Bishop Kearney's Appointments For the Month of December

2 Friday — Sheraton Hotel, First Friday Club Luncheon — 12:15 P.M.

3 Saturday — Holy Ghost, Coldwater — Holy Childhood Mission Mass — 9:00 A.M.

4 Sunday — Chapel of the Good Shepherd, Industry — Mass — 8:45 A.M.
St. Patrick's, Mt. Morris — Confirmation — 3:00 P.M.
St. Ignatius, Hornell — Confirmation — 4:00 P.M.
St. Ann's, Hornell — Confirmation — 5:15 P.M.

5 Monday — Sacred Heart Pro-Cathedral, Confirmation — 7:30 P.M.

6 Tuesday — Nazareth College, Sodality Reception — 3:00 P.M.
St. Francis Assisi, Confirmation — 7:30 P.M.

7 Wednesday — Newark State School, Confirmation — 4:30 P.M.
St. Michael's, Newark — Confirmation — 7:30 P.M.

8 Thursday — St. Bernard's Seminary, Solemn Pontifical Mass — Patronal Feast of the Immaculate Conception — 9:00 A.M.
Sacred Heart Convent Chapel, Sermon and Benediction — 4:00 P.M.
Immaculate Conception Hall, Centennial Banquet — 7:00 P.M.

9 Friday — Cenacle Convent, Sermon and Benediction — 7:45 P.M.

10 Saturday — St. Joseph's Villa, Anniversary Requiem Mass for Archbishop Hickey — 9:00 A.M.

11 Sunday — Immaculate Conception, Solemn Pontifical Mass, Centenary of Parish — 11:00 A.M.
Our Lady of Mt. Carmel, Confirmation — 2:30 P.M.
St. Francis Xavier, Confirmation — 4:30 P.M.
St. Bernard's Seminary, Choral Concert — 7:15 P.M.

12 Monday — St. Andrew's Seminary, Mass and Christmas Program — 9:00 A.M.
Academy of the Sacred Heart, Christmas Program — 2:30 P.M.

13 Tuesday — Nazareth College, Mass — 9:00 A.M.

19 Monday — Aquinas Institute, Mass — 9:00 A.M.
Carmelite Convent, Election of Superior — 4:00 P.M.
Nazareth Academy, Christmas Program — 8:15 P.M.

20 Tuesday — Mercy High School Auditorium, Christmas Program — 8:30 P.M.

23 Friday — St. Monica's, Anniversary Requiem Mass for Msgr. William F. Bergan — 9:00 A.M.
Sacred Heart Pro-Cathedral — Christmas Pageant — 7:45 P.M.

24 Saturday — St. Mary's Hospital, Mass and Visitation of Patients — 8:00 A.M.
Sacred Heart Pro-Cathedral, Solemn Pontifical Christmas Mass — 12:00 Midnight.

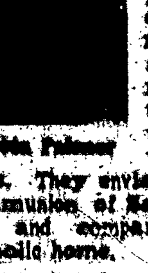
31 Saturday — Sacred Heart Pro-Cathedral, Holy Hour — 11:30 P.M.

THE TOP OF MY MIND

It Takes Three—Not Two —To Make a Lasting Love

By Gretta Palmer

A very fine little series of booklets on marriage and the family has recently been issued from the Family Life Bureau of the National Catholic Welfare Conference. They possess that quality in modern discussions of marriage: proportion. They see the forest as well as the trees. They envisage the whole Communion of Saints surrounding and companioning every Catholic home.



Gretta Palmer

"Marriage," writes Father Schmiedeler in one of the pamphlets, "is a sacred state. Christian marriage is a grace-conferring institution." And then he quotes from the Psalms: "Unless the Lord build the house, they labor in vain that build it."

That is the sort of thing that priests are wont to tell us from the pulpit whenever the question of Catholic marriage is to the fore. Are they merely engaged in holding up a pious ideal? Are they just trying to give us an exalted view of married life in order to cut down divorce rate?

When Monsignor Fulton Sheen tells his congregations that, "It takes three, not two to make love: you, and you, and God," is he only beating the tub for more religion in our lives? Or are the priests who talk this way giving us the hardheaded and realistic truth about human relationships?

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TO DISCOVER the answer, it is worthwhile taking a look at a marriage in which human love is given its own way, with no notion that God has anything to do with the matter. There are millions of such American marriages today; isolating one or two for observation is not difficult. We do not need, unfortunately, to travel to Moslem countries or Thibet to find a specimen of non-Christian marriage for our contemplation: we need only walk down the hall of our apartment house and whistle.

The couple we shall encounter are, no doubt, quite honestly in love and fully determined that they will remain that way until they die. They consider divorce a confession of stark failure, and they do not intend to fail.

They will be courteous, selfless, sympathetic, tolerant together till they die: they have made up their minds, you may be fairly sure, that marriage is the one thing in their lives at which they are determined to succeed. And that is exactly why they are going to fail.

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THERE ARE a legion of married couples in this country today who cannot enjoy each other's company for half an hour because they cannot stop trying to "make the marriage a success." They watch each other for symptoms of failure: Did that remark annoy him? Will he like me better if I am serious or gay?

Such wives for women are especially prone to this particular form of destructiveness) may make heroic sacrifices on the altar of marital success; but they are withholding the only thing their husbands want: their natural and unburdened selves.

Eventually, of course, the effort is too exhausting to be maintained. Some fine morning the wife wakes up and says to herself, "Who is this lug, that I should be a drudge for him?" Or the husband says, "I never seem to have any fun at home any more. The bloom is off. I guess I picked the wrong girl." And another broken home is added to the catastrophic total of our times.

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BUT IN A Catholic marriage, the dreadful compulsion to "make a go of it" is removed at a stroke: since divorce is an impossibility, the home is going to "go" whether the husband and wife retain their romantic love for forty years or don't.

The penalty for failing to "please" the other partner is less harrowing, much less of a threat when there are no possible circumstances under which the husband can announce, "This is a failure," and call the whole thing off. Those who do not fear failure can release their energies for the pleasanter task of succeeding.

But far more importantly than that, the Catholic couple are not concerned solely with trying to please each other: they try to please God. And that makes all the difference in the world.

For there is, now, no danger that one of them will spoil the other and cater to his weaknesses out of a cowardly fear of bringing on a frown. Nor will the wife, in a crisis, throw up the whole job with the words, "This man isn't worth so many sacrifices." Of course he isn't but God is worth them, and it is for that Him she will be curbing her own moods.

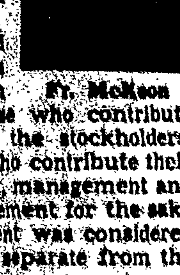
TOWARD INDUSTRIAL PEACE

Prices and Profits Affect the Economy

By Richard M. McKeon, S. J.

Director, Le Moyne College School of Industrial Relations

During the steel strike of 1949 a small group of men interested in industrial relations had a keen debate on the findings of President Truman's Steel Industrial Board. We are now presenting the summary for the benefits of our readers.



Fr. McKeon

It was agreed that the fruits of production belong to those who contribute their savings, the stockholders, and to those who contribute their skill and effort, management and labor. Management for the sake of the argument was considered to be entirely separate from the stockholders.

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DUE TO fortunate operations, as the present steel case seems to indicate, there are surplus gains after all charges and expenses have been met. How are these special fruits to be distributed?

The unions are seeking higher wages, pensions and social insurance. The companies are [illegible]

The group proposed that they [illegible] all parties concerned, stockholders, labor and management, and the public.

[illegible] was the proposal. The [illegible] should be distributed [illegible] one-half to the stockholders and one-half to the employees, meaning both management and labor. But, the group stated, the manner of distribution should be the basis for mutual bargaining.

Thus bargaining would concern what portion the stockholders be asked to reinvest and what portion they should receive in dividends.

Employees realize the amount reinvested has a distinct bearing on job security. Here would be one answer to the need of more risk capital.

Bargaining would also concern what portion of the second half should be granted in the form of a bonus to all employees from the president to the lowest laborer. The remainder would go into the pension and social insurance funds.

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THIS PLAN would result in better morale, greater stability, and increased production, thus aiding the entire industry. Furthermore the public gains by being protected against interrupted production from strikes and against price rises since the bonus would eliminate the demand for higher wages.

Finally this plan with its more equitable distribution of the wealth produced would result in greater purchasing so necessary for our mass production system.

It would check government encroachment. It would strengthen the freedom necessary for true collective bargaining.

WE BELIEVE there is food for serious thought in the matters mentioned. We conclude by adding the observation of a keen critic:

"Labor can negotiate for higher wages, but management still holds the trump card — it controls prices.

Courier Journal

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Editorials

100 Years' Progress Will Be Reviewed

Congratulations to Monsignor Cameron

The Message of Advent Is One of Hope

By Msgr. William M. Hart

Immaculate Conception Centenary

Pontifical ceremonies will mark on this Sunday the Centennial Jubilee of the Immaculate Conception Church in Rochester. Bishop Kearney will be the celebrant of the Solemn Pontifical Mass, assisted by clerics ordained from the parish or listed among its former assistants.

All the diocese will share in the happy consumation of the first hundred years of a great parish. All priests and people of the diocese can bear testimony to the outstanding example of parish loyalty, religious spirit and churchly standing of the people of the Immaculate and the priests who have served them.

One hundred years is a significant period in the life of any parish. In the case of the Immaculate Conception parish, it goes back to the day when Rochester was a minor part of the Diocese of Buffalo; when churches in the city numbered a mere half dozen, when the Catholic population was very small; when the world was looking forward to the solemn Definition by the Holy Father of the Dogma of the Immaculate Conception, which was given to the world in 1854.

Religiously the Jubilee Parish has seen the development of the city and its surrounding territory, the establishment of the Diocese of Rochester in 1868, with the coming of its first Bishop, Bernard J. McQuaid. It has seen Catholic growth reflected in the multiplication of parishes taken from the territory of existing parishes, until now there are forty-six in the episcopal city alone.

In a community way, this first hundred years goes back to twelve years before the Civil War. Railroads were new, the Erie Canal was a principal means of shipping, Rochester was the Flour City — later to be the Flower City. As the population of the city grew, the parish also increased in size.

Sharing In A Happy Jubilee

The Centenary Observance of Immaculate Conception Parish is an event of prime importance to Catholics and their friends of other faiths in Rochester. Memory lists a noble line of Pastors and Assistant Priests, of Sisters, of outstanding Catholic men and women, who have found their lasting foundation and development in the way of Christ in the parish dedicated to God under the patronage of His Immaculate Mother.

The Courier congratulates Monsignor Joseph S. Cameron on the service he has given over twenty-seven years as Pastor of the Jubilee Church. Redecoration of the Church, erection of a permanent school and hall, development of parish societies and parochial activities have gone hand in hand with a continued emphasis on the spiritual side of parish life. Only God can know how many thousands have found themselves very close to God in life, ready to go to God in death, through their close contact with their parish church.

Monsignor Cameron is a worthy successor of such noted clergymen as Father O'Neill, Father O'Hara and others. He has added to his parochial responsibilities the burden of diocesan service as a Consultor to four Bishops; he has been honored by the Holy Father as a Prelate of the Papal Household with the title of Rt. Rev. Monsignor. To him, to his Assistants, to the Sisters of the school, to his devoted people, clergy and laity join in congratulations on the completion of the first hundred years at Immaculate Conception Church. Ad multos annos!

He Cometh

The message of Advent is one of hope. Mankind owed its creation to God, owed its elevation to the dignity of children of God through grace, owed its continuance in existence to the constant exercise of God's power. Man sinned in Adam, and could find pardon from sin only in God's mercy. Hope in a Redeemer came to man through God's promise to Adam and Eve. Keeping of the commandments and faith in the coming Redeemer were the only means of pardon open to man after Adam's fall.

Prepare by prayer, penance and meditation for the renewed coming into our soul of Him "Who for us men and for our salvation came down from heaven." Make your Advent a season of hope in the Redeemer of mankind!

A Return To Reason

There must be satisfaction in heaven at the current return of many of the country's leading educators and thinkers to the fundamental teachings of the great minds of all ages of the world. St. Thomas Aquinas and St. Augustine can join with pagan thinkers like Plato and Aristotle, in joy that the excesses of modern intellectual nonsense are finally giving way to reliance on solid philosoph based on first principles and first facts.

May the rational process continue to prevail! It will bring into agreement with common sense the philosophical tenets of today's educators. It will enthrone scholasticism and its solid principles in minds that have been deceived by the hollow and unfounded error of pragmatism.

More Then A Prophet

To the Jews a prophet was one held in high esteem. He was a man of God, a teacher of the faith, a warner against perseverance in sin; he was one who constantly reminded the people of the promised Messiah. Few could be rated higher than he. John the Baptist was a prophet, the last of a long line. John had all that the ancient prophets had — and John had much more. Christ spoke of John as "more than a prophet."

John was a messenger sent to make ready the hearts of the Jews for the coming of Christ — to prepare His way before Him. He was chosen by God, prepared even before his birth for his mission. Cleansed from original sin in the womb of his mother, Elizabeth, he led a most austere life of penance, seeking in the desert close communion with God. He was no reed shaken by the wind, no soft seeker after soft garments; conscious of his mission, he spoke courageously and consistently against men's sinful ways and urged with portentous words the need of doing penance in preparation for Christ's coming. Clad in camel's skin and dining on locusts and honey, he pictured in his own life the penance he urged on his hearers.

John in prison was still mindful of his mission, to point out the promised Redeemer. John knew Christ, knew He was already preaching His message, was backing it up by wonderful firacles of healing such as man had never before seen. To show Christ to his disciples, he sent them to ask Christ "Art Thou He that are to come, or do we look for another?" Christ answered with a citation of what was happening: "The blind see, the lame walk, the dead rise again!"

"More than a prophet." Higher in dignity than all his predecessors in the prophetic office, greater in power than any or all of them, surpassing all men in natural and supernatural gifts, John the Baptist speaks to all the world as the Messenger of the Father on high. John invites us in the Advent liturgy to heed his message as he points out to us the Blessed Saviour as He follows the way into our hearts prepared by John.

LIFT UP YOUR HEARTS

'Best-Sellers' Mark Trend Toward Contemplative Life

By Rev. James M. Gillis, C.S.P.

Evidence of worldly interest in the contemplative life has come as a kind of revelation. Few if any of us suspected that underneath the materialism of this generation of Americans there was a hankering for mysticism. True, here and there among certain presumably worldly minded persons there has been an interest in the secret of the saints the prayer of silence contemplation, complete absorption in God.

Fr. Gillis

To mention only one example Aldous Huxley the novelist who had until a few years ago taken for his theme the worst excesses of a lust maddened society brought out a series of books one a novel, another a biography and the third a kind of anthology of the mystic saints, with comments of his own.

In all these three kinds of literature he showed a more than superficial acquaintance with the writings of such difficult masters as St. John of the Cross, St. Teresa, St. Catherine of Siena, Robert Hilton, Augustine Baker, "Dionysius the Areopagite" and scores of others whose works we always have imagined to be "caviar to the general." But the "general" (that is to say the multitude) fairly ate those volumes up and cried for more.

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ALONG CAME Thomas Merton (now Father Louis of the Reformed Cistercians) with three books (soon a fourth is to appear) all of them concerned with the knowledge and thirst of the soul for mystical union with God. One of those books immediately leaped to the top of the list of "Best Sellers" and has remained in that coveted position for some eleven months. The others were not far behind in any test of popularity.

The phenomenon is as gratifying as it is astounding. Together with the demand for Thomas Merton's books — perhaps partly as a consequence — came a swarm of postulants for entrance into Cistercian monasteries.

There has been no such significant religious movement in our Church in our day since the foundation of Maryknoll. When Father Price and Father James Anthony Walsh (later bishop) sent out their first appeal for candidates for work on the foreign missions basing their appeal on the stories of the martyred missionaries, we American Catholics might have predicted that our young folk would fail to answer the call.

They were supposed to be a pampered and spoiled generation, alien to self-denial, fond of the "good things of this earth," and, most assuredly, with no overwhelming yen for martyrdom. We were amazed at the response some forty or fifty years ago, as we have been astounded by the rush to the cloister in these more recent years.

These two trends may seem to be in opposite directions one to the field of the apostolic missionary priesthood, the other away from the world into what some would call a "buried alive" existence behind walls of stone and the even more impenetrable walls of silence and solitude.

But the two vocations are not so different as they seem. The primary purpose of the missionary and of the recluse is the same: the sanctification of his own soul. The secondary purpose, as closely connected with the first as the love of God and the love of man, is the conversion of the world.

• • •

IT IS probably true that every good missionary sometimes longs for the life of the solitary and that the solitary thinks he might have done more to promote God's Kingdom on earth if he had remained like his Master in the midst of men.

As Henri Gheon says in his supremely fine sketch of the life of the Cure of Ars, "a contemplative would be too happy — and by consequence checked in his development — if he did not sometimes look with envy on the external activity of the apostle; the apostle likewise, if he were not sometimes jealous of the hidden prayer of the contemplative. So it sometimes happens that God hurls the contemplative into the midst of the world's strife and sends the apostle off into the desert."

Perhaps the most interesting example of the apostle who would be a monk is that of the Cure of Ars himself. It is a significant story which might well be read by priests engaged in the apostolic ministry and by candidates for that ministry who may feel the urge to take refuge from the world in the cloister. Henri Gheon tells it with the skill of a first class writer in his chapter entitled "The Devil Comes in Person."

As both supplement and complement to the alluring pages of "The Seven Storey Mountain" that chapter would seem to be a "must."

WOMAN'S VIEWPOINT

Dry Your Tears, Joe We Aren't United Yet

By Marie Weidman

Don't cry Joe. Because even though thousands of devout pilgrims are going to stand beneath the wonderful Bramante Dome of St. Peter's Basilica throughout the coming Holy Year even though it is bound to be the strongest protest yet against Marxist Communism even though atheistic materialism, you and all your Kremlin gremlins could well be shattered into Siberian smithereens by the sheer force of this world uniting of Catholics you won't be.

Marie Weidman

You'll come through unscathed because Western Christendom, bleeding beleaguered and racked as it has been by your well planned infiltrations has still not learned the full meaning of the word "united."

• • •

IN THIS COUNTRY, Joe everyone talks about wiping out Russian Communism but no one is doing anything Herculean about it. We keep on laying cornerstones for United Nations buildings, waving flags and letting your spies out on bail.

But when the Catholic Church proposes a giant spiritual assault against evil, when we plan a Holy Year as a moral crusade and righteous show of force, our lofty browed journalists accuse us of aspiring to become a great temporal power.

We are told that we are conspiring with the dollar-hungry Italian government to take the faithful to the cleaners. Already sly and witty writers are implying that the Church is just as superstitious and Medieval as ever (they think those two words are synonymous) interested only in allegedly purveying holy objects to the innocents from abroad.

• • •

AND SO, WHEN you have a goodly portion of the West poking fun at a sincere last chance endeavor to stop you who wins? Why you do Joe, hands down, because by every count there is just not enough real Christianity in Western Christendom.

The fact that from here it looks as if we might be standing on the thin brink of a modern, atomic doom and that therefore we might need the marshalling of all forces, spiritual and temporal, does in no way deter certain articulate circles from implying that the Holy Year is just a plan for shifting the world base of the Cold War from Washington to the Vatican.

Carefully they trace the history of the Holy Year back to Pope Boniface the Eighth who proclaimed the first one in 1300. By skillful interpretation of events in that pontiff's reign, they deduce that our Holy Roman Catholic Church is, in every age, interested primarily in temporal power.

The vast numbers that are today outside of the Church, due to Iron Curtain maneuvers, says the NEW REPUBLIC, form a source of worry to the Pope because it is just that many more over which he does not hold sway.

Carefully they have resolved the Church's fight against Moscow into a threat to our security because the Communists adhere to the sanctity of the state rather than any spiritual power such as Rome.

• • •

AND IT IS not only the Holy Year preparations which have set the lads on edge. For some time past our critics under the dizzying leadership of one Paul Blanshard have been decrying American Catholic power falsely stating that we are about to bring His Holiness into residence on Pennsylvania Avenue.

We have been shocked at such archaic accusations, shocked that in this age of enlightenment (at least about everything else) this type of talk should still command credence.

Actually what they most resent about us is our iron clad unity through which we can arise as one against prevailing moral turpitude, social injustice or any matter effecting our lives as members of the Church Militant.

Of course our critics are not quite so opaque as they appear. They see as well as others the general turning Godwards. Atop the moral rubble of two wars they are echoing our first Pope's words, "To whom shall we go, Lord?" Try Rome.

A Saint's Poetic Tribute to Christ

(St. Francis Xavier, whose right hand and fore-arm were recently venerated by thousands in Rochester, is the author of the following "Responsorium." It is printed here to mark his feast day, Dec. 3.)

My God, I love Thee, not because I hope for heaven thereby—
Nor because they who love Thee not Must burn eternally.
Thou, O my Jesus, Thou didst me Upon the Cross embrace,
For me didst bear the nails and spear, And manifold disgrace.
And griefs and torments numberless And sweat of agony—
Even death itself, and all for one Who was Thine enemy.
Then, why, O blessed Jesus Christ Should I not love Thee Well,
Not for the sake of winning heaven, Or of escaping hell.
Not with the thought of gaining aught;
Not seeking a reward;
But as Thyself hast loved me, O, ever loving Lord.
Even so, I love Thee and will love And in Thy praises sing—
Solely because Thou art my God And my Eternal King.

Soviet Peace Plan