; then prayer began. Filled with the mystery of this Passover, I was charged with asking, in Hebrew, questions to which my grandfather replied by the recitation of the Biblical narrative and the explanation of the rites of the Paschal night. It was a long discourse, also in Hebrew, but the meaning had been explained to us in advance, at the same time that I was taught my part in the dramatic dialogue."

"I obediently felt the inexpressible of these awe-inspiring mysteries without realizing, naturally, their significance and their content. Then came the climax of this sacred night: the passage of the Angel. All the cups were filled with a red wine, strong and sweet, the almost liturgical savour of which I have never rediscovered in any wine, even in the wines of France. The Angel of the Lord was to drink from the largest cup, filled with this noble wine—the Angel of the Lord who on that night visited the homes of the Jews. All the lights were extinguished, and in a silence heavy with adoration and fear, the Angel was given time for his passage. Then the candles were all lighted again, the supper was quickly finished, and everyone went to rest, conscious of having taken part in a great action."

It reads like the story of the Last Supper in the Gospel. In fact the rite was the same. No good Catholic could possibly take part in hating or stimulating hatred against a people who still observe the ritual performed by Our Lord and the Apostles. There can be no argument about that.

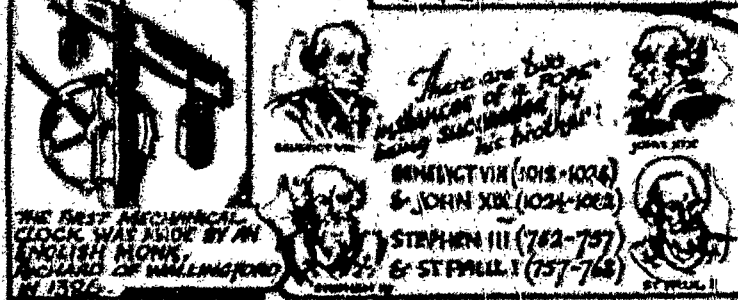
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STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY



QUERIES and REPLIES

What is Meant by The Divine Office Which You Priests Recite Daily?

The Divine Office consists of the reading of psalms and the recitation of passages from the Old and New Testaments, short sermons by the Saints and Doctors of the Church, hymns and short blessings.

Five and Ten Years Ago

(From the Files of the CATHOLIC COURIER)

From May 25, 1933, Edition
The Diocese of Rochester was plunged into deep mourning when word came of the death of His Excellency, the Most Rev. John Francis O'Hern, D.D., third Bishop of Rochester May 22, 1933. Consecrated on Mar. 19, 1929, Bishop O'Hern had in a little more than four years, a fruitful career marked by great spiritual and temporal progress.

From May 26, 1936, Edition
At the 34th International Eucharistic Congress, in settings of breath-taking magnificence, hundreds of thousands of pilgrims, speaking languages of more than 40 countries, united in Budapest, Hungary, in paying devout and edifying homage to Our Divine Saviour in the Blessed Sacrament.

Wide sentiment was seen growing throughout this diocese in support of the move underway in the Constitutional Convention in Albany to write authority into the Constitution for the Kelly-McCreary Bill, the school bus measure, which was declared unconstitutional by the Court of Appeals, voting four to three.

de Risen Saviour. So we should during this month of June walk and talk with the Sacred Heart of Jesus, that our hearts also may burn within us; burn with the joy and happiness of being near to Him Who has loved men so much. Include all who suffer from the war in your petitions to the Sacred Heart; include particularly our men in service.

replies of the Saints. The Divine Office varies from day to day. It is so arranged that in the course of the week the whole Psalter is read. The office for each day corresponds to the Feast of that day.

The Divine Office is the official public prayer of the Church. When a priest recites it he prays to God not merely as a private person, but as the official representative of all the faithful. The whole Office is divided into so-called "Hours." These are: Matins, Lauds, Prime, Terce, Sext, None, Vespers and Compline. When chanted in choir as is the universal custom in all Benedictine Abbeys and in many other Religious Houses the Divine Office requires at least three hours.

Priests are obligated to say the Divine Office in Latin. An increasing number of lay people, especially those interested in the liturgical work of the Church, likewise say part of the Divine Office in English every day, and for their benefit several excellent translations into English are available. This is a laudable practice and one that many of our Catholic people would do well to undertake. Any Catholic Book Company can supply the Divine Office in English. (From the pen of Father Richard Felix, O.S.B., Defender of the Faith, Congregation, Missouri.)

Clips

Reckonbacker says when you hear soft music it means death is near. When you hear this modern stuff, you only wish for it—New Haven Register.

Some distribute their own goods, and grow richer; others take away what is not their own, and are always in want—Proverbs, 11, 24.

It is a fact that little things may be more vexatious than big. But they are also the joy of life.