# AS WE SEE IT

By DAN PATRICK

This is the week when the CATHOLIC COURIER bows to a host of new readers who may have their individual ideas of the role which the Catholic press should play.

In too many instances, these preconceived ideas may be far removed from actualities. It is, therefore, quite in order to examine the Catholic press and its varied functions in diocesan life.

A common fallacy is to compare the Catholic and secular press. They are as different as day is from night. While the secular press operates with the wide world as its beat, the Catholic press moves within the limitations of a highly specialized field.

Among the events recorded by the secular press, some need Catholic clarification and interpretation. That latter function belongs exclusively to the Catholic press and a diocesan newspaper which fails in this certainly is derelict in its duty to its Church and its readers.

In these tremendous days which are upon us, there are daily events crying for the clear searchlight of Catholic analysis. Such events are not confined to the religious field. They reach into the realms of our social and economic life. If there is any doubt as to the right and duty of the Catholic press to examine these fields, we have but to turn to the papal encyclicals of the past century. They provide rules of thumb which should be applied to every happening.

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A diocesan newspaper generally is as strong and vigorous as its diocesans want it to be. It can be merely a social journal of diocesan life or it can be one of the most powerful weapons in the arsenal of Catholicism.

It can probe into the significant events in city, state and nation which might affect the moral lives of its readers or it can gloss over them with a "Let's-ignore-it" attitude. The latter course will send its readers to other sources of information and interpretation which hardly can be considered Catholic.

In recent years, the Catholic press throughout the United States has become increasingly aware of its duty. It has not only met repeated attacks from without but launched a few counterattacks in the bargain. That type of journalism deserves reader interest and support.

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The time has come when the average Catholic at least should give the Catholic newspaper which comes into his home a fair hearing. Too often in the past it has been consigned to the pantry shelf without benefit of trial.

We hope that our new subscribers as well as the old will read this newspaper each week. We realize that the secular press offers stiff competition for your time and while we cannot and in some cases do not care to duplicate secular press features, nevertheless we feel that our weekly editorial dish is not entirely unsavory. As a matter of fact it is quite appetizing if you only will sample it.

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The CATHOLIC COURIER as well as all diocesan newspapers, feels it is destined for an important role in diocesan life during the remaining years of the war and in the postwar period.

It stands ready to serve as the voice of Mother Church and her Bishop in this area. We cannot lift the veil of the future but we can assume that the changing tides of life after the war will have a profound effect on the course of the Church.

Not many years ago one Adolf Hitler paid a most flattering tribute to the Catholic press of Germany. So potent were the diocesan newspapers of that unhappy country that their suppression was a high priority item on the Nazi purge list.

Would that the Catholic press of America in general and the Rochester Diocese in particular prove worthy of its suppressed German contemporaries which now await the hour of resurrection.

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### PERFECTION'S ATTAINMENT

We must bear in mind what is meant by perfection. It does not mean an extraordinary service, anything out of the way, or especially heroic—not all have the opportunity of heroic acts, of sufferings—but it means what the word perfection ordinarily means. By perfect we mean that which has no awe in it, that which is complete, that which is consistent, that which is sounded—we mean the opposite to imperfect. As we know well what imperfection in religious service means, we know by the contrast what is meant by perfection.

I insist on this because I think it will simply our views and fix our exertions on a definite aim. If you ask me what you are to do in order to be perfect, I say, first—Do not lie in bed beyond the due time of rising; give your first thoughts to God; make a good visit to the Blessed Sacrament; say the Angelus devoutly; eat and drink to God's glory; say the Rosary well; be recollected; keep out bad thoughts; make your evening meditation well; examine yourself daily; go to bed in good time; and you are already perfect.—Cardinal Newman.

### High Praise

The girl behind me raised her voice, and I could not help but overhear her remark to her girl companion:

"She's really a grand girl. I like her lot. She's exactly the same to you when boys are around."

### Libretto

The librarian listened while the burly high school football player made his demand. He wanted the story about an opera about a devil, a man and a girl. She handed him, of course, "Faust."

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Under God's special Providence, every prayer and every action offered as a prayer, becomes a new aid to Christ's Church.

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"I forgot" is so poor an excuse that it aggravates the fault.

# STRANGE BUT TRUE

## Little-Known Facts for Catholics

By M. J. MURRAY

## The First Easter

Lonely in the house of Joseph
While others slept,
Sensing not crowing winds
Nor storm,
His Mother wept—
Seeing aliens
The wreathen thorns
About His head,
Hearing His words
Upon the cross,
Mourning Him dead.

Lonely in the house of Joseph
His Mother lay,
Though birds cried
In the olive trees,
And all the east
Was gray.
Then—Light—
Light in the little room,
Wide arms,
An answering cry—
Light and His voice:
"Be not afraid, O Mother,
It is I."

—Harry Lee

## Five and Ten Years Ago

From Apr. 5, 1934, Edition

That the United States should stress economic sufficiency rather than an increase of foreign trade was the belief of the Rt. Rev. Msgr. John A. Ryan of the Catholic University of America, expressed at a dinner session of the Catholic Association of International Peace.

From Apr. 6, 1939, Edition

A diocesan-wide campaign against indecent literature was entrusted by His Excellency, Bishop Kearney to the Rochester Diocesan Holy Name Union members. The Bishop's announcement stated in part: "As the heads of families, trying to bring up their children with decent minds and clean hearts, they will welcome this effort to wipe out as far as possible one of the most insidious evils of our day."

## Feast Days

Sunday, Apr. 9.—EASTER SUNDAY.

Monday, Apr. 10.—ST. LADISLAUS.

Tuesday, Apr. 11.—ST. LEO THE GREAT.

Wednesday, Apr. 12. — ST. JULIUS.

Thursday, Apr. 13.—ST. HERMENEGILD.

Friday, Apr. 14.—ST. JUSTIN.

Saturday, Apr. 15.—ST. PATERNUS.

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### PAPER-THIN

Brides-to-be will have to use only one envelope for each of their wedding invitations, according to a new order on paper limitation.

# QUERIES and REPLIES

**Why so many divorces?**

The number of divorces in any country or community is in inverse proportion to the recognition or non-recognition of the rights and authority of Almighty God.

The principle behind divorce is that God did not make marriage indissoluble and that men therefore can decide when and how divorces may be granted. The result has been that there are now literally thousands of divorce laws according to the different ideas of nations and individuals on the subject.

There is a striking parallel between the history of divorce and the history of non-Catholic Christianity. Protestantism took the unchangeable authority of God out of religion and give it to men telling them they could decide what they were to believe. The result is evident today in the multiplicity of sects all around us.

Italy and Ireland have never sanctioned divorce. In Japan, Russia, Mexico, and Scandinavia divorce may be had merely by mutual consent of husband and wife. In the United States a great variety of reasons may be alleged for divorce, ranging from bad temper and incompatibility to the refusal of a wife to accept the domicile chosen by her husband. There is also widespread difference in laws governing re-marriage after divorce. In Nevada, the homebreakers' paradise, there is no restriction on re-marriage. In California, one must wait a year before a re-marriage will be legal. In Texas, the judge granting the divorce may restrain the defendant from re-marrying for five years; in Mississippi he may be restrained forever.

Thus, man-made laws about a God-made institution keep changing from time to time and place to place. Thus it shall always be when God's authority is arrogated or abrogated by men in matters of religion and social life. "What God has joined together, let no man put asunder" (Matt. 19, 6). This is the imperative command both of nature and of nature's God.—From the pen of Father Richard Felix, O.S.B., Defenders of the Faith, Conception, Missouri.

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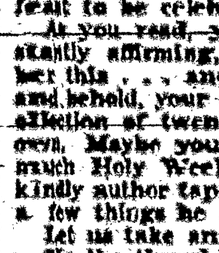
## Fewer Dates

Johnny Schoolboy is getting a "break." A committee of the American Historical society has recommended that grade school pupils should learn only 10 historical dates. High school students would be asked to absorb 12 more dates. But that should not cause nervous breakdowns if we consider how the boys can remember batting averages of baseball players and how the girls can recall the biographies of movie queens.

Library Signpost By Rev. Benedict Ehmann

# HOLY THURSDAY'S MYSTERY OF LOVE

**The Eucharist: The Mystery of Holy Thursday**
By Francois Mauriac
Longmans, Green & Co., New York City. $1.50



The subtitle is a better clue to the contents of this lovely little book than the title. For this is not a tract on the doctrine of the Eucharist. It is a series of short, somewhat impressionistic chapters on the different phases of Holy Thursday. It is, indeed, as one priest has called it, "a gem of Eucharistic literature." Published some years ago in England under the title of Holy Thursday, it comes to us here now with a new format and title.

Most of us love to read those authors who unlock the remembrance of things past. The Holy Weeks of my boyhood years are dear beyond words to me now. Busy as they were with serving and singing assignments, there was something about them which reached itself deeply in my soul. To try to put this "something" into words would be pretty hard because it is composed of many different things. What were some of them? Well, the sense of a different air at home, the good parents busy and serious about the church services; the tingling sense of Spring in the air; the feeling that even the sun shone with a different light from Holy Thursday to Easter; the great and noble services in the church (and my parish church was able to hold them in the grand manner); the quiet loveliness of the Repository; the excitement of approaching Easter. These are but a few more obvious examples of a hundred subtle factors which helped Holy Week to be for me personally what the Church calls it for all her children, a Great Week.

Maurine's little book stirs up many of these treasured memories. His style and manner have a great power of evoking what he himself calls "the enchantment of Holy Thursday" . . . "Inhaling April's dust, the first flock of swifts circling on the roofs." "In the little village I sensed the silence of the bells much more than in the city. The blacksmith's anvil, a cock, a lark, had, that day, a peculiar sound. I fancied the birds were not yet singing; they were only rehearsing the hymn of exultation for the feast to be celebrated the day after the morrow."

As you read, you find your own memories constantly affirming, "Yes, yes, that is so. I remember this . . . and I remember this . . ." And, lo and behold, your own memory is alive with the recollection of twenty or thirty Holy Weeks of your own. Maybe you've never appreciated before how much Holy Week really means to you, until this kindly author taps you on the shoulder and tells you a few things he feels about the wonder of it all.

Let us take an instance or two.

"In the thought of the One Who pronounced the words of consecration at the Last Supper, millions of priests are bending over the chalice, millions of virgins are watching before the tabernacle. A multitude of the servants of the poor are eating the daily bread which compensates for their daily sacrifice; and endless ranks of children, making their First Communion, open lips which have not yet lost their purity. And, in the vision of the Saviour, an immense multitude of unchaste persons, of murderers, of prostitutes, regain the purity of their early years through contact with the Host; it makes them again like to little children. Already on that night, He saw the pillars of the great cathedrals—Vezelay, Chartres—rising up from the midst of the land of the Gentiles, waiting for the living Bread which would give life to the world. The whole of Holy Thursday, all this long spring day, would not suffice to exhaust a meditation so burning with joy." (p. 14)

"The image of the mustard seed, the smallest of all seeds, which grows into a large tree where the birds of heaven build their nests, can be applied to this mystery, manifested during the night between Thursday and Friday. Twelve frightened men who feel that death is hovering near crowd around the Son of Man whose hand is lifted over a piece of bread and over a cup. Of what value is this gesture, of what use can it be? How futile it seems when already a mob is arming itself with clubs, when in a few hours Jesus will be delivered to the courts, ranked among scoundrels, tortured, disfigured, laughed at by His enemies, pitiable to those who love Him, and shown to be powerless before all. However, this Man condemned to death does not offer any defense; He does nothing but bless the bread and the wine and, with eyes raised, pronounce a few words." (p. 17)

It is in this vein of intimate reflection that all the chapters are written—chapters on the institution of the Eucharist, on the Washing of the Feet, on Holy Orders, on the Stripping of the Altars, on the Jewish Passover, on the Mystery of Transubstantiation. Mauriac does more however, than evoke memories of our own past Holy Thursdays; his rich reflections give a new insight into the familiar mysteries, and show us new depths of meaning. The book is not a theological tract; the author humbly confesses his incompetence to write such a book. But far better than that for the average person, it is a book of persuasive and eloquent meditations, full of light and love, on the Eucharistic meanings of Holy Thursday.

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### ALSO SIN AGAINST CHARITY

It is unkind to interfere with the worship of our neighbor. Those who arrive late for Mass are a distraction to the celebrant, to the preacher, to the congregation. The Third Commandment obliges all who wish to participate in the Mass to be ready for united worship when the priest starts the prayers at the foot of the altar. Walking down aisles, crowding the pews after the start of Mass, disturbs the worship of others. Lack of consideration for others is a breach of charity.—Notre Dame U. Bulletin.

"We cannot have justice between the nations unless there exists justice within nations."—Archbishop Bernard Griffith of Westminster.

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"Private initiative in the planning of modern capitalism, while it has much to commend it, is in need of drastic overhauling."—Bishop Francis J. Haas.