

Editorials

By
Rev. Mr. Wm. M. Hart, P. A., U. G.

The Word Of Christ

Christ speaks to His disciples in Sunday's Gospel record. Not to the scribes or Pharisees, not to the publicans or the pagans, the men who had no faith. Before Him now were the men of faith, the men and women who had noted His works, had accepted His authority, who were filled with love for Him. They were His disciples, they were learning from Him the truths of faith. They were addressed now by Christ with the words of a parable.

Christ taught here a doctrine well known to us today. It is a natural consequence of our obligation to love our neighbor. But just as error had crept into Jewish teachings, just as the law of the love of God and of our neighbor had been corrupted by the wickedness of men, so many of the disciples of Christ needed the lesson of the parable of the wicked servant.

Simply, eloquently, convincingly, Christ spoke, Galamity failing the bankrupt servant; he appeals for mercy: "Have patience with me, and I will pay thee all." Galamity

facing the less bankrupt fellow servant, he appeals for consideration. But he appeals in vain: the servant believed in mercy only for himself, not for his fellow servants. Mercy is out; jail and punishment is the answer to this appeal.

Christ wanted his disciples to practice love of their neighbor in a realistic manner. Such love includes willingness to forgive at all times, to be mindful of our neighbor's needs and to be willing to help him. To refuse so to do, is to show we have no true love for him. It makes us unworthy of God's help when we are in need.

Matthew kept these words in memory, wrote them down soon after the death of Christ. Matthew was one of Christ's close companions, one of His Apostles. His record has all the claim to the belief of his readers that any contemporary document should have. Millions of reasonable readers have accepted it as true for 1900 years. Gladly, we of today follow their example.

Seminary Reunion

The diocese had as its honored guests during the week graduates of St. Bernard's Seminary Alumni Association. Priests and parishes from far and near returned to honor their Alma Mater, to meet again those who were schoolmates in years gone by, to live all over again the happy days of their seminary careers.

We were honored to have as our guests men who have made their mark in the Church, pastors of parishes, professors in high schools and colleges and seminaries, spiritual leaders in their communities, officials in diocesan chanceries, bishops of dioceses. All graduates of our St. Bernard's Seminary, all priests of God because of the fostering care of a beloved Alma Mater.

Fifty-seven years ago St. Bernard's opened its doors. Every year since it has sent out its newly-ordained class of priests. Our own diocese has claimed an important portion of each class; equally important has been the portion assigned to other dioceses.

Dedicated Professors have devoted their lives to the task of training men for God's work in the ministry. With the passing of

the years, practically an entire faculty has been called by death—away from the rostrum, away from the chairs of theology and philosophy, history, canon law, liturgy. But their memory remains in the heart and mind of every former pupil; their memory shall never die while any priest trained by them still labors in parish or school or diocese.

Younger alumni rejoice to greet the Professors still active in St. Bernard's, and to express anew appreciation for training and guidance that have made possible their own priestly careers. Friendly renewal of associations with old classmates is mingled with sad yet comforting memories of those who have died.

The Courier expresses for all its readers appreciation of the return to St. Bernard's of so many of its graduates. Our prayers always are with them, as also our deep respect for the accomplishments that have marked them as men of God, spiritual leaders in their fields of labor. With them we place ourselves as they sing, "Hall, O Hall, Our Alma Mater."

Crowning Climax Of Jubilee

Sunday last saw the crowning climax of the series of events that made up the Jubilee Program for the 800th Anniversary of the Sisters of St. Joseph. Appropriate theater for it was the stately Motherhouse of the congregation, dear to every Sister even as the first Nazareth was dear to Joseph of old. There, in the memory-filled Chapel of the Community, gathered Sisters young and old, retired and active, and young entrants into the novitiate, to have a part in the Solemn Pontifical Jubilee Mass celebrated by Bishop Kearney, and to hear the eminently appropriate Jubilee Sermon which he preached to them.

Members of the many individual convents, Superior and officials, all headed by Mother Superior Rose Miriam, assisted reverently and devoutly at the magnificent and glorious Pontifical Service. Music composed by one of the Sisters was an outstanding part of the Mass; the Sisters' Jubilee Choir presenting its melodic and harmonic settings for Gloria, Credo, Sanctus, and Agnus Dei in a triumph of liturgical song that shall never be lost to the memory of the hearer.

In all the majesty of a sublimely appointed convent sanctuary, upon an altar chaste carved in natural wood, with the

picture window of St. Joseph overlooking its golden tabernacle and candlesticks, against the gleaming whiteness of its liturgical linens, the great drama of the Holy Sacrifice was presented. Pontifical robes of gold with golden mitre, matched by pectoral cross and crozier of gold, marked the Bishop at the altar and at the throne.

The golden dalmatics of deacon and sub-deacon, of the deacons of honor, of the Assistant Priest, were a contrast to the simple cassocks and surplices of the minor officials of the Mass. Pure white of altar flowers for the eye, sweet odor of incense for the nostrils, heavenly music for the ear, rhythmic staccatos of movement in the ancient ceremonial actions, with the more solemn items glorified in the tuneful ringing of the sanctuary bell—all were part of a complete liturgical pageant that was the crowning climax of a worthy Jubilee Observance.

Monsignori, priests, school officials and dignitaries joined the hundreds of Sisters who made up the congregation for this Jubilee Mass. In the heart of each one was the desire to thank God for the three hundred years of glorious service of the Sisters of St. Joseph in the crowning climax of a Pontifical Jubilee Mass.

When The Church Speaks

All the faithful of Christ listen with eagerness when the Church speaks. More than 400,000,000 Catholics place their full faith in what the Church teaches. They await at this time the voice of the Holy Father proclaiming as a doctrine of faith a dogma of the Assumption of Mary into Heaven.

When Pope Pius XII speaks, the Church speaks. All recognize his authority, all know his infallibility. Every Catholic eagerly welcomes his clear declaration of the doctrine of Mary's Assumption as part of the deposit of faith: what the Church always has be-

lieved, what the Church has honored in her calendar of feasts, in her list of Holy days of Obligation, in her divine office and in Holy Mass, now becomes a dogma.

Mary's Immaculate Conception, her dignity as Mother of God, her entire freedom from sin and fullness of grace, her nearness to Christ in all the work of the Redemption, made it most fitting that her body should not suffer the corruption of the grave, but should be taken up shortly after her death into heaven. Catholics always have believed this; Catholics now welcome the solemn declaration of Pope Pius XII that it is a dogma of faith.

Choir Directors, Organists Take 'Course'

If you've been impressed by an outstanding performance in the performance of your parish choir, it may be because the choir director has been "licked and a course" in liturgical music.

Such a "course" is being offered at monthly meetings of the newly-organized and little-known Rochester Diocesan Choralists and Organists Guild.

With a sense of dedication to their work, the choralists and organists will be given a "course" in the art of singing and playing during the month of October.

Phillip Kreckel, veteran organist of St. Boniface Church gave a talk on organ registration and choice of music.

News of the Guild's activities in sent to church musicians throughout the diocese through a mimeographed bulletin, "Grace Notes." Urging attendance, the current issue states:

"THE FIRST part of our course will be devoted to a kind of Gregorian 'workshop' whereby, in the process of mastering certain chants containing representative problems, we will take them apart to see what makes them tick and in so doing will gain facility in reading and singing not only the Chant but Polyphony as well.

"Currently we are dissecting the magnificent 'Intimatio' of 'Missa,' 'Gloria' and 'Credo' of the Liber. At some time

quent meeting we hope to visit a church whose organ has enough stops for us to be able to hear the differences between diapasons, reeds, strings, mutations, and so on.

"Part of the meeting always will be set aside for discussion, suggestions, complaints, comments and criticisms—for the human element figures very strongly in all this, and it can and should be channeled so as to make more beautiful, more efficacious, more truly sacramental our musical service to God."

Moderator of the Guild, now in its third year, is the Rev. Leo C. Mooney, pastor of St. Patrick's Church, Rochester. The publication, "Grace Notes," is edited by Miss Virginia Bogdan, Miss M., choirmaster at St. Patrick's.

But he has never heard much about God. His secular

In UN There Is Strength



THE TOP OF MY MIND

By Gretta Palmer

Miss Palmer, widely-known author, is a member of the Guild.

The effort to expel God from His universe (which has concentrated the energies of many highly-praised thinkers in the past few centuries) has numerous tragic effects. It misleads people as to the shape of things to come. It is always a loss for any man to believe in a lie. It keeps millions of men and women out of the churches and away from the sacraments, where they would find fulfillment and spiritual joy.

But it does something else in addition to all this. It induces people to look for the remedy to their problems and worries on the merely human level, where such a remedy is never found.

It is not altogether accidental that our century has, as two of its outstanding characteristics, frequent divorce and the rise of a psychiatry of a pagan and irreligious type. The non-believer has his moments of gloom and self-disgust—even as you and I.

But for him the skies are empty, and prayer is nothing but a monologue with his own mind. He needs help and comforting and strength which his own nature cannot manufacture without help from the outside. Well, where will he find the power to help him?

Where will he find the power to help him? In the poor little human nature, in order to stand up, erect and valiant again?

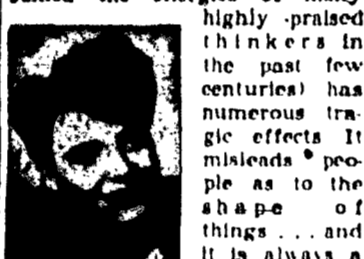
THERE ARE men who find some consolation in the beauties of nature, but they are few nowadays in our city-tidied civilization. Nature is a backdrop for the Burma Shave gags we may read aloud to one another as we drive. But few moderns share the mood of a Thersites or a Wordsworth who took nature seriously as a friend to help and heal.

That being so, where is the desperate modern to go for consolation in his moments of need? To the philosophers? But he has never learned to read them in the secular education that our day provides. To the poets? Half the time they mock him by echoing back to him his own moods of confusion and despair.

SO WHAT does the average modern do, to cheer himself and find a purpose for his days? Why, he turns, as any normal human being would turn, to his own kind. He asks from other people the kind of help and consolation that he knows he needs. And other people (being finite) let him down.

When the American youngster of today enters into a third or a fourth marriage before he has reached 30, is he a Casanova? Probably not; he is looking, in unlikely places, for the utter wisdom and mercy and love that only God can give.

But he has never heard much about God. His secular



parents and his secular schools have made him believe that religion is, like alchemy, a superstition of the past.

So when our American agnostics find that those they love and marry cannot provide them with superhuman satisfactions, then they are very apt to turn to those other fallible guides: the psychoanalysts.

But all that is wrong with them is being human in the disposition following the Fall. And this can be cured only by a single, incredibly difficult recipe no psychoanalyst will ever recommend. And that is sanctity.

When people do not worship God, they worship creatures or themselves, and that is bad enough. But when people do not know there is a God to take their weakness to, then they attempt to learn the full weight of their helplessness on other people. And that is far more disappointing for it always fails.

THE MAN without a God is miserable indeed in those moments when his pride and self-sufficiency have failed him. That is one reason why the apostolate, in this our frightened age, is of the very greatest urgency. The people about us are seeking help in places from which help never will come.

It is as if we Catholics had a cure for cancer, and the cancer victims numbered millions. It is as if we and only we knew how to banish the tuberculosis germ, and the sufferers were all about us.

We actually do have a cure for a deeper and more desperate malady than any which attacks the physique of men.

For we can help the soul to regain its health and its well-being. We of the laity are the wardboys and the nurses' aides who can guide our generation to true physicians of the soul: the priests who know the right name for the spiritual complaint of being human, and who also know its cure.

misericordia indeed in those moments when his pride and self-sufficiency have failed him. That is one reason why the apostolate, in this our frightened age, is of the very greatest urgency. The people about us are seeking help in places from which help never will come.

THE MAN without a God is miserable indeed in those moments when his pride and self-sufficiency have failed him. That is one reason why the apostolate, in this our frightened age, is of the very greatest urgency. The people about us are seeking help in places from which help never will come.

THE MAN without a God is

A LOOK AT LABOR

Social Principles Of the Church

By A. C. Tuohy

No one can read the encyclical letters of the last two Popes without recognizing their sense of urgency when dealing with the social problem. If the voice of Peter has had one constant theme for six years it is that Catholics the world over must dedicate themselves to the work of social reform.

Again and again the Popes make the same urgent appeal, as if they are not satisfied with our response as if we do not regard the social question as seriously as we ought or as the Church requires.

The Pope counseled priests to show themselves no less fearful and uncertain in the face of that economic system which is known by the name of capitalism, whose serious consequences the Church has not failed to denounce.

The Church has in fact not only shown the abuses of capitalism but has likewise taught that capital and property must be the instruments of production for the benefit of the whole society.

When people do not know there is a God to take their weakness to, then they attempt to learn the full weight of their helplessness on other people. And that is far more disappointing for it always fails.

THE MAN without a God is miserable indeed in those moments when his pride and self-sufficiency have failed him. That is one reason why the apostolate, in this our frightened age, is of the very greatest urgency. The people about us are seeking help in places from which help never will come.

THE MAN without a God is miserable indeed in those moments when his pride and self-sufficiency have failed him. That is one reason why the apostolate, in this our frightened age, is of the very greatest urgency. The people about us are seeking help in places from which help never will come.

THE MAN without a God is miserable indeed in those moments when his pride and self-sufficiency have failed him. That is one reason why the apostolate, in this our frightened age, is of the very greatest urgency. The people about us are seeking help in places from which help never will come.

THE MAN without a God is miserable indeed in those moments when his pride and self-sufficiency have failed him. That is one reason why the apostolate, in this our frightened age, is of the very greatest urgency. The people about us are seeking help in places from which help never will come.

THE MAN without a God is miserable indeed in those moments when his pride and self-sufficiency have failed him. That is one reason why the apostolate, in this our frightened age, is of the very greatest urgency. The people about us are seeking help in places from which help never will come.

THE MAN without a God is miserable indeed in those moments when his pride and self-sufficiency have failed him. That is one reason why the apostolate, in this our frightened age, is of the very greatest urgency. The people about us are seeking help in places from which help never will come.

THE MAN without a God is miserable indeed in those moments when his pride and self-sufficiency have failed him. That is one reason why the apostolate, in this our frightened age, is of the very greatest urgency. The people about us are seeking help in places from which help never will come.

THE MAN without a God is miserable indeed in those moments when his pride and self-sufficiency have failed him. That is one reason why the apostolate, in this our frightened age, is of the very greatest urgency. The people about us are seeking help in places from which help never will come.

THE MAN without a God is miserable indeed in those moments when his pride and self-sufficiency have failed him. That is one reason why the apostolate, in this our frightened age, is of the very greatest urgency. The people about us are seeking help in places from which help never will come.

THE MAN without a God is miserable indeed in those moments when his pride and self-sufficiency have failed him. That is one reason why the apostolate, in this our frightened age, is of the very greatest urgency. The people about us are seeking help in places from which help never will come.

THE MAN without a God is miserable indeed in those moments when his pride and self-sufficiency have failed him. That is one reason why the apostolate, in this our frightened age, is of the very greatest urgency. The people about us are seeking help in places from which help never will come.

MSGR. SHEEN WRITES...

Copyright, 1950, by The George Matthew Adams Service

How Shall We Control Atom?

As fear grips the world, one truth cries out for repetition: it is not atomic bombs that we need fear, but atomic men—the men who have built a civilization in which bombs might be used. It is always the human agent who is responsible for acts of war, and not a lifeless weapon; a bow and arrow in the hands of a professional archer is not the menace it would have been in the hands of a wild Indian.

The forces of nature know no morality: it is men who use or abuse their powers. Electricity is useful—but not if every place where one sits down is turned into an electric chair. Fire is a blessing when we use it to cook a meal, a curse when the arsonist uses it to burn a house. The remedies in a drug-store relieve us when the drug-gist is an ethical man, but in the hands of a criminal they would be immensely dangerous. Thus, too, the atomic bomb is not a threat to anyone. It is men who threaten our safety.

But why do men expend their energies in the ugly task of trying to destroy mankind? The answer can be found in a word that applies to our times devotion.



In the second stage, man denies the essence of God: he sees God as an enemy. The Pharisees said that Our Lord was a Devil, they interpreted the essence of God as Wickedness, rather than as Goodness. Thus, the Communists today do not deny God (as the bourgeois atheist may do), but they fight against God with an active atheism, which, not denying His existence, struggles to destroy Him.

In the third stage, hatred of God expands into hatred of our fellowmen. The man who has tried to kill God always goes further and tries to kill his neighbor, for those who sever the first bond of love cannot rest until they have broken all the rest. The Spaniards have a proverb: "He who splits against Heaven, splits in his own face."

The exile of God from a civilization necessarily leads to cruel and tyrannical relationships among its members. And the hatred of our fellowmen, which results from denial of God's love finds its final physical expression in the atomic bomb: the man who could not live with God now finds he cannot share the earth with other men.

THE ANSWER does not lie in found in human control. When school boys throw stones at windows, we do not seek to discipline the stones. It is boy control that is our problem. International organizations cannot prevent lethal hell from breaking loose until man reverses himself and begins again to love and to serve God. And this is a job each man must do alone; a job that "conferences" cannot accomplish.

There is only one way of banishing enmity from the world: men cannot learn to love their neighbors, much less their enemies, until they first return to loving God Himself. Then, recognizing that He made everyone, and finds each human being dear to Him—we shall be able to love all men, too.

We do not need to fear the malice of hearts open to God's inspection, as all human hearts are. For if God is on our side, what does it matter who tries to act against us?

THE MODERN world has little to say today about evolution, whose enthusiasts once supposed that human progress was automatic and sure. Men are not so pleased with their own performance today that they dwell smugly on their imagined origin as apes.

But if evolution has lost its hold on popular thought, devotion has been all too sadly substantiated. And this is indicated by the fact that, as man gained mastery over nature, he lost mastery over his own nature. Modern man is the victim of his own inventions.

THE devaluation of man has passed through three stages, similar to those we see in the case of a son who turns aside from the devoted father who tries kindness, love and mercy through to inspire his obedience to the moral law.

THE FIRST STAGE is one of indifference: the son drifts away from his father and ignores his teachings, which he regards as undue restraints upon his freedom, to do whatever pleases him. "The old man is behind the times" is his slogan at this period.

In the second stage, as the son intensifies the immorality of his living, indifference changes into hatred. He no longer thinks of his father as a father, but discounts his very humanity, saying, "The old man is a crackpot."

In the third stage, this hatred of his father expands to become hatred of the whole world, and the rebellious young man complains, "Nobody understands me." His conscience makes it impossible for him to live at peace with himself and as a consequence he cannot live at peace with anybody else.

THE devaluation of man has passed through three stages, similar to those we see in the case of a son who turns aside from the devoted father who tries kindness, love and mercy through to inspire his obedience to the moral law.

THE devaluation of man has passed through three stages, similar to those we see in the case of a son who turns aside from the devoted father who tries kindness, love and mercy through to inspire his obedience to the moral law.

THE devaluation of man has passed through three stages, similar to those we see in the case of a son who turns aside from the devoted father who tries kindness, love and mercy through to inspire his obedience to the moral law.

THE devaluation of man has passed through three stages, similar to those we see in the case of a son who turns aside from the devoted father who tries kindness, love and mercy through to inspire his obedience to the moral law.

THE devaluation of man has passed through three stages, similar to those we see in the case of a son who turns aside from the devoted father who tries kindness, love and mercy through to inspire his obedience to the moral law.

THE devaluation of man has passed through three stages, similar to those we see in the case of a son who turns aside from the devoted father who tries kindness, love and mercy through to inspire his obedience to the moral law.

THE devaluation of man has passed through three stages, similar to those we see in the case of a son who turns aside from the devoted father who tries kindness, love and mercy through to inspire his obedience to the moral law.

THE devaluation of man has passed through three stages, similar to those we see in the case of a son who turns aside from the devoted father who tries kindness, love and mercy through to inspire his obedience to the moral law.

THE devaluation of man has passed through three stages, similar to those we see in the case of a son who turns aside from the devoted father who tries kindness, love and mercy through to inspire his obedience to the moral law.

THE devaluation of man has passed through three stages, similar to those we see in the case of a son who turns aside from the devoted father who tries kindness, love and mercy through to inspire his obedience to the moral law.

Courier Journal
OFFICIAL NEWSPAPER OF THE
ROCHESTER DIOCESE
Vol. 62 — No. 3
Friday, Oct. 20, 1950

Member of the Audit Bureau of Circulations and the Catholic Press Association. Subscription rates: Single copies, 10 cents; 3 months, \$2.50; 6 months, \$4.50; 1 year, \$7.50. Outside the U. S. add postage.

Member of the Audit Bureau of Circulations and the Catholic Press Association. Subscription rates: Single copies, 10 cents; 3 months, \$2.50; 6 months, \$4.50; 1 year, \$7.50. Outside the U. S. add postage.

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

