

Courier Journal

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

The spirit of God will be working in the hearts of our people on this Seminary Sunday as they prepare their annual gift to support the ecclesiastical students of the Diocese of Rochester. Younger levites are registered at St. Andrew's Seminary, older ones at St. Bernard's.

Last Sunday saw the lifting of the first spade of earth for the erection of the new St. Andrew's. Bishop Kearney marked the fortieth anniversary of his ordination as a priest, by this significant act looking toward a permanent new home for our preparatory students. Catholics from every part of the diocese have given generously that this dream of a new St. Andrew's might become a reality.

St. Bernard's Seminary has opened its hospitable doors for the fifty-fifth year to nearly two hundred aspirants to the Holy Priesthood. The year is marked by the withdrawal of the gifted and talented Rector, Magr. John F. Goggin, from the duties he has so well performed over the years; and the assumption of the office of Rector by the learned and zealous Magr. Wilfrid Craugh. Devoted Professors are busy at their work, following the lead of the Church, in imparting knowledge of things needed for priestly training, in forming young souls spiritually that they may become other Christs.

Seminary Sunday gives the devoted laity their opportunity to work with their Bishop, with the Rector and the Professors of our seminaries, in this blessed work of training priests. The annual gift has become a tradition. This year economical conditions have increased seminary expense; this year's gift must reflect our understanding of the pressing need for increased gifts. Gifts of one hundred dollars, fifty dollars, twenty-five dollars, ten dollars, are not too much to expect of true friends of the seminaries whose financial condition will permit them to give what their heart and mind suggest for the training of new priests for God's Church. Lesser gifts will follow in order from those not able to give in the larger figures. God will reward all givers in the share they have in the prayers of the student body, in the future merits their work as priests will acquire, in the satisfaction they will have in the thought that they have answered the call of the great High Priest.

Catholics Honor Their Dead

Every community of Catholics has its cemetery. God's Church has given the direction so lovingly followed by Bishop and priest and people in setting aside for burial of our hallowed dead a worthy place of sanctuary, a place consecrated to a holy purpose, a place reverently spoken of as "God's Acre". There in holy ground landscaped and garnished with trees and bushes and grassy lawns are placed the bodies of our loved ones to await the final call of the angel of the Resurrection. There do bereaved ones resort to be near the bodies of parents, sisters and brothers, beloved ones, and to pray for their souls. Annually each of our cemeteries has the Ceremony of the Blessing of the graves. The Catholics of Rochester and its environs will be at Holy Sepulchre Cemetery on this Sunday for this comforting and significant ceremony.

Catholics honor their dead! They believe firmly in the resurrection of the body. They hear Christ say to them as He said to Martha: "Thy brother shall rise again." They reply with Martha: "I know that he shall rise again in the resurrection on the last day."

Catholics do well to prepare in advance for the time of death, to seek out at a convenient time the plot they desire to have for their family; to have it marked for them, and ready for the day when bereavement visits their home. Devoutly, reverently, gratefully, they assist on Cemetery Sunday at the annual Ceremony of the Blessing of the Graves. Catholics honor their dead!

100 Years At St. Mary's, Corning

Christ's Church was founded two thousand years ago. It is older than any other Christian society. It has celebrated its anniversaries for close to twenty centuries, and will continue to celebrate them till the end of time. Christ's Church observes gloriously the anniversaries of its parish churches in all the villages and towns and cities of the earth. Corning will on this Sunday observe with solemn joy and gratitude to the Centenary of St. Mary's Church.

For one hundred years St. Mary's Church has been the center around which the activities of the Church in Corning have been carried on. God's word has been preached; God's Sacraments have been administered; God's children have been schooled in the faith. Thousands of devout Catholics have known it as their spiritual home. Daughter churches have arisen to care for the growth of the Catholic population. Worthy priests have ministered within its walls, selected sons have gone forth into the priesthood, chosen young women into the religious life. It has been the means of sanctification and of salvation to its parishioners. The Courier congratulates its zealous Pastor, Rev. John Smith, on the happy centenary; felicitates its Pastor Emeritus, Msgr. James Griffin, as he assists at the anniversary rites.

Without A Wedding Garment

It was no accident that this one guest at the wedding feast was without a wedding garment. It was no accident that all the other guests wore the required wedding garment. All were invited to the feast, but only one was prepared for the wedding feast. Only one dared to omit this needed preparation: only one stood against propriety in going in unadorned to the expected wedding garment.

The chief priests and the Pharisees needed the lesson Jesus would teach them in the parable of the wedding feast. God's dealings with sinful men were pictured in the action of the king. God called all men to justice, to repentance. God sent out for men even after they had spurned His invitation. Even among those who answered His call, though, only one was found this one who came to God's feast, but neglected to unite his soul with God in sanctifying grace.

God's invitation includes us. He wants us to come to Him, to be with Him. But He wants us to come properly, and in the robe of His grace. This means a sincere turning away from sin, sincere putting on of the garment of grace. We must not neglect God's angel by appearing before Him without a wedding garment.

Appeal For Seminaries

Feast of the Nativity of the Blessed Virgin Mary 1943

My Dear People:

With the opening of the school year, I must once again appeal to your generosity for the support of our seminaries. You can readily understand that this becomes a more serious problem each year.

Increasing costs of labor and of food and supplies make the problem of keeping out of debt more difficult each year. We have been forced to make many cutbacks in service to our students simply because prices have soared to heights never anticipated, and the salaries of our domestic help have never reached such heights in the history of the institutions.

Trying to meet these needs on the same parish assessments we have had since before the war may seem to be attempting the miraculous. However, rather than increase the parish assessments, I would appeal to your own generosity, since you realize how little one dollar will do in these times.

It is depressing to witness the decline of any fine old institution for lack of funds. It would be tragic if our seminaries should be compelled to adopt lower standards of service for want of money. Because I feel that neither priests nor people want that tragedy, I beg of you that you make your donation so generous that your parish may be able to double its usual offering for this crucial year.

God assured that a grateful Christ will reward you a hundredfold for this generous offering to the cause most dear to His Sacred Heart—the education and training of His future apostles.

With a blessing upon you and yours for your generous response to the appeal of our seminaries, I am

Your devoted shepherd in Christ,
JAMES E. KEARNEY,
Bishop of Rochester

Bishops in Hungary Fight for Schools

N.C.W.C. News Service

(The following are highlights of a joint pastoral issued by the Hungarian hierarchy, headed by Joseph Cardinal Mindszenty, Primate of Hungary, and signed by all Catholic bishops throughout the country as the school year opened. It stresses the parents' duty to provide for the religious education of their children now that they can no longer receive it adequately in the nationalized schools.)

"This school year is quite different from all the preceding ones. This is the first year that those who for almost 1,000 years have stood beside the Hungarian child in the school are no longer there."

"There are some who, spurred by outside forces, object to the fact that the priests and monks do not teach in the nationalized schools. They forget that the priests and monks of the Church may only educate in the spirit of Christ and of the Church. This follows from their mission as priests and monks. Up to the present they could accept and fulfill the task of teaching in schools, because they thereby exercised their vocation. If they cannot teach in conformity with their philosophy they cannot continue their activity because they would be contradicting themselves."

"THE STATE did not ban the educators of the Church from the schools, and the Hungarian bishops addressed to the state to keep them. Yet developments rendered their staying on morally impossible."

"The Communist party declaration of May 9 states it 'fights consistently against any deviation from the Marxist-Leninist conception of the world,' and strives for the defeat of the remnants of prejudices in the schools. What is Marxism? It is an inexorable enemy of religion. Its basic principle is: religion must be fought, religious belief must be destroyed. In its credo there is neither God nor an immortal soul, there is no revelation nor supernatural truth, no Ten Commandments, no Church, no Sacraments, no prayer. All these are not only denied by Marxism, but even fought against."

"Can monks or nuns collaborate in such education? Can he or she take part in the work of such treacherous education? Every thinking believer can have but one answer: No."

"WHY HASN'T the Church taken back some of her schools since 1918? The answer is: the cabinet council the right to make an exception in regard to certain ecclesiastical schools. Such an office has reached us verbally and in writing, but they gave us back not one single school. They might have said: 'There, we leave you the following 15 schools.' But they did not, and wished to stipulate conditions, whose fulfillment would have meant the giving up of our principles. The Church will not have even her own schools at the cost of principles."

"The new school is not the school of revelation of Our Lord Jesus Christ, of the Church founded by Him, of the Catholic family. Religious spirit is restricted to two religious lessons weekly where there were not just two or four religious lessons in the past but where the entire teaching was pervaded by a religious spirit. In these lessons of the future the ideas of unbending, cold indifference will take the place of religious life and of the warmth of the heart. Even this attitude will remain for only a short time and will then change to a still more detrimental situation."

"THOUGH THEY have taken away our ancient, strong fortress, the church school, and have inflicted a never-healing wound, our fortifications—the Catholic family, the church and the parish—still stand. And the outer, fighting warriors of these fortifications, their divinely assigned guards, are you, beloved parents."

"The child no longer finds the monk teacher, the nun and the religion teacher. Let the parents take over this role with self-sacrifice as great as was their heroic persistence in fighting for interests of these educators. Today, gradually the entire task and responsibility of conscience will be shifted to their shoulders. The teaching of prayers must become more serious, deeper and more careful; the example of the parents in religious life must be more conscious."

STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY

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Christian
EMPEROR THEODOSIUS
in A.D. 394 banned the
OLYMPIC GAMES as heathen
observances not in keeping with
current religious thought. 1500 YEARS
ELAPSED BEFORE THEIR REVIVAL

Peterborough Abbey, ENGLAND,
was spared by
HENRY VIII because
his Queen, **CATHERINE**
of ARAGON was buried
there. After banishing
the Benedictines he
made it a CATHEDRAL.

A SCROLL
200 FT LONG,
WAS SIGNED BY
SOUTH
PHILADELPHIA
ITALO-AMERICANS
AND SENT TO
PIUS XII THANKING
HIM FOR HELPING
THE ANTI-COMMUNIST
VICTORY IN THE
ITALIAN ELECTION
THIS YEAR.

Unity and Rome

By REV. ANTHONY COPPES

Amsterdam.—(NC)—The most impressive speech at the opening session of the recent Assembly of the World Council of Churches was delivered by the Swiss Calvinist theologian, Professor Karl Barth of Basel. However, not only Catholics but many Protestants, too, deplored his sarcastic allusions to the absence of "Rome and Moscow"—meaning the Roman Catholic Church and the Orthodox Church of the Moscow Patriarchate from the Amsterdam meeting.

"We do not know whether our confessional and ecumenical conception will receive God's sanction, and we do not want to know of it," Professor Barth said. "I do not deplore the absence of Rome and Moscow," he added. "He then argued that while we were waiting for the second coming of Christ, a visible 'Una Sancta' was not within reach. He continued: 'God seems to be with us, since it is exactly in the midst of Rome and Moscow that appear to be united in their refusal to have anything to do with us.'"

AT A LATER press conference an American correspondent asked Professor Barth for his opinion on the pastoral issued by the Catholic Bishops of the Netherlands in connection with the opening of the assembly. "I have not read it," was his answer. On the following day, English, French and German translations of the Bishops' pastoral were made available by the secretariat of the World Council.

The problems of ecumenical union raised by Professor Barth were later discussed at a special meeting Dutch and American Baptists generally sided with Professor Barth. Mr. Visser 't Hooft, general secretary of the World Council is also a follower of his views.

The strongest opposition to Professor Barth came from Professor George Florovsky, a Russian emigrant who teaches Orthodox theology in Paris. He voiced the hope that a visible "Una Sancta" would come about in this world uniting all Christians with the churches of Rome and Moscow.

Ecumenical means neither pan-Protestant nor anti-Roman. The Orthodox theologian said. "No real union of Christians is possible if Rome cannot be included." In a later press conference he explained that Apostolic Succession

World Assembly Argued Agreement with Church

was not merely a question of well-being for the Church but constituted its very essence. He also warned that the delegates to the Council should not present their personal opinions but the doctrines of their church.

"The Anglican Bishop Neill also argued against the views presented by Professor Barth. American opposition to his arguments arose mainly from the fact that they placed East and West on the same basis of godlessness."

THE REV. J. L. WITTE, who teaches at the (Catholic) seminary at Maestricht, Holland, had a private conversation with Professor Barth during which he asked him "In view of your opinions on the Roman Catholic Church, don't you think that the World Council of Churches may develop into an anti-Roman bloc?"

According to the Line Catholic Weekly published in Amsterdam, Professor Barth answered smilingly: "Unfortunately, it is not so. I am not a leader (et es das nicht). In view of the great influence Professor Barth and his followers have exercised at the Council sessions, his reply is considered highly significant."

"I know the Roman Catholic Church better than these sentimental Americans and this mystic Florovsky," Professor Barth went on. "I know that the Roman Church is not satisfied with a place beside the others. If I were Pope I would have acted as the Catholic Church did." Father Witte, writing in the Line, commented that Professor Barth, though admitting that he still has more to learn about the Catholic Church, thinks he has a good knowledge of its nature. Expressing regret over this attitude, Father Witte declared that Professor Barth's opinions regarding the Catholic Church differ from those held by the Anglicans and the Greek Orthodox.

Professor Barth is, no doubt, an original thinker and splendid orator, and his prophetic gifts are admired by his many followers. Father Witte added: "He is, however, hemmed in by the resulting reformatory circle of his own system, which is not covered by the infallible guarantee of Christ."

If the World Council of Churches were to develop in the Barthian direction, the collaboration of the Orthodox, the Anglicans and even the Lutherans might become impossible. Father Witte declared.

Malaya on the Move

By REV. P. J. O'CONNOR

Singapore.—(NC)—Here in this lush, tropical land of great natural wealth, Mohammedans, Buddhists, Hindus and Protestants join Catholics in rating Catholic schools among Malaya's most precious assets.

"We could open 5 or 6 new schools on this island of Singapore, to say nothing of the mainland, tomorrow morning," says Brother Anthony Knoll, F.S.C., from Toronto. He is director of St. Joseph's High School, with 1,800 boys.

"WHEN THIS school was started, it was predominantly non-Christian. Today 85 per cent of our enrollment is Catholic," he told me. Nearly all the locally-born clergy of Malacca diocese are graduates of the Brothers' schools, especially St. Joseph's. (Malacca diocese includes the island of Singapore and all nine States of the Malay Federation.)

"If we had personnel and buildings, there is no limit to the schools we could have," Bishop Michael O'Connell told me. "Now our teaching Brothers and Sisters are forced to re-

fuse the children of their old pupils."

Catholic schools of Malacca diocese are attended by more than 17,000 boys and more than 18,000 girls. That makes 36,000 in Catholic schools in a land of 6,000,000 people of whom less than 15 per cent are Catholic.

THE REAL Malaya is nearly all Mohammedan. But other races are numerous, especially Chinese and Tamil, from India. Each of the nine federated states has its own Malay prince, while the Federation has its central council, all are under British suzerainty. Singapore is a Crown colony, not part of the Federation but closely linked to it.

No Malay state excludes Christians or explicitly forbids conversion to Christianity. But the treaties between the British and the Malay princes bar organized attempts to convert Malaysians from Mohammedanism to Christianity, and the tight Mohammedan social system exerts strong pressure against individual conversions.

Hence the growth of the Church here has been chiefly

Catholic Schools Lead in Non-Christian Area

among the Chinese and the Tamils. But every year relations between the Church and the Mohammedan Malaysians grow more cordial and helpful, especially through Catholic education and charity.

"The best families in Malaya send their girls to the Sisters' schools," I was told. "They value the quality of the teaching and the serious purpose behind it. Since the war, for the first time, Malay girls are boarders in Catholic schools."

IN PLACES where no Catholic school exists, Mohammedans and other non-Christians have asked the Church to open one. The Sultan of Johore recently donated land for a school and a church beside it.

De La Salle Brothers and St. Maur Sisters of the Holy Infant have led Catholic education in Malaya, both starting in 1852. From one house of the St. Maur community, in Singapore alone, Sisters go out to teach in nine schools with a total of 5,000 pupils. "We have some conversions during school years and many in later life," they told me.

Fr. Gillis Says:

Dictatorship's Fatal Disease

When in this place or elsewhere I venture into the field or even into the neighborhood of political philosophy in which I am but an amateur, I rejoice to have the help of a professional who may give substance to what I have been trying to say.

I have been venturing, once in a while, the opinion that we don't need to fight Russia because she is fighting herself. She is destroying herself not, perhaps, as quickly but as effectively as we could if we were to drop the atom bomb on her. Russia is sick with a fatal disease. How long she will last not even the best doctors can predict. She may linger for years. The process of dissolution may be slow, but the chances are that, towards the end, the fatal disease with which Soviet Russia is afflicted will not creep but gallop.



WELL, THAT'S what I have been saying. But if I had pressed to give a compelling reason for my opinion, I might not have been able to come up with something that would satisfy the experts. Now comes Edmund Walsh's expert work on Total Power, and in it a statement quoted from Hitler's Minister of Armaments, Albert Speer. "It was owing only to some major shortcomings in organization, such as are characteristic of a dictatorship without criticism, that before 1942 Hitler did not have twice as many tanks, aircraft and submarines." The fatal disease is the absence of criticism, and absence of criticism is essential to a dictatorship.

As it was with Hitler, so it was with Mussolini. The Duke no more than the Fuehrer would tolerate criticism. Some brave advisers did speak up to the one and the other, but those advisers were ignored if they were not liquidated. As it was with the Fascists and the Nazis so much more so will it be with the Communists. Stalin may seem at the moment to have made few mistakes, but as a matter of fact he has made plenty of them. He is making them now. Leave him alone and his mistakes will ruin him and his system.

TO DROP the idea of a mass and come back to the idea of a fatal disease. Ascher Byrnes in Plain Talk for August, commenting upon Dr. Walsh's book, repeats the crucial sentence, "Major shortcomings in organization are characteristic of a dictatorship without criticism."

And he goes on to remark: "The Communists too have deafened us with their boasts about organization. When you hear them talk about this again, do not forget that the other totalitarian, the Nazis, inherited an industrial system developed after two generations of economic liberalism during their years of victory. They so mismanaged it that its efficiency was cut in half."

Mr. Byrnes admits that we don't know as much about the Russians as we did about the Germans. He doesn't trust the statistics handed out by the Soviets. For that matter who does? But we do know that in the war with Finland the only war Soviet Russia fought without the help of American and British industries—she didn't do so well.

EVEN A BUREAUCRATIC nation is not a dictatorship. A dictatorship is a form of government in which a single man or a small group of men, by force, controls the lives of the people. It is a form of government in which a single man or a small group of men, by force, controls the lives of the people. It is a form of government in which a single man or a small group of men, by force, controls the lives of the people.

Pravda, a large factory at Mikoyan is manufacturing shoes of one size only. Workers apparently have to fit their feet to the shoes, rather than the shoes to their feet. Pravda also is quoted: "Let anyone try to buy a needle for cleaning a kerosene lamp note by the way 'kerosene range' or a window handle a padlock or a door handle at Lusk. It would be a hopeless undertaking." The organ of the Soviet Trade Unions, Trud, "discovered that salt and matches were not to be found in the entire city of Kharkov." Also that "the most indispensable and most frequently used medicines are lacking in the apothecary shops." The war has been over for years but wound dressings and cotton wool are still rarities.

Pravda said a year ago that not a stick of furniture could be purchased in Kazan, the capital of the Tatar Republic, and that in Sverdlovsk the capital of the Ural metal industries, such ordinary articles as hammers, frying pans, saws and axes were simply not to be had.

These and other major shortcomings characteristic of dictatorships are the disease from which the Soviet organism will die if it leaves it alone.

Do You Remember?

(From files of Catholic Courier Journal)

25 Years Ago—Sept. 21, 1923

Paish executive committees were named in the campaign to raise \$650,000 for Aquinas Institute, the new Catholic Boys High School to be erected in Dewey Ave.

Contract for steel for the proposed new clubhouse of Rochester County, Knights of Columbus was awarded to Genesee Bridge Co.

10 Years Ago—Sept. 22, 1938

St. Michael's Mission House, preparatory seminary of the Society of the Divine Word, Conesus, opened with 25 young men from various points in the country enrolled.

St. Patrick's parish, Elmira, opened its school term by supplying free textbooks and school supplies on the same basis as pupils in the public grammar schools.

5 Years Ago—Sept. 23, 1943

Spread of abortion and birth control information in Rochester's war plants was revealed in Greta Palmer's article "Your Baby or Your Job" in October Women's Home Companion.

Sincere thanks to all who have assisted him, especially by their prayers were extended by His Excellency, Bishop Kearney at Solemn Pontifical Mass marking his 30th anniversary of ordination.