[New] Catholic Hour Speaker

Washington — (NC) — G. Howland Shaw, former Assistant Secretary of State and 1946 Laetare Medalist, will be the speaker on the Catholic Hour programs on June 30, July 7 and ..., it has been announced here by the National Council of Catholic Men.

The discourses by Mr. Shaw will be a part of the program's current series by outstanding Catholic Laymen on the general title, "The Road Ahead." Besides a distinguished diplomatic career, Mr. Shaw is widely known for his work in the field of social ... and it was for these latter achievements that he was awarded the Laetare Medal. It has been announced that he will speak on "Examination of Conscience" on June 30 and "Boy Problem" on July 7.

Diplomas For 683

New York — (NC) — His Eminence Francis Cardinal Spellman, Archbishop of New York, presided as 683 youths, the largest graduating class in the history of the school receive diplomas from Cardinal Hayes High School.

JESUIT BROTHERS
Men, who do not wish to become priests but feel called to the Society of Jesus as Brothers, are invited to write to FATHER JOHN A. [illegible], S. J., [illegible] New York [illegible]. An elementary education [illegible] high school [illegible]. Jesuit Brothers do not study or teach but help in the temporal concerns in colleges, churches and foreign missions.

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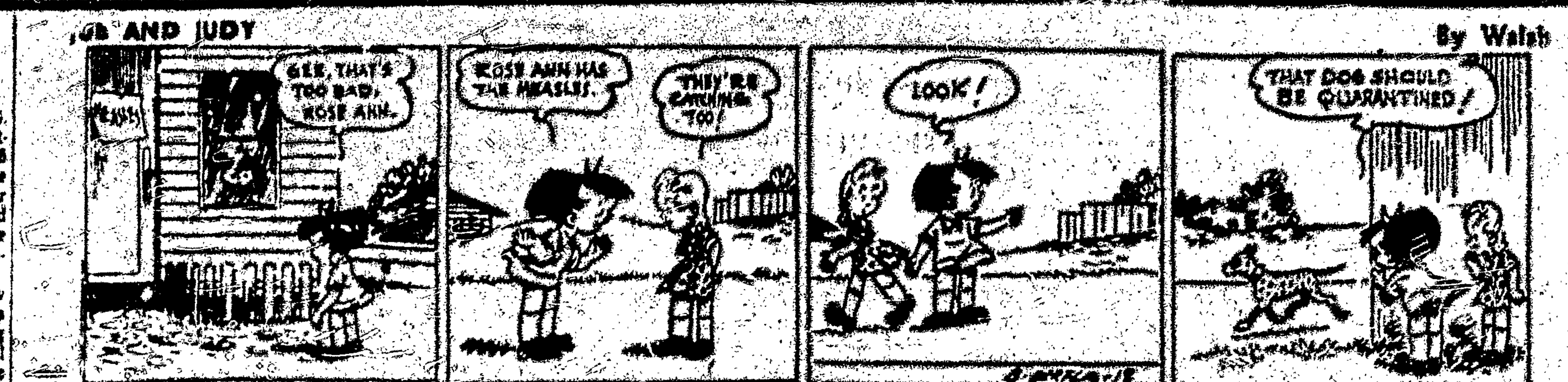

Catholic Information

High Mass—Low Mass

Q. Our study club was recently discussing the relative value of the High Mass and the Low Mass. Why is it more advantageous to have a High Mass sung for the repose of a departed soul, than to have five Low Masses?

A. Essentially, the value of every Mass is the same. The essential value of any Mass is determined by the dignity of the High Priest and Spotless Victim, Jesus Christ. In the Low Mass, the Victim offered is the same as the one Who is offered in a High Mass; and the principal offerer is likewise the same. Consequently there is no essential difference in the value of a High Mass and a Low Mass.

At the same time, it is to be remembered that the Mass has an accidental and accessory value in the sight of God, insofar as it is offered with special prayers and ceremonies. The Church has added these to the heart of the Mass, with the intention of giving greater glory to God. Hence it is easy to see why a High Mass, with its richer and more brilliant ceremonies, should please God more than a simple Low Mass. Thus a High Mass has greater value than a Low Mass.

When we come, however, to comparing one High Mass to five Low Masses, we meet quite a different question. Our questioner assumes that the one High Mass does have greater value than five Low Masses. There is no justification for this assumption. It would mean that the accidental value of the High Mass would outweigh the essential value of five Low Masses. Such a conclusion we cannot admit, because nothing that the Church does, however pleasing it may be in the sight of God, can be more precious in His sight than the act of His Divine Son.

When ecclesiastical authorities determined what was to be the usual offering for the High and Low Mass, they were not guided by any dogmatic considerations as to their relative value; they never meant to assert that one High Mass was five times as valuable as one Low Mass, or equal in value to five Low Masses. The Mass is not a commodity for sale, a High Mass is not "the large economy size." As long as there remains a difference between the offerings, there will be a temptation to approach the matter with a mercantile mind. But we should beware of such a temptation.

Q. One often has to wait weeks to have a Mass sung or read. Does the Church teach that no benefit is derived by the deceased until these Masses are actually sung or read?

A. God has revealed nothing on the subject, and so it is impossible to reply with assurance. The Church has made no declarations about it, and we are left to speculate as to Her mind on the matter.

Some would say that no benefit is derived until the Mass has actually been celebrated. They point out that the Church requires her priests to offer a requested Mass as soon as possible; and they argue that the only reason for such a requirement would be the belief of the Church that delaying the Mass would be prejudicial to the beneficiary.

Others take the opposite view; and this opinion seems more probable to us. We should remember that God is indifferent to time; everything is eternally present to Him. Future Masses are present to His eyes. And so, if (according to our point of view) the Mass will be said in the future, God sees it now, and applies to the soul the benefits requested. This opinion has a sound theological basis in the analogy of the application of grace to souls before the coming of Christ. Even before the Sacrifice of the Cross had been offered on earth, God gave sanctifying grace (the principal fruit of that Sacrifice) to many under the Old Law. All authorities admit that their grace came from Christ, even though the Sacrifice of Calvary had not yet been offered. God gave them the fruits of that sacrifice, because it was even then present to His eyes. And so, if God gave grace to these souls on earth, even though (from our point of view) the sacrifice had not yet been offered, it would seem only logical to hold that He grants a remission of temporal punishment for souls in Purgatory, even before (from our point of view) the Mass is celebrated.

Q. We are taught that Heaven will last forever. And yet Our Lord said: "Heaven and earth will pass away." (Mt. xxiv, 35). Isn't this a contradiction?

A. No, because the word "heaven" has two meanings in Sacred Scripture, as in our ordinary speech. Sometimes it means the abode of the blessed spirits who enjoy the everlasting vision of God. At other times it means the sky. When Our Lord said that "heaven and earth" would pass, He meant that the earth and the sky would one day be destroyed.

Q. A friend of mine criticized me recently for striking my breast three times at the words "O clement, O loving, O sweet Virgin Mary" in the prayers after Mass. She said there was no reason for this, but I have done it all my life. Who is right?

A. Your friend is right. Striking the breast is a liturgical gesture which is meant to express humility or sorrow for sin. It is therefore used during certain prayers which express humility or contrition. Thus for example we should strike our breasts three times at the words "through my fault" in the "Confiteor." We also use this gesture at the "Domine, non sum dignus (Lord, I am not worthy)", because here the thought is evidently one of humility. But there is no thought of contrition or humility in the "Hail, Holy Queen," and consequently, there is no reason for striking the breast at the words, "O clement, O loving, O sweet Virgin Mary." Neither would there seem to be any reason for this gesture at the times when the bells are rung during Mass (except at the "Domine, non sum dignus").

The Information Desk is a feature exclusively conducted for the Courier-Journal by the staff of the St. Bernard's Correspondence Courses. Address all queries to the Information Desk, c/o Courier-Journal, 50 Chestnut Street, Rochester 4, N. Y. Questions will be answered as soon as possible. Although no names will be printed, questioners are asked to sign their names.

Rochester Diocesan Council

N. C. C. W.

By REV. ALBERT J. SHAMON

Last November, an international conference of women was called in Paris. The New Leader characterized this meeting as a communist-inspired. At that meeting the leading women communists of Europe played the dominant role. Among them was the notorious "La Pasionaria" of Spain. Out of this Paris meeting grew the Women's International Democratic Federation.

* * *

On March 8, a SMALL group of American women held a meeting in New York at which the 13 U. S. delegates to the Paris conference of women reported. This group adopted a resolution to accept the report of these delegates and to form an organization which is called the Congress of American Women which would cooperate with the Women's International Democratic Federation.

* * *

On May 25 the Congress met to "(1) formulate an organizational plan; (2) accept provisional constitution and by-laws; (3) elect officers; (4) formulate an action program."

The next day the New York "Times" naively reported the meeting as if it were a legitimate American movement. The "Times" named the officers of the Congress of American Women without identifying them. All have pro-Communist records. One is a columnist of the "Daily Worker," Elizabeth Gurley Flynn; the others were all, with the exception of two, Soviet Russia's first-last-and-always apostles, [illegible] Muriel Draper, Dr. Gene Weltfish of Columbia, Henrietta Buckmaster.

* * *

This is the organization that now claims to represent the millions of American Women, Catholics included, who have not been organized for active participation in the political and social life of the nation. It pretends to speak not only for its own membership; but for ALL American women. Those who question its right to do so will be labelled "fascists," and, consequently, the enemies of womanhood.

* * *

Will this new front for Communism be permitted to flourish, or will it be nipped in the bud by militant Catholic Actionists? Our Holy Father in his last October address to women urged "direct action," that Catholic Women take the initiative in American social and political life.

In the words of Cardinal Spellman in the June issue of the American: "Too many Americans consider Communism only a nuisance." Blindly like moles they cannot see, like ostriches with heads in the sand they will not see that Communism is the greatest organized challenge to civilization the world has ever known."

With NCCW let us meet this challenge. In September, please God, speakers will strive to contact the women organizations of the diocese in order to obtain their affiliation with NCCW.

In this way we can start an offensive, instead of being always on the defense.

Christianity has much to give civilization; in fact it's the only thing that can keep it civilized. But it's up to us to give it.

"The destiny of the human race is in your hands" (Pius XII).

Paulists' New Superior Is Wounded Navy Veteran

New York — (NC) — The Rev. James F. Cunningham, C.S.P., wounded and decorated as a Navy Chaplain during the war, is the new Superior General of the Paulist Fathers, it has been announced here. Father Cunningham, 45, succeeds the Very Rev. Henry I. Stark, C.S.P.

Ex-Minister Marks Forty Years a Priest

Cleveland — Reading the last chapter first, let it be said that the Rt. Rev. Msgr. Stephen W. Wilson, 77-year-old pastor of Blessed Sacrament Parish here, has just celebrated his fortieth anniversary in the priesthood.

And that's much more extraordinary than it sounds, because something like 50 years ago, Monsignor Wilson was the up and coming Rev. Mr. Wilson, rector of old Christ Episcopal Church, Superior Ave., and of Grace Church, Newburgh.

The Rev. Mr. Wilson in those days was doing a lot of thinking. Thinking had become a habit with him since the day some years before, when he had alighted from a train in Plattsburgh, Mo.

Clad in black and wearing a Roman collar, he was bound for the town's little Episcopal Church to open a revival. As he swung from the train, a man jostled past him and said:

"Say a Mass for my intention, will you, Father?"

And there, as the train pulled away with the man in it, stood the young Rev. Mr. Wilson, in his hand a $5 bill, and in his soul a great confusion.

He felt, he says, a deep responsibility—so deep that finally he took the money to the pastor of the Catholic Church. The pastor agreed to say the mass, and then, meaningfully, he inquired:

"Young man, why don't you say the Mass yourself?"

There were too many Protestantisms in him then, says Monsignor Wilson, to permit a square facing of that question. But it stuck in his mind and what with one thing and another—

Well, at the Episcopal seminary in Nashotah, Wis., where he had prepared for the ministry, young Wilson had once asked a stiff old professor a difficult question about Apostolic Succession. [illegible] floored the professor.

"Young man, when you find the answer to that objection, you'll also find yourself in the Catholic Church."

Things like that, says Monsignor Wilson, caused him to think—"to analyze the claims of frozen Anglicanism and compare them with what the Roman Church offered. Gradually I came to see that Anglicanism was just another sect and that the only institution with authority to teach was the Catholic Church."

From Missouri the Rev. Mr. Wilson went to Gas City, Ind., where he couldn't help noticing the thoroughgoing religion of the Catholics and the "solid worth of the priest among his people."

Religion, he saw, wasn't something Catholics put on and wore. "They lived it."

In Cleveland, he saw the same things. On Sunday mornings after conducting services for his congregation, he would go for a walk, and see the throngs entering and leaving St. Thomas Church, filling it for Mass after Mass.

He took to talking it over with his friend and neighbor, the late Rt. Rev. Msgr. Thomas E. Mahon, founder and pastor of St. Thomas. And in the night, alone, he prayed for guidance.

And he prayed for courage, too, because his father and mother lived with him and were dependent on him, and if he followed his conscience into the Catholic Church what would become of them?

Well, Christ had said, "Seek ye first the Kingdom of God . . ." Monsignor Wilson will never be able to tell anybody exactly what it cost him. To send his father and mother to stay with the Little Sisters of the Poor . . .

But his father, Henry Wilson, was baptized with him, and his mother, Myra, followed them soon afterward, while her son was studying for the priesthood at Old St. Mary Seminary in Baltimore.

Once, when he was thinking of becoming a Catholic, the Rev. Mr. Wilson called on Bishop Horstmann. "Young man," asked the Bishop, "do you say the Rosary?"

Mr. Wilson said he believed in it.

"But I want to know," persisted the Bishop, "do you SAY the Rosary?"

"And you know," says Monsignor Wilson, "after I started to say the Rosary, all my objections seemed to vanish."

One of the great difficulties with converts, says Monsignor Wilson, is that they think in circles. They think from one objection to the next and gradually come back to the beginning, and by that time the old objection looks new.

"Bishop Horstmann told me to examine each objection thoroughly and nail it down with logic and never to pick it up again. Before long I found there weren't any objections left.

"When I told my Episcopal bishop I was leaving he said, 'Why you're already a priest?' And I answered, 'If I am I don't dare stand up in my pulpit and say so, and besides, when I came here you told me plainly that you wanted no candle-lighting nonsense.'"

National Legion of Decency List

June [illegible], 1946

CLASS A-1—For General Patronage

Reviewed This Week: Up Pal Trigger; The Return of Rusty

Previously Reviewed:

Anna and the King of Siam; Avalanche; Battle for Music; [illegible]; [illegible]; Border Bandits; Caravan Trail; Dangerous Business; Days of Buffalo Bill; Dark Alibi; Devotion; Do You Love Me; Dressed To Kill; El Paso Kid; Faithful in My Fashion; Galloping Thunder; Gay Blades; Gay Cavalier, The; Gentleman from Texas, The; Gentlemen with Guns; Ghost of Hidden Valley

Green Years, The; Gunning for Vengeance; Hit the Hay; Haunted Mine, The; Home on the Range; Hotel Reserve; In Old Sacramento; It Shouldn't Happen To A Dog; Joe Palooka, Champ; Larceny in Her Heart; Man from Rainbow Valley; Make Mine Music; Miss Susie Slagle's; Moon Over Montana; Northwest Trail; O. S. S.; Out of the Depths; Our Hearts Were Growing Up; Partners in Time

Red Dragon; Rendezvous 24; Riders of The Dawn; Romance of the West; So Goes My Love; Song of Arizona; Sunset Pass; Terror by Night; Texas Panhandle; Terrors on Horseback; That Texas Jamboree; Throw a Saddle on A Star; Thunder Town; True Glory, The; Up Goes Maisie; Virginian, The; Walk in the Sun; When Johnny Comes Flying Home; Wife of Monte Cristo, The

CLASS A-2—For Adults

Reviewed This Week: Danger Woman; Till the End of Time

Previously Reviewed:

Crack-Up; Behind Green Lights; Behind the Mask; Blonde Alibi; Blue Dahlia, The; Cat Creeps, The; Cluny Brown; Catman of Paris, The; Crime of the Century; Dakota; Dark Corner, The; Deadline at Dawn; Devil's Mask, The; Don't Fence Me In; Dragonwyck; Fear; [illegible]; From This Day Forward; [illegible]; [illegible]; [illegible]; [illegible]

I Was A Criminal; Journey Together; Just Before Dawn; Kid from Brooklyn, The; Little Mr. Jim; Little Giant, The; [illegible] of the Seven Moons; [illegible]; Man Who Dared, The; [illegible]; Murder in My Custody; Mysterious Intruder; Night Editor; Night in Casablanca, A; Notorious Lone Wolf; Passkey To Danger; Perilous Holiday; Phantom Thief, The; Renegades; Shock; She Wolf of London; [illegible]; [illegible] in the Night

Specter of the Rose; Spider Woman Strikes Back, The; Stolen Life; Strange Conquest; Stranger, The; Strange Impersonation; Swing Parade of 1946; Talk About A Lady; Tars and Spars; They Made Me a Killer; To Each His Own; Truth About Murder, The; Two Sisters from Boston; Two Smart People; Valley of the Zombies; Walls Came Tumbling Down, The; [illegible]; Well-Groomed Bride, The; [illegible]; Woman Who Came Back, The; Yank in London, A; Young Widow

CLASS B—Objectionable in Part

Reviewed This Week: Lover Come Back to Me (Objection: Light Treatment of Marriage)

Previously Reviewed: [illegible]

CLASS C—Condemned

Previously Reviewed: [illegible]

Priest Archeologist Here

Washington — (NC) — The Very Rev. Sylvester Saller, O.F.M., noted archeologist and rector of the Franciscan Biblical Institute in Jerusalem, has returned to this country for a two-months visit. During his stay he will attend the convention of the Catholic Biblical Association of America in Boston on August 27 to 29.

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2nd [illegible], 130 Main St., So. Glens Falls—[illegible]
3rd W. G. Smith, [illegible]—[illegible]
BROWN TROUT
1st Del Frank, Box 67, Peterboro—8 lbs. 0 oz.
2nd Jos. B. Sweet, Delevan—7 lbs. 1 oz.
3rd Bernard B. Fisher, 446 Pleasant St., Hamburg—6 lbs. 11 oz.
LAKE TROUT
1st Frank [illegible], 19 Exchange St., Geneva—21 lbs. 4 oz.
2nd Jas. J. O'Brien, 58 W. First St., Corning—11 lbs. 4 oz.
3rd M. L. McCarry, Jr., Cook St., Dansville—10 lbs. 8 oz.
RAINBOW TROUT
1st Lawrence S. Marshall, Millport—16 lbs. 12 oz.
2nd Orval Carpenter, 91 Owego Ave., Elmira—6 lbs. 8 oz.
3rd Edward A. Borden, 47 McKinley St., Lake Placid—6 lbs. 0 oz.
NORTHERN PIKE
1st Arthur Klein, 412 Summer St., Schenectady—[illegible]
2nd Harold Loudon, Box 17½ Troy Rd., Schenectady—[illegible]
3rd Lewis B. Noble, Jr., 1146 Main St. E., Rochester—16 lbs. 1 oz.
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1st John Kutruba, 1814 Noss Lane, Utica—10 lbs. 9 oz.
2nd John L. Johnson, 38 Gordon St., Canandaigua—10 lbs. 1 oz.
3rd Leslie C. Oliver, 171 Chili Ave., Rochester—9 lbs. 2 oz.
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1st Edward A. Jordan, 66 Bradford, Auburn—1 lb. 12 oz.
2nd Arthur King, Lake Road, Youngstown—1 lb. 8 oz.
3rd Elmer H. Butler, 45 State St., Batavia—1 lb. 7 oz.
PICKEREL
1st Calvin E. Krueger, 387 Ward Rd., N. Tonawanda—7 lbs. 14 oz.
2nd Sylvester Flower, 721 Orient St., [illegible]
3rd Joseph F. [illegible], 1 Sixth Ave., N. Tonawanda—7 lbs. 0 oz.
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1st H. M. Hasselwander, 95 Flowerton St., Rochester—1 lb. 11 oz.
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