## Slam!

## Editorials

A Historic Day For Our Minor Seminary

Congratulations To St. Theodore Parish

Learn From Mary The Things Which Count

*By Msgr. William M. Hart*

### In Honorem Sancti Andreae

Thus was marked the first corner stone of the second and permanent building for St. Andrew's Seminary ... in honor of St. Andrew." Thus is marked the principal stone of the magnificent structure soon to be completed as the new St. Andrew's Seminary.

Bishop Kearney on the Feast of St. Andrew blessed the stone, placed in it the sealed copper box containing documents and newspapers pertaining to St. Andrew's and coins both American and foreign of current issue. Clearly marked on the stone is the year which has given the people of the diocese the stately home they have prepared for our preparatory seminary.

The Bishop made the sign of the cross on the sides of the stone with the silver trowel, then with masterly hand applied the mortar in which it is to rest for all the years to come. Slowly the heavy stone slipped into place, was lined up with the level, and prepared to hold its prime position in the new buiding.

Happy were the words of the Bishop spoken on the occasion to the hundreds of students, parents of priests and students, members of the Lay Fraternity of St. Andrew's, clergy, the architect and contractor, and through them to all Catholics of the diocese.

Former Professors were present with the members of the present faculty, with Monsignor Edward Lyons proudly assisting the Bishop. He gave a review of the place St. Andrew as Patron has had in the life of a school founded in a stable by Bishop McQuaid as his first important work on coming to his new Diocese of Rochester, and in its subsequent history, in the army of priests it has given to its home diocese and to other dioceses that have needed its help in preparing their students for the major seminary. Then the exhortation of the Bishop to the student body to live up to the traditions of old, and to find in the new building an inspiration to give themselves fully to the calling Christ has given to them. Bishop Gibbons of Albany added his word as an old friend of St. Andrew's and as a patron in these later years.

So closed a historic day for St. Andrew's. A Pontifical Mass at St. Patrick's Church, long associated with the seminary, gave honor to the Patron on his Feast Day. Majesty of ceremony with music by the student choir of the highest melodic liturgical type and an appropriate sermon by the Celebrant, formed the beginning of the significant program for the day of dedication. St. Andrew's today has a special blessing from God in the army of friends who have furnished the funds for its building. Long may it continue its blessed work as a school dedicated "In Honorem Sancti Andreae"!

### Silver Jubilee Bells

Amid centenary and golden jubilee celebrations in our older churches, we pause to rejoice with the priests and people of St. Theodore's Parish in Gates on its completion of Twenty-Five Years of service to God. It seems but yesterday when Father John Baier assumed at the Bishop's direction the work of founding a new parish to the west of the episcopal city. His work of erecting church and school and rectory, with convent following later, gave being to the new parish: Father Epping as a worthy successor has promoted the develpment of St. Theodore's and now with his people thanks God for the blessings of a quarter of a century as a unit.

St. Theodore's is young as parishes go, but it has a dignity and power for good that marks it as an estimable institution among all the parishes that make up the diocese.

### The Best Things In Life

The Feast of the Immaculate Conception brings joy to thousands of Mary's children in every part of the world. It has been the source of like joy to all the generations since the beginning of the Christian era. There is a lasting quality about this feast and about the mystery it commemorates. It celebrates not just one of the good things God has given us, it gives us the best thing life can offer.

The creation of the soul of the future Mother of God full of grace and accordingly without any trace of original sin, was the immediate preparation for the Incarnation. It goes with the blessing of the Incarnation. Mary all sinless from the moment of her conception in the womb of St. Anne, preserved from any spot of actual sin by her spotless life, was indeed ready when the Archangel of the Annunciation, Gabriel, made known to her that she was to be the Mother of God.

The Immaculate Conception! Mary conceived without sin! Mary blessed by the earliest application of the saving grace of the Redeemer excluding from her soul the stain of original sin! Sin is the great evil in life. There was no sin in Mary. May we learn from her that innocence, sinlessness, sanctifying grace, are the things which count the best things in life.

### Not Christ, Not The Prophet

John the Baptist was drawing immense crowds to the banks of the River Jordan. John spoke to them a message such as they had never heard before. Other prophets, other spiritual leaders, had denounced the sins of their hearers, had urged them to do penance. John baptized all who would do penance for their sins.

No prophet had told them the kingdom of God was at hand, no prophet warned them to flee from the wrath to come, no prophet had backed up his word by a symbolic washing of the body as an outward sign of their desire to have their souls washed from sin.

John's baptism was not a sacrament, only Christ could institute a sacrament, and John was not Christ. John's baptism remitted no sin, but reminded all who received it that they must by sorrow and prayer and love of God seek pardon from sin.

John was not the prophet, whom some looked for to save the world he was more than a prophet. He was the immediate messenger of the Redeemer. John was not Elias, the prophet of old returned to the world: he was more than Elias. He was the Precursor of the Messiah: the one sent to prepare the way of the Lord.

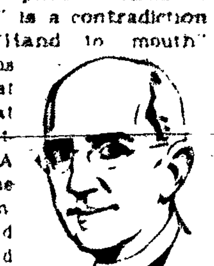
John was not the Christ. Humbly, sincerely, he gave answer to those who sent to him from Jersulem messengers to ask—"Who art thou?" His answer was complete: he was not Elias, he was not the prophet; above all, he was not the Christ. Declared by Christ best among all men, John gave glad testimony that he was far below Christ in dignity, not worthy to loose the string of His shoe, the strap of His sandal.

The voice of one crying in the desert—"Make straight the way of the Lord." Thus John describes himself as one chosen by God, as one foretold by the great prophet Isaias, as one destined by God to point out to the people the Lord Who was at hand to bring them pardon from sin and eternal salvation. The voice! The voice of authority! The voice authorized by God! May we during Advent hear this voice: may we heed its message: may be find in its blessed accents the means of approaching to the Blessed Redeemer.

## LIFT UP YOUR HEARTS

**A 'Hand-to-Mouth' Policy— Economically, Diplomatically**

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


Fr. Gillis

Perhaps the phrase "Hand to Mouth Policy" is a contradiction in terms. "Hand to mouth" usually means doing what comes next without a settled plan. A "policy" on the other hand implies settled principles and a predetermined course of action. But a little matter like a contradiction doesn't seem to bother some people in private life or some "statesmen" who have the fate of the world in their hands.

Every day we meet people whose philosophy (if it can be called a philosophy) is "come day, go day, God send Sunday." They used to be called ne'er-do-wells, improvident, shiftless, but now that we have or are about to have "security" for all and the hard working and the easy going ... and those who have all their lives belonged to the supposedly defunct organization I W W "I Won't Work" ... those who have scrimped and saved for a lifetime and those who have squandered all they have ever had, now that St. Paul's rule "If any man will not work neither let him eat" has been discarded as obsolete. In a word now that thrift is considered a form of treason and that waste is considered patriotic in the citizen, it is not strange that the government is run on much the same plan (if I repeat, it can be called a plan).

* * *

OF COURSE the government has an advantage over the citizen. When the citizen goes broke, he sponges on his friends or begs (usually from the Church). When the government goes broke or would go broke it increases the taxes.

**The bankers and brokers of erstwhile "Frenzied Finance" days; the stock market riggers, the plungers and the plunderers; the robber barons of industry and all the other "con men" who developed a technique for extracting money from the pockets of the people to put it in what used to be called melodramatically "the coffers of the rich"; all were pikers compared to the present-day government.**

Alexander Hamilton and the entire line of secretaries of the treasury after him until a few years ago have been shocked by the device of "deficit spending" which is now the vogue. In those strict old days when it was held that governments were bound by the same rules as individuals the kind of financing that now prevails would have been considered not only frenzied but immoral.

**As for the axiom invented some years ago to justify the current razzle-dazzle in the national economy, "we don't owe anything because we owe it to ourselves," Hamilton and his successors for 150 years would have exclaimed, "What kind of abracadabra is that!"**

* * *

AS WITH finance so with diplomacy. The policy of the nation is to have no policy. Since no one knows what may turn up next in our relations with other governments, the idea seems to be that it is useless to make plans in advance. "We will cross that bridge when we come to it" seems to be the key principle of American diplomacy.

**Under our system a man is held to acquire the science and art of diplomacy by the mere fact of his being appointed. A political debt is to be paid to one who has worked hard or has contributed heavily for the election. So he is sent abroad as ambassador or is given a higher and more exacting position in the State Department.**

He is supposed to be ipso facto and ex officio a match for the slick practitioners of European and Asiatic diplomacy who have learned the tricks of the trade by long experience and by indoctrination at the hands of or from the records of those who have preceded them for hundreds of years.

* * *

NOWADAYS WE are supposed to meet every emergency when and not until it arises and to settle problems ... tremendous problems involving all mankind and all civilization ... by following the mood of the moment or the latest idea that has popped into the head of an ambassador or a secretary of state.

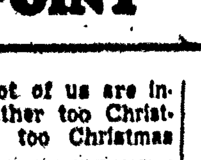
**We have no philosophy, not even a policy; no continuity of thought, no consistency of action; no concern for what we were as a nation in the past or what we shall be in the future.**

We live a hand-to-mouth existence both economically and diplomatically. We may get away with it but to some of us old fashioned Americans it seems that continuance of this course may be our ruin.

## WOMAN'S VIEWPOINT

**Listen to the Chant Close to the Stable**

By Marie Weidman


Marie Weidman

Because the lot of us are inclined to get either too Christmas cheery or too Christmas weary, much of the moving beauty of the midnight Mass escapes us. With the holiday wassail bowl, those matched golf clubs from Uncle Louie and the prevailing noon glow becoming more and more symbols of a Merry Christmas, the First Mass of Christmas seems something to be hurried through to get back to Rudolph the Red Nosed Reindeer and all he connotes.

A shame, then, is it not, that as we crowd in and out of our churches on the great Feast we shall probably overlook the crisp, singing little altar boys? They look not wholly unlike those lads upon whom Raphael painted wings and placed, adoring, at the feet of his Madonnas.

* * *

IT WILL BE quite obvious, though, that our boys will all have fresh crew cuts for the occasion, their faces may shine with an unaccustomed gleaming luster and their ears will still be a tingling pink from the winter's briskness.

**When they intone the first notes of their long practiced ADESTE, their voices may falter a bit until they sight Sister Ann's firm nod. Then their song will flow, sweet, earnest, reverent, childlike — a fitting tribute to the Holy Child.**

As they finish their last hushed word and all the satin bows beneath a score of childish chins have stopped quivering, Sister Ann will become positive that Domenic Shea was completely and irrevocably off key.

* * *

AFTER THREE billion renditions of WHITE CHRISTMAS and other holiday songs, which, while conveying a measure of the Season's spirit, are quite irrelevant to deeper meanings, it is no wonder the faithful may find the Gregorian melodies of the Midnight Mass so totally different.

Many may not hear the great joy the music reflects. It is designed to show the awe of mankind that we have attained our deliverance, our Holy fear at the mystery of God made Man.

**The wonderous swelling of the music combined with the beautiful Christmas liturgy of the Mass going on before our tired eyes must make us aware that we are celebrating primarily the Birthday of our Creator "A light shall shine upon us this day."**

The richly garbed celebrant moves about his altar praying, chanting, imploring help for mankind. At the Kyrie Eleison he begs Father, Son and Holy Ghost to forgive us our sins. Surely the word Miserere, to have mercy, is one of the most truly human and universal of appeals. We are calling upon our Father, we need His compassion, we are helpless alone.

* * *

IT IS NOTHING so unusual that non-Catholics should be drawn to the Church first through the drama of the Mass, the color of the liturgy and the depth of feeling, yet the constraint of the Gregorian music. The bursting Gloria, the prayers before the Gospel, the Credo in which our whole essence is sublimely and simply stated, all flow upward toward the great moment of Consecration.

**Surely we are at our holiest, we must be nearer to the Lord than at any other time, when, with arms upraised the priest offers the Sacrifice of Christ's body and Blood — and at a Christmas Mass, commemorating His simple, poverty-stricken Birth.**

**We go on then to worship Him as Lamb of God Here, (this time with Domenic Shea perfectly attuned) the altar boys chant again that Old Testament promise that the Lord "Will provide Himself a Victim for holocaust, my Son." In our name they implore His mercy and peace.**

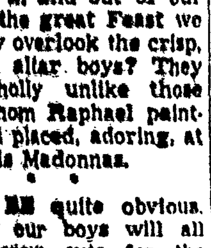
Nearing the highest point of the Drama, where the Lord will come to us ... the congregation will be hushed, as the shepherds were on that First Holy Night. The full meaning of the Holiest Season should be ours at this moment. We are as near to the Stable as our age can ever get. When the Mass closes the warmth of holiday feeling we possess will then be genuine

## TOWARD INDUSTRIAL PEACE

**Unemployment Insurance Protects Worker's Dignity**

By Richard M. McKeon, S. J.

Director, Le Moyne College School of Industrial Relations


Fr. McKeon

It is an interesting study to review the progress of unemployment insurance in Switzerland, Italy, and Belgium, but especially in Britain and Germany up to the late war years. Then our various states attempted to introduce bills to remedy their peculiar situations. But finally the national crisis demanded federal action, and in 1935 the Social Security Act with its unemployment insurance plan became the law of the land.

**Unemployment insurance is immediate protection for a worker and his family when, through no fault of his, [illegible] of using his [illegible] weekly benefits [illegible] should [illegible] him [illegible] another job [illegible] his way.**

It is not a great amount but it [illegible] ways, not only to [illegible] common necessities [illegible] maintain the work[illegible] the past he might [illegible] on public relief.

IN PRIVATE insurance we know the principle of spreading the financial risk. The same principle applies to social insurance. By collecting small amounts from the many there is created a fund to help those who will need it in times of distress.

Unlike private insurance the government plan is compulsory for this is necessary to insure the maximum protection for the greatest number at the least possible cost. Just as rigid actuarial standards must be imposed in government insurance as in private insurance.

**Our present law is not perfect but it has proved a blessing in many ways. As times goes on there will be improvements. There are justified complaints that the coverage is too small. The self-employed, farm workers, and domestic workers as well as employees of non-profit institutions are exempt from the law.**

* * *

THE LAW protects the dignity of the worker. It does not deny him benefits for refusing to accept work if wages, hours, or other conditions are substantially below those prevailing for similar work in the locality. Likewise, if a job is open because of a strike, he may refuse it and still be entitled to his benefits. He cannot be forced to join a company union or resign from his regular union in order to obtain new work.

**It is evident that if workers were denied unemployment insurance to compel them to enter strike-bound plants, the law would favor employers. States may exclude strikers from compensation or impose a long waiting period.** Nevertheless the entire spirit of the law is in keeping with the spirit of modern unionism.

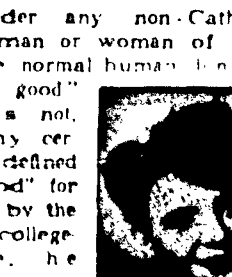
The words of William Haber spoken on October 25, 1936, are to the point. "It seems absurd that anyone today should question the need for unemployment insurance laws. The question of public policy is now one of the particular type of law to be adopted.

**"The Security Act has provided an adequate foundation upon which to build greater protection against the risks of industry for the American people. It will in a short time do away with the worst features of our antiquated relief methods and provide for our citizens in a manner worthy of a rich and generous nation."**

## THE TOP OF MY MIND

**The World Is Going Bad In Pursuit of 'The Good'**

By Gretta Palmer


Gretta Palmer

Consider any non-Catholic young man or woman of 1949 with the normal human longing for "the good." He has not, with any certainty, defined the "good" for himself by the age of college entrance; he has a conscience but it is a conscience subject to correction at the hands of those he judges wiser than himself. And whatever secular college he attends, he soon comes upon professors who are eager to take that conscience and to turn it inside out.

**There are men with full professorships on our campuses today who are earnestly assuring their students that right and wrong are outworn superstitions: "emotional maturity" and "mental health" have replaced all moral standards in this day. There are other professors who preach a rival gospel of amoralism: they say that anything which serves the "social good" is right, and that anything which sets the individual against the crowd is wrong.**

Both these groups join together to stamp out the student's normal, healthy judgment of good and evil. Both of them assure him that such an ideal as chastity, for instance, is outworn. Both of them gang up to tell him that any twinges he may feel against euthanasia or birth control are remnants of an age of ignorance and superstition from which it is his duty to emerge.

THE COLLEGE student in such an atmosphere is incapable of defending his ideals. He is pledged to pursuit of the "good", and the "good" includes, for him, accepting guidance from the wisest men whom he can find. Well, the men whom society has considered wise enough to be his teachers tell him that his preference for certain virtues is an unfortunate quirk which he had better cure. And so he sets about the melancholy task of curing it. Why not? And wouldn't you?

**There are millions of men and women all over the world today who are trying to root all consciousness of the moral law out of their natures as a matter of stark duty: their love of the "good" drives them, in the best of faith, to try to make moral monsters of themselves.**

It is the diabolical wonder that the individual who conforms must adjust himself to sin, while the individual who rebels is necessarily guilty of pride in setting up his own untutored judgment against the dictates of his society. The Devil wins either way.

* * *

MEN DO NOT drift into virtue or into a wise philosophy of ethics. If they busy themselves with the world of microscopes and mechanical inventions, to the disregard of all philosophy, they lose sight of all larger goals. Then the darkened intellect of fallen man conspires with his weakened will to erect some flimsy scheme of "ethics" flattering to them both.

**Because these melancholy facts are true, those of us who see the truth can hardly settle down to enjoy our ease. There are some periods when all holes are round holes for the peg that is forth-rightly square. The Catholic, clinging to his real values, may sometimes do the greatest service to his century merely by refusing to go along with it; with all the psychoanalysts of the age urging him to "adjust" to his society, mere maladjustment may be a kind of victory.**

When false values are commonplace, we can no longer preen ourselves on the applause of our citizens ... our citizens are almost certainly applauding us for the wrong reason. "Success" today is quite as often bestowed on men for their betrayals of the light as for their real achievements.

* * *

IT IS an age that longs to leave the world "better" and will cheer your efforts to do so provided it is never asked to think about what "better" means or to accept any standard of good or bad which might curb any random impulse that may come along. It is an age that tries to kill the conscience, but wants to keep the pleasant feeling of virtue, anyway.

**Any young man who keeps his moral footing in such a slippery environment needs all the help that we can give him. We had better speak up, loud and often, to assure him that he need not, as a duty to his age and its "enlightenment," obscure his secret yearnings to obey the natural law.**

We had better cheer him on with the fact that twenty millions of us, at least, will be on the side of his unspoiled conscience if he defies the clever and cynical faculty members who would like him to destroy goodness in pursuit of "good."

*Courier Journal*

OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

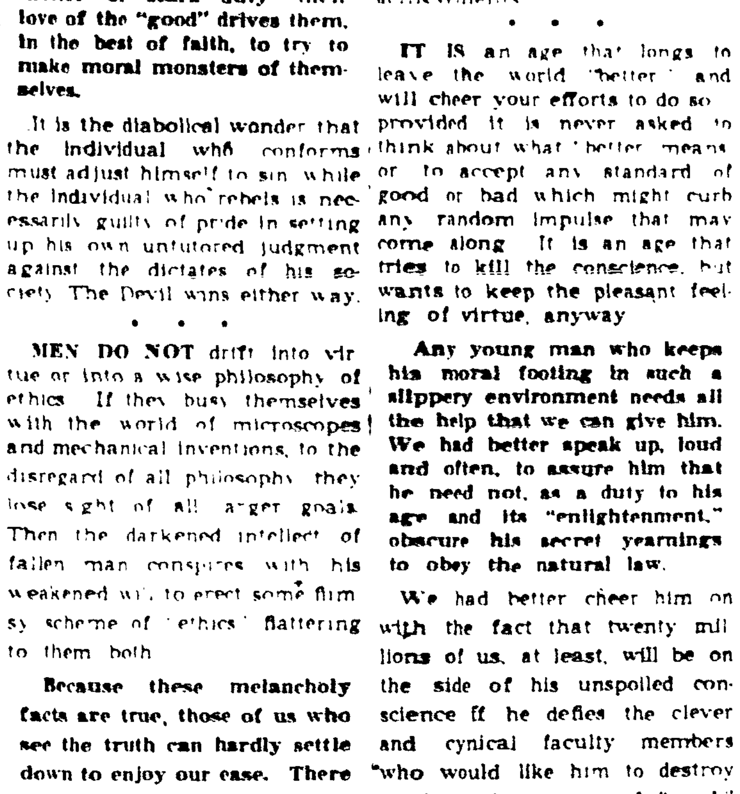
Vol. 21 — No. 49

Friday, Dec. 9, 1949

MOST REV. JAMES E. KEARNEY, D.D., President.

This newspaper is a member of the Audit Bureau of Circulations and the Catholic Press Association. It subscribes to the full reports of National Catholic Welfare Conference News Service, Religious News Service.

Rt. Rev. Msgr. W. M. Hart, V.G., P.A., Editor-in-Chief; Very Rev. Msgr. John S. Randall, Managing Editor; Rev. Patrick J. Flynn, Editor; Rev. Richard T. Tormey, Associate Editor; Thomas H. O'Connor, News Editor; Harold H. Connor, Advertising Manager; Elmer G. Grapensteter, Circulation Manager; Martin Q. Moll, Public Relations Director.

Published every Friday by the Catholic Courier and Journal, Inc.
MAIN OFFICE 35 Scio — BAker 6210 Rochester 4, N. Y.
AUBURN OFFICE — 126 Genesee St. Ph. 2-0543
ELMIRA OFFICE — 312 Realty Bldg. Ph. 2-5488 or 2-3423

Entered as second class matter in the Post Office at Rochester, N. Y., as required under the Act of Congress of March 3, 1879.
Single copy 10c; 1 year subscription in U. S., $3.00; Canada, $3.50; Foreign Countries, $4.50.