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MOST REVEREND JAMES EDWARD SHARKEY, D.D., *Pastor*

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Brotherhood Week

Observance of Brotherhood Week in Rochester will be highlighted by the dinner Wednesday noon at the Chamber of Commerce. The dinner is jointly sponsored by the Interfaith Good Will Committee and the Chamber. Rabbi Bernstein will be the speaker for the occasion. He has been a member of the Interfaith Good Will Committee from its beginning, and has been a zealous worker for the spirit of brotherhood among all religious groups in the city of Rochester. Rabbi Bernstein has just returned from three years of service as leader of the Jewish Chaplains in World War II. The dinner Wednesday is open to all, and tickets may be secured at the Chamber of Commerce and from members of the Interfaith Good Will Committee. Jews and Protestants and Catholics make up the Committee which sponsors the practice of tolerance, cooperation, understanding, between the members of all faiths. The public dinner serves to emphasize the important services to the community of the Interfaith Good Will Committee, to encourage all to practice the principles of American Brotherhood, to invite all to cooperate in the interest of American understanding and teamwork.

Brotherhood Week is a national affair, is sponsored by President Truman, is in line with the best traditions of the country we love. Loyalty to our religious faith does not prohibit, but rather calls for acceptance of all men as our brothers under God. We love all men because we love God as the Father of all men. Our love for others will forbid all bigotry, all hatred, all persecution. It will help our Americanism, even as the professional societies organized for hatred must destroy the Americanism of all who join them. Life, liberty, and the pursuit of happiness, belong to us by right; likewise they belong to all our fellow citizens. Our Interfaith Good Will Committee is a standing testimonial of citizens of Rochester to this ideal.

The Sown Field

The word Seminary comes from the Latin word seminarium which means a sown field. It is the ancient word for a school that trains men for the Holy Priesthood. Its root is the Latin word for seed, semen. The hearts and minds of dedicated young men, called by God, are the field. Over the years season after season the seed of God's word is planted in them, the seed of virtues leading to the perfection of the spiritual life is dropped on this fertile soil. Each year awaits the harvest of priestly qualities and priestly characters that mark a young man as destined by God for the call to the Priesthood.

For twenty-five years St. Andrew's Seminary has been the sown field made up of hundreds of fine souls ripening toward the fruition of trained minds and disciplined hearts to become other Christs. Talented professors with a fine vision of salutary careers in Church service, have guided the way of the seminary and of its students. Thousands of souls have found spiritual life through its graduates, have followed them in the way of religious devotion in life, have found in their ministrations solace in the hour of death.

Preparation for past service, anticipation of future years of privileged service, are expressing themselves in the splendid harvests now in on the St. Andrew's Seminary Building. Ordinary gifts from the many, some specified gifts from others, will go into an edifice that will be the pride of the Bishop with his priests and people. Prayers for the continuous blessing on St. Andrew's will help it to be a source of future generations a veritable seminary of a new harvest, such beautiful crops of prospective priests.

Friends of Medical Research

Not the defeat in the New York legislature of the anti-vivisection bills, recently passed. Why such legislation should be introduced is a mystery. Why it will find hard to pass is another. Why any one should interfere with the invaluable service that research in medicine to humanity, is beyond ordinary understanding. The body of the proposals of such legislation, up to the hilt, is the tale of animal suffering. The vicious name they give to animal experiments is always involved the cutting up of animals, the pouring of acids that research animals are subjected to, and the operation on without benefit of anesthetic.

The medical profession and their supporters are not to be treated in carrying out the considerations for their charges. The medical profession is the kind of a paid profession that has been the cause of the suffering that these bills will do. The medical profession will be quick to point to the medical research.

Savium Cards — By Rev. James M. Gillis, C.S.P.

Secular Writer's Strike Panacea

I have found something which I had been seeking a long time but scarcely dared hope to find. In a metropolitan newspaper a columnist of high ability and great influence has actually suggested religion, not some vague indeterminate platitudinous sentiment but real religion, as the means for settling the strike problem.

To readers of this paper, or of any other Catholic journal, there is nothing new or startling in the idea of resorting to religion as the solvent of such a problem. Catholic writers constantly make such suggestions. But no one pays the slightest attention to us. It is the privilege of the world at large to leave us severely alone. And how the world does exercise that privilege!

Not only Catholic writers but the Hierarchy and not only the Hierarchy but the Pope (who might be supposed to command some attention) repeatedly say — I borrow a phrase from an Encyclical as far back as Leo XIII — "The greatest of all misfortunes is never to have known Jesus Christ, or having known Him to ignore Him." But when we say such things our remarks are brushed aside as "official," or "perfunctory," or "theological," indeed as anything but practical.

But glory be! Along comes a non-theological, non-clerical, worldly-wise columnist to tell his nation-wide clientele that unless they let Jesus Christ in on the settlement of so serious a problem as that of the epidemic of strikes, there will be no industrial peace, just as there will be no international peace, unless He is recognized in diplomatic negotiations.

The columnist in this instance — I wish I might ask him to raise and "take a bow" before 30 million Catholics (and of perhaps as many more not of our Church who feel as we do) — the columnist is David Lawrence.

I would not "steal his stuff." But I am sure that neither he nor the syndicate for which he writes will object if I pass on a few sentences from his contribution for January 28th:

"The President is a spiritually minded man. He knows the power of prayer. Suppose he addressed each group (employers and labor leaders) separately and told them there was only one Mediator whose influence they should heed now. Suppose he asked each person to consider what he might say to himself ten or fifteen years hence as the end of life itself approaches. Will they, as they face their Maker then, wish they had been less selfish, more objective, more ready to seek the honest and constructive way? Will not matters of pride and who won a particular strike seem petty by comparison?"

So Mr. Lawrence continues with as fine a little sermon as I have seen in many a day. Nor does he hesitate to give credit to the Right Person for the moral philosophy he briefly expounds. He says:

"It is not a new or original formula. The philosophy of Jesus in centuries old, but, irrespective of creed or sect, it means the use of the simple power of reason instead of coercion. It calls, of course, for absolute honesty in the processes of self-examination. That's where one must not rationalize, compromise to suit one's own selfish desires."

In these last few sentences there is even a suggestion — perhaps unrecognized or unintended — to the frame of mind of a Catholic going to confession. As one of the conditions of having our sins forgiven we undergo a "process of self-examination." When we tell our tale in the confessional, we do it with "absolute honesty," and we do not "rationalize" our actions in an attempt at self-justification.

But let that pass. I suppose we cannot let the two groups of antagonists in the labor dispute to confess their sins — least of all to confess their sins to one another. We don't expect to see them striking their breasts and hear them cry *mea culpa*. But there is nothing "fantastic," as Mr. Lawrence seems to fear, in the idea that Jesus Christ should be called in to judge the merits of a strike and to indicate a course of action. If ours is a Christian civilization His Founder must not be ignored.

David Lawrence didn't go on to quote texts. Perhaps he felt he had done enough sermonizing and didn't want to overplay the part of the preacher. But if he had wanted a text, he could have found a dozen or a hundred, by just leafing through the Gospels. For example how about this: "If thy brother hath anything against thee, go first and be reconciled to thy brother and then coming thou shalt offer thy gift." Our Savior was speaking of offering a gift to God. But the same principle could be applied in regard to offering a gift to the people. What the people want is peace. Laborers and industrialists both say that they are anxious to present peace to the public. Very well then, let them go and be reconciled with each other and then coming offer their gift to the nation.

But I mustn't add a sermon of my own to David Lawrence's. His was a good one. It appeared, as I say, on January 28th. Look it up. If it hadn't been for the copyright I might have quoted it entire. But thanks to the author for the little fragment I did borrow.

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Workers in the Vineyard

The reward of a good life is the life eternal. It is something as above anything that can merit of himself, that it must come from generosity of God. Eye hath not seen, ear hath heard, neither hath it entered into the mind of man to know what God hath prepared for those who love Him. It is above the natural life and all that He can give us; it is supernatural. It is our cause of God's goodness.

Yet God would not have us possess His blessing without some work on our part. Our good deeds, prayers, our penances, in themselves would be no value before God; but He adds His grace such acts of religion so that they become supernatural, and can gain supernatural merit. We are God's workers with Him.

God's part must always be greater than ours. He will do the work in the vineyard in His own way. We may have a long series of years in which we serve Him; we may be called in middle age, late in life. To all the same reward of eternal life the wages He has promised His workers, shall give.

Let us be ready whenever the call comes to give our work to God. We are called by His goodness. Let us answer the call in such a way that we may merit to be among the chosen.

Fairness to Spain Asked by Prelate

Copyright 1946 by Religious News Service. (By Wireless) — An appeal for "treatment" for Spain was made in an interfaith meeting by Cardinal-designate Archbishop Ennio Pia y Deniel, of Toledo, who arrived in Rochester with two other Spanish prelates who are about to be proclaimed members of the Sacred College by Pope Pius XII.

The Spanish Primate, who is approaching eighty, prefaced his remarks by asking: "Can't the world leave Spain in peace? Why behave toward us as we have toward other nations?"

"Spain remained neutral during the war," he said, "and has not attacked anyone. Spain had German troops on her frontier, but she did not allow the Germans to enter. The Germans said force is right. Spain answered that force cannot serve in the name of justice. What more can anyone ask of Spain?"

Dr. Pia declared that Spain asks only to be allowed to solve her problems "in the Spanish way."

"The world," he said, "ought to follow the example of the Pope. The forthcoming council is the first international post-war meeting worth while. It is more than UNO, because it includes victors as well as vanquished, big nations as well as small. Everyone is treated equal and that is the only good way."

"If the war has ended, let us behave according to that fact, and not forget that what is good for one nation is not necessarily good for other nations. The Spanish churchman said that Communism is a problem in Spain 'as everywhere,' but while this ideology 'includes some grain of truth,' it is not an effective remedy for Spain's evils."

"The people," he declared, "do not want to be reduced to the same level of misery, but to be helped instead to reach higher levels, more comfort, more culture, less troubles. Ha, Russian soldiers in Europe found life everywhere easier than in their homeland?"

"The Catholic Church wants a better life for refugees. Spain has received 'a share of the world's attention' since 1940, some of them with the whole way from Poland to Spain. The Church is working for both spiritual and material improvement, which is the world's most urgent need today."

Discussing the question of church-state relations in Spain, Dr. Pia said:

"If public power recognizes Christ as King, it must recognize His prerogatives in His own domain, namely, the Church. No church can receive orders from the state. Every church is independent under Christ the King. This means the Church is not so much concerned over rules the state as it is that the state does not interfere with the church. The problem church-state relations never changes."

Open your eyes to your own mistakes. If you don't want your advice to fall on deaf ears, listen.

It will take a lot more homework to solve the world's problems.

When our responsibility keeps growing, let us be wise.

If all the world were just like me, it is that the world'd like to see?

Dislocated homes make disoriented nations.

According to the "Catholic University" bulletin, the American people contributed \$1,000,000,000 to churches and all charities. . . . They spent \$2,500,000,000 on movies and recreation; \$7,100,000,000 on alcoholic drinks; over \$10,000,000,000 on jewelry, furs, gambling and luxuries. There's nothing like first class.

The communists wish to abolish private property by violence. . . . So does the thug. For instance, we have San Quentin. . . . For the sake of a cocktail party.