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HON. MOST REVEREND JAMES EDWARD KEARNEY, D.D., President



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## The New St. Andrew's Seminary

Over against the picture of the proposed new St. Andrew's Seminary will stand forever in the minds of hundreds of priests memories of the old St. Andrew's Seminary. These memories concern perhaps three buildings, the original temporary home, the first permanent building, and the second building next to the old Cathedral rectory. All three have given way in the past eight years to the temporary building which was the old Cathedral High School, which has housed St. Andrew's in these days when it has had no home of its own.

Pupils of the seminary have always been ready to accept whatever quarters were assigned them. Humble, indeed, were the first accommodations offered for professors and pupils when St. Andrew's was opened. But they were put to good use. Professors taught, pupils labored, the work of preparation went on gloriously. Seeds of vocation bloomed into flower and the foundation of hundreds of priestly careers were laid surely and firmly in that first humble building.

Then came the building in the rear of the old Episcopal Residence on Frank Street, a stately brick affair of two stories, bearing proudly on its facade the coat-of-arms of Bishop McQuaid with the cross of St. Andrew prominent upon it. This served for over twenty years, when it gave way to the concrete-brick structure on Frank St. next to the Episcopal Residence. This is the building that was sold to Eastman Kodak Company in 1937. Simple in its design, it served admirably for some thirty-two years, and the majority of our diocesan priests studied within its walls.

The new St. Andrew's is still in its formative stage. Bishop and Professors are working with the architect, and together they will plan and bring into being a new St. Andrew's worthy of the traditions of other years, suitable for the needs of the years ahead. It will serve a school covering four years of high school work, and two years of college training. The earliest St. Andrew's offered a course of four years; a fifth year was added later, and still later the sixth year. Boarding arrangements for pupils from outside the city of Rochester have been sponsored by St. Andrew's at St. William's House. These will be incorporated in the new St. Andrew's together with quarters for the professors.

In all the parishes there is a feeling of affectionate regard for St. Andrew's preparatory Seminary. Every priest that has served our people has been a graduate of the school, with a few exceptions of priests that have come to us from other dioceses. Every professor that has taught at this Seminary or at St. Bernard's has made his preparatory course here. Into our high schools in Rochester, Elmira, Geneva, Auburn, Hornell, Lima, St. Andrew's has seen its priestly graduates enter as honored teachers. Nazareth College has had their valued assistance over many years since its institution in 1924. Graduates of St. Andrew's have been close to the people in all forms of religious work. Gladly do the people turn to it as to an old friend. Grateful for its past service, anticipating even better service for the future, priests and people unite with their Bishop in preparing to build for this great school a new building that shall be known to all as the NEW ST. ANDREW'S.

## To Represent Rochester

The Diocese of Rochester will have a worthy representative at the approaching creation of Archbishop Mooney as a Cardinal in Rome, in the person of Father Lawrence Casey, Vice-Chancellor. Father Casey attends this function on the invitation of the Cardinal designate, and with the approval of Bishop Kearney. Perhaps no priest was closer to Archbishop Mooney during his tenure in this diocese. Laboring faithfully and loyally at the side of his superior, Father Casey assisted him in the work of the Chancery and helped him in ministering to the needs of priests and people throughout the diocese. As Secretary to Bishop Kearney he now represents the diocese as a diocesan representative to his old-time superior when he receives the red hat of the Cardinals at the Lateran Palace.

As Father Casey in this capacity will center the good thoughts and prayers of Bishop, priests, people, of the Diocese around the throne of the Pope, he will be a great spiritual offering to the new Cardinal from the people he served so well, and whose needs he ministered so faithfully in Rochester.

The announcement of a promotion for Father Casey has been met with great joy by the people of the Diocese. May his years of service be fruitful in results as his past years have been. Our hearty congratulations are extended to him. Ad. maltes

SHYMM Corda By Rev. James M. Gillis, C.S.P.

## Simple, Moral, Old —But Practical

Whenever a clergyman (or for that matter a layman) advocates something simple as a preventive of war, diplomats cry—usually in French which used to be the



simplest. That is to say "Too simple" or "over-simplified." They don't like anything simple. They seem to prefer complications, though it might be argued that complications are the occasion of war.

Also, if the clergyman or layman recommends as a cure for the evils that afflict the world something moral or slightly religious, the diplomats again object with a word that should be a recommendation, but that from their mouth spells condemnation. The good word which they make bad is "perfectionism."

Thirdly, when they wish to rule out a suggestion made by those who advocate simplicity and orality in international relationships, the diplomats say, "That's an old one; we have heard it before."

But it seems to me that something simple, moral and old may yet be the most practical of all plans for permanent peace. One such idea is that nations should conduct their relations with one another in the same way that an honorable individual acts towards those with whom he comes in contact. Is that too simple? Is it "perfectionism"? Obviously it is neither the one nor the other. It is common sense. If diplomacy is not to be in accord with common sense, perhaps that's what is wrong with diplomacy. It is simple; it is moral.

Also it is old. But how can we tell whether what is old is useless if we have not tried it. Here again leaps to mind the much quoted apothegm of G. K. Chesterton about Christianity: "It has not been tried and found wanting; it has been found difficult and left untried."

How old the advice we are offering may be I would not care say. Probably as old as the human race, or at least as old as the organization of the human race into separate tribes, or peoples, or nations. To go not so far back as that, but only about 70 years, consider two passages from a sermon by Canon Liddon (Anglican) preached in St. Paul's, London, on Christmas Eve, 1878:

"Do not let us try to escape the difficulty by saying that Christian principles are very excellent for individual men, but are inapplicable to the conduct of nations. To say that is high treason against the authority of Christ. If the rules of life which He taught us are really authoritative, they ought to control the conduct of nations not less than the conduct of private persons like you and me. Nations, after all, have no existence independent of the human beings who compose them; nations are only large companies of men and women; and what is right or wrong for each individual who helps to make up a nation, must be right or wrong for all such persons collectively. Moral obligations do not evaporate in a crowd; and Christ our Lord assuredly meant His moral teaching to enter into and control the conduct of nations; in other words, to control politics. No; if as yet this is not the case; if men who would shrink from wrong in their individual capacity advocate it as members of a corporation, or as citizens or rulers of a state, this only shows how much our Lord has yet to do in order to make even the Christian world really His. But if He delays His work, this is no proof that He will not complete it; or that, in the end, the world will not be subject to the Prince of Peace."

That to me, seems not only an eloquent utterance but an obvious truth. The fact that it has never been put into practice prevents any one's saying that it won't work. In fact it is the only thing that will work. The chief obstacle to peace in this our generation, perhaps more than in any preceding time, is duplicity, meanness, "double talk," insincerity, guile, vices that are repudiated in the relations of man with man but tolerated, even by "good people" in the dealings of one country with another.

## THE SISTERS

BY OLIVE J. YOUNG, R.N.

(A tribute to the teaching sisters by a registered nurse assigned to St. Francis Xavier School, Rochester and Lakewood School No. 7, Rochester.)

No useless pleasures keep their company  
Ever a fixed mark each sovereign mind,  
With composed sweetness and deep gravity  
The willing sacrifice reigns undelined.

Time's deepening furrows hold a tranquil hand  
While young clear spirits dedicate their days,  
They seek a worthwhile star, they understand  
Achievements proudest hours in quiet ways.

Unhappily wrong in the human race  
Apathy kills of the world's centers,  
Above the tumult and unquiet space  
Faith and hope burn on their quiet fires.  
Here are the nurses' touch, the quiet of their

## From the East and from the West

Good mysteries are contained in the words of Christ to the Centurion. These words concern the faith expressed by him in Christ. Not in all lands had Jesus been such a faith. With pathetic foresight the lack of faith that would be shown by His chosen people, Christ foretold what would happen in the years ahead. Many would come from the east and the west to sit down in His Kingdom; all races of the earth would become members of His Kingdom.

Children of the East and West would be put forth into the darkness outside.

To believe in Christ is to accept all that He teaches because He is the Son of God. It is a meritorious act. It is necessary for membership in Christ's Church. It is necessary for salvation. No man can come to God without believing in Him.

Today we see the prophecy of Christ fulfilled. The children of the Kingdom have rejected Christ, the many from the east and the west have rejected Him. While we keep our souls strong in the faith, let us have a constant prayer for all who have rejected Him. They were dear to Him as His own people, they were dear to Him because He came to save all men. Let us pray that is God's own time, they may come to know Him and believe in Him!

## Only Sure Cure for Present Day Jitters

By Rev. Patrick J. Flynn

"If Catholics who complain of nervous exhaustion, overwork and overburdened minds were more loyal to Jesus Christ in the Blessed Sacrament and rested in His Presence more often, they would experience a relief even mentally that nothing else in the world can give."—Archbishop Cushing of Boston.

This forthright advice of the distinguished Archbishop of Boston should be shouted from the housetops.

It exposes the basic sorrow of modern life and reveals the tragic misdirection of so many Catholic lives.

This is an hour of frayed nerves, blasted hopes and empty hearts. Irritation and vexation of spirit plague all of us. Daily we spend our strength in that endless chase after the mythical pot-of-gold at the end of the rainbow which is only a dream. Each evening finds many of us bowed and bitter with the monotony of life.

Stand on the street corner and watch the passing parade of life. See the many brows furrowed with the cares of this world. Hear the voices of those who speak from hearts that are empty and desperate.

And the most pathetic figures in this anonymous stream of Main Street's life are those who walk without faith, without love and without hope.

Men and women are very tired today. And also frightened.

Anxiously they plunged into the hectic swirl of modern life, clutching at vain shadows and tracking down thin rumors in an effort to seize one hour of true peace.

To recreate their ravaged energies they seek a new pill or the latest vitamin. To dream and forget they slip into the darkness of the movie house. To escape the pressure of earthly dreariness they lose themselves in the make-believe stories of the popular novel or magazine. They talk long and loudly in ineffective protest against the loneliness of their own hearts. Wounded by the vain pursuits of the day they find a quick "pick-up" in the corner tavern and wait grimly for the worries and fears which walk in the night.

All this effort to escape the boredom of modern life means only that we are honest back for that early hour when Adam walked in the cool of the garden with God.

Today we are weak for the strength of God. We are homesick for the love of God.

We are hungry for the presence of God. But for Catholics, as Archbishop Cushing points out, there is an easy shortcut to the feet of God. In the Tabernacle of every parish church there dwells the divine Christ really present. In the Presence of this Christ in the Blessed Sacrament, men and women can find a peace and a joy which the world cannot give.

In urging us to seek relief in the restful Presence of the Blessed Sacrament Archbishop Cushing shows us the secret of the saints and the only true escape from the boredom and weariness of the world.

The Divine Physician of the Tabernacle can still cure the headaches and heart aches of human worry.

Before the Tabernacle the weariest of men and the weariest of women can find true peace, even on the darkest of days.

In His Real Presence the saddest of men and the saddest of women can smile and be strong. Life always laughs with God's love!

## Feast Days

Monday, Jan. 27 — Feast Sunday after Epiphany  
Tuesday, Jan. 28 — St. Peter and Paul  
Wednesday, Jan. 29 — St. Francis de Sales  
Thursday, Jan. 30 — St. Martin  
Friday, Jan. 31 — St. John the Evangelist  
Feast of the Holy Spirit