Fr. Gillis

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To Help the World

Americans may well take pride in the great act of serto the alling and needy world their country has prean Its primary purpose is to meet the needs of the peoples

no only a short time ago were at war with us.

American energy and bravery and intelligence won the r. Now that same energy and enterprise and intelligence I work to heal the wounds of war, to restore peoples to ler normal condition of self-support within the boundaries

their own countries.
In our action there is no self-seeking, no selzing on liberties of the beneficiaries of our bounty. America is totalitarian monater sceking whom it may devour: merica is no robber nation claiming for its own what bengs to its brothren shroad

The only secondary purpose in the ERP is to preserve our friends in need from those who would lie to them, desive them despoil them. We hope by feeding them and slothing them and helping them to build shelter for their amilies to strengthen them against the lying assaults of he Communists who would enslave them and then make faces them. The death some years ago of millions in he Ukraine showed the world Russia's idea of how to mini-

ter to suffering people.

May the prayers of all Americans for the continued selfare of our needy neighbors, for their prosperity in maerial things, and for their happiness in things of the spirit, along with our great national act of Christian charity in ministering to their physical needs. God bless Europe and selp it to regain the blessings of a fasting peace!

foral Aspects of Voting

The Holy Father has spoken on the moral obligation of Italians to vote against this threat of Communism in the roaching elections. All the world should go along with His Holiness in his striving to save Italy and its liberties from the pagan horder to easier to destroy all that has made italy happy and contented in its religious faith, in its civil

Here and there a voice of criticism arises to keep the greenent with the Pope's action from being entirely unaninois. One must be of a peculiar set-up to afford to our pagan semies every advantage in decelving and fooling decent poor sopies and at the same time to forbid the Leader of Chrisloon from sounding a timely warning to save his people. Misguided persons believe politics must be allen to re-wice. There is no reason for this. Our right and power to every ourselves by the vote, is a gift of God. It carries with

The Popula Word of warning does not put a new front solitics; it merely mixtes clearly the old-time obligation at has always accompanied the right to govern, the right

Wherever we are, whatever our country, we have the rious obligation of voting according to our conscience, of rating for the best interests of our nation, of voting God's ay and against the devils way. Paganism can have no law-ul part with citizens that are Christian. To meet its assaults should have ever in mind the moral aspects of voting.

rom Our Earliest Youth

Training of the mind of the child is not something that in be put off till the child has reached its more mature wars. It should begin with and accompany the little one as e enters school for the first time; and it should be from is first, religious training in accordance with the religious ature and destiny of the child. Parents should be on their ward against any influence that would lead them to enter heir children in non-religious achools. In the kindergarten ad in the primary years, the child has just as much right to the under religious auspices, as during the later interediate, grammar, llight-school years.

Every parish can see the evil result of the action of wides and unthinking parents who register their kinderirten children in irreligious schools. It is so easy to stretch the condition so that it covers many years and perhaps I the years of a child's school life. Too many boys and girls re deprived of training in a school that is planned to min-iter to children of God, to teach the ways of God even as it saches the ways of God's world.

Conscientious parents will not give way to the invitaon to register their children in the kindergarten or in the " grades of the public school. They will live up to their igation to honor and motect the religious nature of the id as one born of God, by entering it from its earliest sars in a religious achool.

Shepherd and Guardian

Tesus is the Shephreid and Guardian of our souls. We ave this on His own word. All that a human shepherd oes for his sheep. Cirist does for us. He leads us into the green pastures. He guides us to the stream of living tater, He protects us from harm. He gathers us into His

old, that we may know Him as our Good Shepherd.

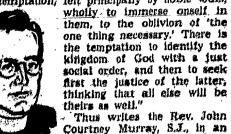
How wonderful a proture of the care Christ has for us painted in this figure of the Good Shepherd! Night and day, through all the years of our life on earth He is with us to feed us with the food of Catholic teaching, to watch se grow in health and attempth of the spirit even as we grow in years. He can find no time in which He would be way from us. He rejoices in the nearness of His sheep. He wants them to be near that He may minister to all their

Not all His already are of His one fold. But they still bethe desire is to win then to Hinself. He strives to A them home that there may be "One Fold and

Barin today's epistic tells His converts that they roing astray: "but now you have returned to the same and guardian of your souls." We too have under our Guardian and Shepherd, The She Shepfield. He has fall down His In the partie looks to us to live our lives under His glocks him always as our Good Shepherd.

Gr. Higgins Says:

"So many, so grave, and so urgent are the problems of the temporal order that there is the temptation, felt principally by noble souls,



Courtney Murray, S.J., in an excellent article, "The Roman Catholic Church," which appeared in the March issue of The Annals of the American Academy of Political and Social Science.

Seldom in our day has any American theologican analyzed so clearly, and in such a limited amount of space, the perplexing problem merely suggested or hinted at in the excerpt quoted above—the problem of reconciling within our own souls the all-important responsibility of seeking first the Kingdom of God, and the equally compelling obligation under which all of us labor of spending ourselves untiringly in the reconstruction of the social order.

FATHER MUHBAY reminds us that the Christians of every age but, perhaps, in a special way the Christians of our owr generation (you and I) are subject in this regard to two temptations; that the one is just as dangerous as the other, and is just as harmful to the cause of Christ and His Mystical Body.

The first temptation - and the one which it is particularly appropriate to emphasize during this Easter season - is the subtle temptation so to concentrate on political, social, and economic reform as to forget that heaven a life of supernatural union with Christ Himself for all eternity - is our final destination and that the salvation of our immortal souls is "the one thing necessary." It is the temptation to try to pull ourselves up by our own bootstraps. - to become so immersed in the apostolate of "good works" as to forget that "unless the Lord keep the city, he watcheth in vain that keepeth it."

. . Chia- ia- the temptation- against which the Popes are always at pains to warn us, even as they urge us to participate more actively in the social apostolate. It is the temptation against which Pope Plus XI, for example, warns us in his encyclical on Atheistic Communism: . We recommend, Venerable Brethren, that in your dioceses you use the most practical means to foster and intensify the spirit of prayer joined with Christian penance. When the Apostles asked the Saviour why they had been unable to drive the evil spirit from a demoniac, Our Lord answered: This kind is not cast out but by prayer and fasting.' So, too, the evil which today torments humanity can be conquered only by a world-wide holy crusade of prayer and penance."

But if it is disastrous for our own spiritual welfare, as well as for the temporal welfare of society itself, to overemphasize the social mission of the Church by underemphasizing the supernatural, it is equally disastrous to succumb to the opposite temptation, which is referred to rather scathingly by Pope Pius XI as "aocial moderniam."

"The Christian social modernist," says Father Murray, "would maintain that his faith that he must keep his own hands clean by refusing to grapple with the grimy machinery of society." While confessing that all of us, in some measure, have succumbed to the first temptation, let us also confess that all of us. in some measure, are likewise "social modern inta" Else how explain the tragic fact that the temporal order is so thoroughly disordered and so throughly de-Christianized as to be teetering at the present time on the very brink of destruction.

Let us also confess, to our discredit, that same of those who are attempting to reconstruct the social order without benefit of religion, and sometimes even with a positive hatred of religion in their hearts, have drifted away from God into secularism because of our failure as Christians "to grapple with the grimy machinery of society." The scandal of Christians in failing - either out of laziness or out of a false sense of personal piety to bring Christianity into the market place goes lat to account for the shallow rationalism of the typical

THE FORMULA according to which we may steer our lives between the two temptations to which Father Murray refers is the motto to which the saintly Pope Pius X dedicated his very fruitful Pontificate. "To restore all things in Christ." "Catholic Action." said the same Pontiff while still Bishop of Venice, "will not please certain timid souls who, though good living, are so attached to their habitual quiet and so afraid of every innovation that they believe that it is quite sufficient to pray, be cause God knows best how to defend the faith and humiliate His enemies, and make the Church triumphant. But these good people, whom I would call optimists, will wait in vain for society to re-christianize itself simply by the prayers of the good. It is necessary to join prayers with action."

The "middle way," in the social apostolate as well as in the working out of our personal sanctification, has been summarized almost to perfection as follows "Pray as though every. thing depended upon God; but work as though everything depended upon yourself.

Do You Remember?

25 Years Ago—April 13, 1923 Disagreement over the division of the spoils secured by the sale of memberships in the Ku Klux Klan, and the disposal of nightgowns, hoods and other equipment split the imperial officers of the Knights of the Invisible Empire into rival factions.

Miss Cecilia M. Yawman was elected president of the Catholic Women's Club of Rochester at the annual meeting.

10 Years Ago-April 7, 1938 Ten leading Catholic groups of Geneva joined in vigorous protest against the showing of the rnotion picture "Damaged Goods" classified as Cor condemned by the Legion of Decency.

5 "e-173 Ago-April 8, 1943 Prayer was tescribed as a "spiritual convoy" for have a service by His Excellency, Bishop Kearney, speaking at St. Larry's Church, Rochester at the first Victory Novena.

"God Bless America!"



As We See It By Dan Patrick

A Solution For Delinquency

The theorists who vainly using their hands about juvenile delinquency might well look to an experiment in Rochester.

Conceived by the city's Department of Public Safety with the formation of a Youth Bureau manned by police personnel, the Rochester plan has enlisted widespread community support from a citizenry keenly aware of the results of unbridled delinquency among its

The formula on which the Rochester plan has been projected is simple and not entirely original. It comprises the initiation of a program designed to interest youth and absorb some of the excess energy which too often is expended to the detriment rather than the ad-

What makes the formula different as far as Rochester is concerned is the lact that people have stopped talking about the problem and started to do something about it

IN THE SHORT space of a few months this Youth Bureau has opened centers of activity in nearly a dozen city schools including a number of our parochial institutions

Airmed at children of elementary school age. these centers are intended to keep youngsters off the streets where their activities often lead to property destruction and personal consequences decidedly worse.

The fact that such programs bridge a void In the life of the average youngster is best in dicated by the heavy attendance at the various sessions Connected under police auspices, these aessions not only provide clean, wholesome recreation but put in proper perspective the relationship of the youngsters to law enforce ment agencies.

Too often in the past youngsters got the wrong idea about a cop and vice versa. These police-manned recreation centers provide a common meeting place where such misconceptions can be corrected on both sides.

THE DELINQUENCY problem, as far as police are concerned, assumes greater proportions as youngsters advance to high school age. Here, then, is a field of activity with unbounded potentialities. What can be done to check the countless spawning places of delinquency to which youngsters of high school age are subject?

With the current disregard for law the answer, as far as these places are concerned, is pretty much in the negative. The solution, therefore, lies in inducing the youngsters to bypass these places and go elsewhere. But where?

The Youth Bureau in Rochester has answered this question effectively and decisively by opening a Stardust Room wnere can gather, dance to good music, obtain food and refreshments at the lowest possible prices and generally have a good time under the watchful eyes of policemen and policewomen.

In this Stardust Room Rochester has given its youth all the glamour of night life under the best possible circumstances and minus the more obvious detriments.

THERE ARE some well meaning people who oppose, directly or indirectly, all types of sponsored entertainment for youth.

They see in these gatherings potential breeding places for greater rather than reduced delinquency.

A cop, watching scores of young couples on the dance floor of the Stardust Room on opening night, provided perhaps the best answer to these critics when he said

"Just look at those kids and just think that if they didn't have a place like this to come to they might be in the back room of a saloon or the back sear of an automobile Perhap, it inight be a negative argument But it's a pretty strong one

-Information Desk

Why Is Church Opposed To Mixed Marriage?

-St. Bernard's Seminary-

Non-Catholic Witness at Catholic Marriage

such marriages. The Church be-lieves that our Catholic faith is the most precious of possessions:

these dangers will not arise, the riage to take piece that church is reluc-partner to promise that: (1) he tant, for she knows that such will not interfere with the faith promises have been broken in the martyrs have died rather than of the Catholic party, (2) he will past. In the face of such relucsurrender it. In earing for her care for the Catholic baptism and tance, no Catholic who gets into children, therefore, like a good education of all offspring, (3) spiritual difficulties from concentration of the Catholic baptism and tance, no Catholic who gets into care for the Catholic baptism, (3) spiritual difficulties from concentrations of the Catholic baptism, (3) spiritual difficulties from concentrations. mother, she tries to see to it that he will conform his married life tracting a mixed marriage, can that might endanger, weaken, or destroy their faith. In the past, the Church has seen many of her children drift away from the faith because of the influence of a non-Catholic husband or wife. Children born of mixed unions ing for Jews was the "crime" have no small handicap, when charged by the Gestapo against they see that there are religious a German priest whom maxi differences between their par- secret police arrested in Berlin ents. The Church does not think in it right to put children under such a religious handicap.

In modern rimes, the danger of mixed marriages lies, not so much in the danger to the faith of the Catholic party, but in the danger to morals. In past centuries, the differences between Catholic and non-Catholic were merely doctrinal differences: their moral codes, especially in marital matters, were pretty much the same. Today, however, the average non-Catholic has fallen away awa traditional Christian ideas about morals in marriage. No one can fail to see how difficult this fact makes married life for the Catholie partmer.

Priest's 'Crime' Prayer for Jews

Nuremberg - (NC) - Pray-1911, evidence introduced in the war crimes trials here indicated.

Magr. Bernhard Lichtenberg. then Provost of St. Hedwig's ('athedral chapter in Berlin, was arrested for "praying several times at vespers not only for Jews who have been baptized, but also for prisoners concentration camps and for millions of persons who have but their homes as a resuit of the war." the Gestano report showed. The priest also wanted to share the fate of Jews who had been deported Monsignor Lichtenberg died a prisoner of the name.

Q. Why is the Catholic Church. In a particular case when she to the teachings of the Church so opposed to mixed marriages? has reason for beliating that these regarding divorce and birth con A Because of the dangers which such marriages bring with them to the faith of the Catholic party, and to the children born of such marriages. The Church besay that the Church led him

Q. May a non-Catholic be a witness at a Catholic marriage?

A. The ordinary rule is that all the participants at a Catholic ceremony are to be practicing Catholics. In a particular case, where there is a sufficient reason, and there will be no scandal of the faithful, the local pastor may grant an exception from the

ordinary rule For example let us suppose the case of a girl, converted to the faith, who wishes to have her non-Catholic sister be the bridesmaid at her wedding. Here the bond of relationship is certainly just and sufficient reason. There would likewise be no scandal among the faithful over such a choice: everyone would be able to appreciate why this non-Catholic girl was present at the ceremony. In such a case then, the to the East, evidence indicated, pastor could easily permit having a non-Catholic as witness to the Catholic marriage.

Ar. Gillis Says:

"It's getting curiouser and couriouser," says Alice in Wonderland. It surely is, and not only in that world of wild fantasy. Even in the sober world of legislation, indeed of Supreme Court legislation, things are getting so curious that they are bewild-

The highest court in the land, or for that matter in all the world, gave a decision last year on the school-bus question in favor of the cooperation of Church and State. Now the court hands down a decision on the Champaign "release time" system which seems to outlaw cooperation of Church and State.

Same court, same principle in question, same line of reasoning, but a different conclusion. Something new in logic and I should say something new in law. If it is the purpose of the high court to puzzle the people, it has succeeded. If the idea is to demonstrate that law is elastic, mercurial, variable from year to year, again the Court can rack up a victory.

PERHAPS I MAY be permitted to say without being accused of treason, that when we get a decision in 1947 that the First Amendment permits the use of public funds for the encouragement of religion, and a decision in 1948 that the First Amendment prohibits the use of public funds for the encouragement of religion, the law takes on some of the characteristics of a chameleon, a Mexican jumping mean, or of the pea in the well-known shell game. Now you see it and now you don't. You put your finger on it and if isn't there.

But there is an even curiouser thing about the law - much more curiouser, as Alice might say. Mr Justice Jackson who concurred in the recent decision wrote, "It is idle to pretend that ... we can find in the Constitution one word to help us as judges to decide where the secular ends and the sectarian begins in education. Nor can we find guidance in any other legal source. It is a matter on which we can find no law but our own prepossessions." That seems odd.

SIMPLE FOLK like you and me, dear reader would be tempted to say, "If you have no law but only personal prepossessions, why don't you decline to make a decision, or make a decision to stand by the traditional interpretation of the First Amendment?" We ask not only why should there be one interpretation in 1947 and another in 1948 but why in 1948 reject the interpretation that has been accepted since 1791?

The confession that the decision was made on prepossessions rather than on law is curiouser than the decision that a new interpretation must be given -- with no new reason alleged -in regard to the use of public funds or, to speak more precisely, of public buildings for the advancement of religion.

BUT THE MOST curiousest fact of all is that a government which declares that it rests upon God should make it impossible to teach about God in schools established to uphold the government. If, for example, a child reads in the preamble to the Declaration of Independence that the rights of many come directly from the Creator, and the child asks. "What is the Creator?" may he not be told that the Creator is God?

If, being told, he goes on to ask, "Who is God?" must be then be informed that God is not to be spoken of in school? If God may be spoken of will Mrs McCullum who brought the action and who calls herself an atheist.

be satisfied? We could start in, here and now and ask a hundred such questions. But one more will do. Suppose the name of Jesus Christ comes up

in history class. How will the teacher explain Him? Any teacher who can do that little thing without

bringing in religion, and indeed without disclosing her own theology, must be pretty slick with words. Is it part of the equipment of a teacher to use words to conceal thought" Yes, indeed, that Supreme Court decision

gets curiouser and curiouser the longer you

Calendar of Saints SUNDAY, APRIL 11-St. Leo I, the Great, Pope-Confessor-Doctor. He became Pope in 440 and ruled when Rome was threatened by vandals and heresies. When the Huns swept toward the city, he sought out Attila and saved Rome from destruction.

MONDAY, APRIL 12-8t. Julius 1. Pope He was elected Pope in 337 and ruled 15 years He upheld the orthodox doctrine concerning the Most Holy Trinity and vigorously asserted the Supremacy of the See of Rome in the East as well as the West.

TUESDAY, APRIL 13-St. Hermenegild, Martyr. A Visgothic Prince, he was converted by Bishop St. Leander and his enraged father imprisoned him. When he refused to return to Arianism, he was beheaded at the order of his father in 586. His brother Recaled, succeeded to the throne, was converted to Catholicism and brought about the return of the nation to the Faith.

WEDNESDAY, APBIL 14-Feast of the Solemnity of St. Joseph, Patron of the Universal

THUSDAY, APRIL 15-SS. Basilissa and Anastasia, Martyrs. They were Roman noblewomen, who lived in the 1st century and were among the first converts. They are said to have assisted at the burials of SS. Peter and Paul and for these Christian acts were killed in a massacre carried out under Nero.

FRIDAY, APRIL 16-St. Benedict Joseph Labre, Confessor. Born of a poor family in Artois, France, he decided against joining a religious community in favor of a life of solitude. He made pilgrimages to sanctuaries in France. Italy, Switzerland and Germany, everywhere begging his food, refusing money and spending most of his time in the presence of the Blessed Sacrament.

SATURDAY, APRIL 17-St. Anicetus, Pope-Martyr He was a Syrian who succeeded St. Pius I as Pope in 155. He defended the Faith against Valentinus, Marcian and other Gnostic

con does