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

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By: Rev. Mons. W. M. Hays, V.G., Editor-in-Chief; Rev. John E. Randall, Managing Editor; Rev. Patrick J. Flynn, Associate Editor; Thomas H. O'Connor, News Editor; Harold E. Connor, Advertising Manager; Louis G. Greenstater, Circulation Manager.

Orthodox-Heterodox

Two Greek words mark the difference between the right doctrine and the other doctrine. The right doctrine is what Christ taught and continues to teach in His Church; the other doctrine is not of Christ, is not the true doctrine, is known as heresy. It would not be reasonable to expect one not of Christ's Church to agree with all the teachings of the Church of Christ. Such an agreement would soon make one a member of the Church. Many of Christ's teachings remain in the churches that have separated from the true Church. God's grace brings some men to greater knowledge of these teachings, brings them finally into the Church. Cardinal Newman just a century ago was one of these; Senator Wagner is the latest among modern converts to the Church.

But it is not to be wondered at that continued separation from the Church, continued dwelling away from the source of all truth, continued avoidance of the light and grace of the Holy Spirit, should find some getting farther and farther away from orthodoxy. Man needs the Church that Christ gave him, man needs the help of the Church to remain steadfast in faith and morals. Present-day religious leaders are even ready to accept the abomination of immoral birth-control as something designed to develop better personality. Ground principles of logic give way with these men to a denial of truth: what was true yesterday may be false today, what was untrue yesterday may be true today; what was wrong may now be right, what was right may now be wrong. Planned Parenthood and its methods can never be reconciled with good morals, can never be supported by right logic. The Catholic Church stands for the truth of Christ as eternal—the same yesterday, today, tomorrow. It is not reasonable to expect those who have strayed far from the truth to teach anything but error. Perhaps the excesses into which modern-day heresy has led some of its followers may be a warning to those whose instincts remain normal to seek protection for themselves in the Church of Christ.

Catholics will turn a deaf ear to all who preach evil: they will not be surprised that an invitation to sex-abuse, to immoral living within the married state, to sinful birth-control, should come from teachers alien to the Church of Christ. Orthodoxy or right doctrine is of the Church; heterodoxy or the other doctrine, is not of the Church. To accept the other doctrine is to give up the Church, to become a heretic. Good morals will accompany true faith; bad morals will soon destroy Catholic faith.

Team-Work for St. Andrew's Seminary

Back to the very beginnings of the diocese goes the record of St. Andrew's Preparatory Seminary. Bishop McQuaid was a teacher before he was made a Bishop; he continued to be a teacher after he was made Bishop. He started St. Andrew's on its mission of training students for the higher seminary and eventually for the Priesthood; he continued to watch over and guide it until his death in 1909. And who will say that his spirit has not been with St. Andrew's in the years up to now!

When we see the organized government opposition to seminaries in neighboring Mexico, in Russia and in other countries, we appreciate more all that St. Andrew's has meant to us. Even now the people of the United States are supporting a seminary to train Mexican candidates for the Priesthood. There has been team-work in these countries, team-work against and not for, the seminaries.

Here we see now team-work for the seminaries, team-work for St. Andrew's. Leaders in every deanery, leaders in parish life, join forces now for a permanent home for our beloved St. Andrew's Seminary. Team-work by our workers, team-work by our parishioners. All joined in one supreme effort to show our love of St. Andrew's, our desire to see it prosper.

Brotherhood of Man

"By this will men know that you are My disciples, that you have love one for another." Racial hatred, religious bigotry, can have no part in the program of one who wants to be a follower of Christ.

The man who harbors race-hatred in his heart is not a true American, is not in any sense a true follower of Christ. He is a man who would make little of his neighbor, who would offend him by hateful speech, who would deprive him of his right to happiness, has no right to the name of American, no title to the dignity of a Catholic.

We do well to think correctly on this point. Love of our brethren, be they Protestant, Jewish, Catholic, is not a counsel of perfection, it is a fundamental quality of the lowliest follower of Christ. Love of our neighbor, be he white or yellow in color, is what Christ requires of us as a true love of Him.

The Bishop's Appointments



FEBRUARY

- 2 Saturday — St. Patrick's — Low Mass, St. Monica's Society — 9:00 a. m.
- 3 Sunday — St. Mary's Hospital — Low Mass, Blessing of Throats — 9:00 a. m.
- 4 Monday — Archbishop's House, Boston — Bishop's Meeting, Contraternity of Christian Doctrine.
- 7 Thursday — Chamber of Commerce — Opening Dinner, St. Andrew's Seminary Campaign — 6:00 p. m.
- 10 Sunday — Commodore Hotel, New York City — Knights of Columbus, Jubilee Banquet.
- 12 Tuesday — Chamber of Commerce — St. Andrew's Seminary Report Dinner — 6:00 p. m.
- 13 Wednesday — Osborne House, Auburn — St. Andrew's Seminary Report Dinner — 6:00 p. m.
- 14 Thursday — Mark Twain Hotel, Elmira — St. Andrew's Seminary Report Dinner — 6:00 p. m.
- 17 Sunday — St. Bernard's Seminary — Ordination — 6:30 a. m. Sacred Heart Pro-Cathedral — Scout Sunday, Sermon — 3:00 p. m.
- 18 Monday — Chamber of Commerce — St. Andrew's Seminary Report Dinner — 6:00 p. m.
- 19 Tuesday — Seneca Hotel, Geneva — St. Andrew's Seminary Report Dinner — 6:00 p. m.
- 21 Thursday — Century Club — Lecture — 11:30 a. m.
- 22 Friday — Chamber of Commerce — Closing Dinner, St. Andrew's Seminary Dinner — 6:00 p. m.
- 25 Monday — Powers Hotel — Luncheon, St. Elizabeth's Guild — 12:30 p. m.

To Present A Herodian Massacre

(Editorial in The Pilot, Boston)

The appeal of The American Friends Service Committee "to include Germany and Austria in American relief efforts this winter" should enlist the support of decent-minded people everywhere. It is shocking that such an appeal should be necessary.

Here is the actual situation — in all its poisonous, pagan contradiction of what Christianity ought to mean. Packages containing food, medicine and other supplies may not be sent into Germany or Austria. They may not be sent even into the American Occupation zone. To open the gates would require "unanimous consent." In effect, as the Senator from Nebraska commented, "The American people . . . are being made the unwilling accomplices of mass starvation."

Now, that "unanimous consent" business . . . Which of the United Nations is responsible for this revolting veto?

If this Herodian massacre of innocents is the price of "harmony" between the United Nations, then this "peace" fitsly belongs with the thing Chamberlain brought back from Munich; and the friendship should be compared with the reconciliation effected between Herod and Pilate as they exchanged grins over the affair of "a Jew accused of sedition."

The imagination, horrified, puzzles over this paradox — that America, the humane, the America which was always first to answer any cry for help, now walks with averted head past the wounded man who started on the road from Jerusalem to Jericho. And the reason is a craven fear that someone may call us "fascist!" or accuse us of plotting "a soft peace."

Pope Pius XII would warmly endorse this plea of the American Friends Service Committee. In a special Encyclical, of most moving urgency, he wrote: "We almost seem to see with Our own eyes the vast hosts of children weakened or at death's door through starvation. They hold out their little hands, asking for bread and there is no one to break it unto them' (Lam. 4. 4). Without food, without clothing, they shiver in the winter cold and die. And there are no fathers and mothers to warm and clothe them. Ailing, or even in the last stages of consumption, they are without the necessary medicines and medical care."

How is it possible for anyone with a shred of Christian feeling or even simple fairness to refuse? We have imposed peace terms on Germany. But America at least never intended that mass starvation should be one of them. Our quarrel is with the German adults who planned and implemented a conspiracy against the peace of the world. America doesn't fight babies. Yet our silence — if we continue silent — makes us accomplices in the unplanned but very horrible massacre of a humanity of whom Christ said: "of such is the kingdom of heaven."

If you are foolish enough to think about yourself too much, you will soon come to the conclusion that you are the most miserable person in the world. — O. A. Battista.

'His Will be Done' — Notre Dame Spirit

(Editor's Note: Much has been written and spoken about the famous "Spirit of Notre Dame"—the spirit that is behind the achievements of the University of Notre Dame in religion, patriotism, scholarship and athletics. Many attempts have been made to define it. None, however, have quite succeeded. Jack Sullivan, a 19-year-old freshman from Rockford, Ill., perhaps has come closest in his story about another 19-year-old Notre Dame freshman, the late Bob Nelson of Joliet, Ill. Jack's story is reprinted here from the current issue of the "Scholastic," undergraduate news weekly at Notre Dame.)

BY JACK SULLIVAN

Bob Nelson was not a personal friend of mine. In fact, I had never met him. Perhaps you hadn't been introduced to him either, nevertheless you felt as though you knew him well after you heard that he was dying.

And so as a friend of Bob's, I write this article — humble and inadequate indeed, when compared to its subject.

His home was in Joliet, Ill. Catholic High School was his choice of secondary schools, and while he was in attendance there, he played football — the game he really liked. He also was a great Irish fan, and year after year, was with them in victory and defeat.

It only followed that he come to Notre Dame, and this he did. He registered for the Winter Semester of 1944 and became a Commerce man. Bob lived in Zahm Hall and although his work was difficult and unending, his hopes were realized — he was a Notre Dame man.

One of his last messages was to the University, and consisted of this:

"Goodbye, and thanks to the Fathers and Brothers for their courtesy."

And then last week the campus of Our Lady received the news that Bob's life was in danger as a result of cancer, that he would die in a few days. Many asked who he was, but none declined praying for him.

Communion rails were filled more than usual, the Grotto was the scene of more visits, and in the Log Chapel, there were a few more vigil candles set aside, and Saturday, January 22, stood out as a day of campus-wide prayer for Bob.

The next day, Sunday, Bob died at 5:30 in the morning, and the congregations at each of the Masses on the campus were informed. It was truly a strange sensation that overcame you when you were told that your friend had died—the friend that you had known for only four or five days.

While Bob was in the hospital in Joliet many of his edifying remarks were punctuated with the language of the gridiron. The following is an excerpt from the Religious Bulletin of Jan. 11.

When his pastor asked him if he were afraid to die, he replied: "No. The Divine Coach has always been good to me. And if He wants to take me out of the game at nineteen, His Holy Will be done. He knows best."

Bob was buried last Wednesday, and it is not far from certain that our prayers made his death a most glorious one. It is also possible that our support helped him to attain Heaven immediately.

As a last thought I would like to recall to your memory this paragraph from the Religious Bulletin.

"If there was any regret that Bob expressed, it was that he would be unable to finish at Notre Dame. But the truth is that he will finish at Notre Dame. For Notre Dame means Our Lady, and it will be she who will embrace him on his entrance into Heaven and take him to the Divine Coach to receive his reward for playing the game so well."

You of Little Faith

Only Christ could make the remark, "O you of little faith." One would be inclined to say great faith was required to make a man a follower of Christ; faith in His teachings, faith in His goodness, faith in His power. The foundations of their faith in Him should have been made stronger by their being with Him on His most awful day; good. They surely saw His power over evil spirits, over sickness, over even death. Their faith was so strong as to lead them to enter into the boat with Him and journey over the water.

But Christ addressed them in words that found with the quality of their faith: "O you of little faith." The storm was on, the waves were roaring high, the little boat was shipping water; any moment might see it overturned, capsized; any moment might see it let its occupants near to drowning in the tempestuous waters of the Sea of Galilee. Christ was sleeping. Christ's protection from drowning abrogated was usually needed. Christ's power to protect them even while He was asleep was forgotten in their fear. "Lord save us, we perish." The Lord saved them, the Lord by a word of command calmed the sea and the waves. But the Lord up-braided them for their lack of confidence in Him, for their thought that He would permit them to come to them. "Why are you fearful, O you of little faith?"

Christ in His love for us looks for strong faith in each of us. Faith in His teachings, faith in His goodness, faith in His providence over us. In all our joys, in all our sorrows, faith in Christ should be to the forefront. In His end in death, in good health and in sickness, in time of peace and in days of persecution, faith in Christ should be with us. In such faith, nothing can arise to make us fearful. Christ with us, nothing can bring us harm.