

# Editorials

By

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## Coming Of The Son Of Man

Serious and full of menace were the pictures Christ painted of the impending destruction of Jerusalem, and of the end of the world. Near at hand was the sack of the Holy City, carrying with it suffering and death for many people; the utter destruction of the temple, after its desecration by the pagan invaders—truly the abomination of desecration predicted by Daniel.

Not so near at hand, yet only a generation away as measured by time as Christ saw it, was the second picture, depicting the end of the world. Sorrow and suffering, fear and pain; the earth shaken, the heavens moved, portents of doom, made up this picture.

Then the coming of the Son of Man, the second coming of Christ to judge the world. His work of judging all is passed over quickly as far as the damned are concerned; Christ emphasizes His call to gather all His chosen ones, His elect, those who have served Him well—from the four winds. He will send His angels to gather them.

All these things were spoken of by Christ as to happen before the present generation would pass away. All time is short compared to eternity; all time is only too short for those who will prepare themselves well for judgment.

There can be no escaping the certainty of the last judgment; there can be no forgetting the signs in the earth and in the sun and moon speaking of the near-at-hand dissolution of the world. Man must not try to dodge the truth; Christ's word has been spoken, Christ's word shall remain!

The Coming of the Son of Man! A warning to the wicked, the unbeliever, the spurrier of Christ's faith: a solace to the good, whom He shall gather together from the four winds, His chosen ones, His elect. Surely a timely message for this last Sunday of the Church year! Christ calls all to Him—by heeding His call, we can number ourselves among His elect. Why wait? Why not start now?

## Citizen Of Two Worlds

The Statement of the United States Bishops following their recent meeting in Washington treats of "The Child, Citizen of Two Worlds." It is an important pronouncement setting forth officially the teaching of the Church on the subject.

It gives Catholics nothing novel or strange; but it does sum up in one statement all that our Bishops would have us know and put into practice about the child as God has created it. We urge all our read-

ers to study it in today's issue of the Courier-Journal.

America's stand for freedom against modern totalitarian states is cited as a policy that must guide us in fostering freedom as belonging to man because of his spiritual nature. To be prepared for tomorrow, we must look to that training of our children that shows them to be citizens of two worlds—one here on earth, the other in heaven. Home and Church and school must keep this in mind in dealing with the child.

## The Sense Of God, Of Responsibility, Of Mission

The sense of God is needed to enable the child to see his life as a complete entity. He must be taught to know God, to love Him, to serve Him—even from his earliest use of reason. Parents will teach the child to imitate Christ—to keep Him God-centered. The sense of direction will enable the child to seek out God, to live for Him. He will learn to know God, not merely to know about Him. He will keep God as close to him in reality as he is his own father and mother.

The sense of responsibility will keep him mindful of what God expects of him. Work and spiritual growth will go hand in hand. The child will realize and try to live up to his obligations to God. Work will help him to realize.

The sense of mission will keep the child conscious of the purpose God would have him fulfill in the world. He will learn to dedicate his whole being to God's service. He will pray for guidance on the matter of vocation, and will have the cooperation of truly religious parents in answering God's call to religion or the priesthood.

The Statement opposes sex education in the schoolroom, recommends that it be cared for by parents, with full consideration of the religious and moral foundations for any sensible training in sex matters. The Statement is an application to conditions in our times of the age-old principles set forth by Christ. Who called little children to Him because they were like the angels in Heaven.

## Read And Follow The Statement

Preserve the Statement after your first reading of it; keep it where you can read it over and over again. Talk to your friends in and out of the Church about it. Be grateful that our Bishops have given to the world and

to us so important an instruction on the vital subject of our children.

(For Full Text of Bishops' Statement See Supplement, Pages 50-51)

## Jubilee—Religious Of The Sacred Heart

Religious women of the community of the Sacred Heart joined with clergy and laity during this week to celebrate 150 years since its founding, and 95 years since its beginnings in Rochester.

Great indeed, have been the accomplishments in the educational field of these daughters of St. Madeleine Sophie Barat. Their work has influenced young women in 180 convent schools, under the direction of 6,616 Religious in many nations.

Vocations to religion have been multiplied among their graduates, while generations of well-instructed women have gone forth to found homes dedicated to the best in Christian culture and devotion. Franco first knew the salutary effect of the work of these Religious; America began to profit by it with the coming of Blessed Rose Philippine Duchesne in 1818.

The work of the Religious of the Sacred Heart in Rochester goes on today as it has for the past 95 years, always the same in spirit, ever welcoming modern improvements in educational science. Traditionally, graduates of their schools are marked with a grace and dignity that reveal them as chosen daughters of the Church.

We join with the myriad of admirers of the Religious of the Sacred Heart in congratulating them on their happy anniversary, and in prayers for the continued service of the community to our Catholic girls. Bishop Kearney officiated at the Solemn Pontifical Jubilee Mass, assisted by his clergy, in token of appreciation for all the diocese owes to these devoted Religious. May God bless them abundantly, may the Immaculate Heart of Mary continue to pray for them as they enter on their Year of Jubilee!

## Modern Martyrs

Catholics of today do not have to go back to the early days of the Church to find the patient and heroic suffering for the faith of Christ that makes martyrs. Persecution, diabolical suppression of everything religious, imprisonment, death, have been the portion of servants of God in many a modern land.

Cardinal Mindszenty still bears patiently the pagan cruelty of his captors; Archbishop Stepinac bravely states his indifference to any hope of release, save that which can come from the Pope.

Modern martyrs! Men of whom the world was not worthy! Men to whom the faith of Christ will always mean more than any escape from the hands of their persecutors! Great blessings must be in store for the Church because of the merit of these heroic men.

The blood of the martyrs was the seed of the Church in Apostolic times; the blood of our modern martyrs will surely bring blessings to the Church of today and of the future.

## Catholics Told To Fight Political Graft

St. Louis — (NC) — Wide-spread graft in American public life is of particular concern to Catholics, the Rev. John A. O'Brien of Notre Dame University states in a new pamphlet, "Graft is Your Business," published here by the Queen's Work Press.

Catholic Father O'Brien asserts should lead the way to reform for the sin of graft is becoming a serious threat to American democracy. In the past, he says, priests have been reluctant to speak on this subject for fear of violating the clergy's traditional policy of abstaining from partisan politics. But he adds with graft taking \$5,000,000,000 yearly out of the taxpayers' pockets, there is no longer room for such a policy.

TO ELIMINATE graft Father O'Brien advocates a number of specific reforms.

The first, he says, would be to bridge the gap between private and public morality to cor-

rect "people who would not think of stealing a penny from an individual but who wink at the widespread practice of graft at the expense of the public treasury."

People, he continues, must be impressed with the importance of voting. "Carelessness in voting or the failure to vote at all inevitably results in bad and inefficient government," he says.

HE RECOMMENDS extension of the civil service system to include most public offices, because he states, it is political patronage which sustains corrupt regimes in office. Also advocated is the permanent registration of voters. This, he maintains, would bring more voters to the polls and curb the power of political machines which "thrive best when they can mobilize all their followers while the general public is apathetic."

Other recommended reforms include the short ballot, consolidation of city and county governments, prohibition of private contributions to political campaigns, an educational campaign to make the people more aware of their civic responsibilities and formation of a "lobby for the public" to appraise bills presented to legislatures in the light of their effect on the general public.

He concludes that there must be a "quickening of the spiritual and religious life of modern society. All specific measures will fail that unless they are implemented and enforced by the aroused moral conscience of the individual citizens."

## Trappists Launch New Community

Dubuque, Ia. — (NC) — Eighth community of the Trappist monks in the United States has been started on a 3,500-acre tract in the foothills of the Ozark Mountains about 75 miles from Springfield, Mo., by members formerly stationed at New Melary Abbey, here.



## THE TOP OF MY MIND

By Gretta Palmer

ONE of the most troublesome problems of our age springs from the fact that, to most Americans today, religion and respectability are bracketed together.

Catholics know that the religious life demands far greater courage and is vastly more adventurous than the mere search for a satisfactory "philosophy of life." It has its risks, its dangers, and its disappointments.

But the dramatic aspects of religion are ignored by today's Americans, and the one figure of our times who has caught the public imagination among religious leaders is the Hindu, Ghandi. He, with his prolonged and publicized fasts, did suggest that there might be more to the devout life than joining the Epworth League or exchanging polite pleasantries with a rector over tepalcups twice a year.



Gretta Palmer

## A LOOK AT LABOR

By A. C. Tuohy

THE strike of Western Electric Workers (Bell System) disrupts the calm and peace that has characterized the industrial scene since the outbreak of the Korean War. Just as some degree of maturity began to appear in the labor relations of heavy industry, collective bargaining in the telephone industry begins to show its immaturity all over again.

Issues in the strike are twofold: the workers want a fifteen-cent-an-hour increase and a contract with a provision for reopening wage talks within a year. The company offers approximately 11 cents an hour and a 16-month wage reopening clause.

The Communication Workers of America—CWA, which represents 17,000 workers in the strike, insists on the full fifteen cents increase on the grounds that telephone wages have not kept pace with earnings in other unionized industries and utilities.

Since 1939, for example, average manufacturing wages have gone up 83 cents an hour, while phone wages have been increased only 57.8 cents an hour. Coal wages in the same period have been increased \$1.12 an hour, and wages in the automobile industry have gone up 83.1 cents an hour.

## Issues in the Telephone Strike

By A. C. Tuohy

PART of the reason for this lag of course, is the fact that the Bell system is a monopoly, whereas other industrialists have to compete with each other to make money. Another item of major importance is the growing mechanization of the phone industry.

Few industrial systems can be so independent of human labor as Bell. To produce a car workers are needed in large numbers. To make a phone call today in many places, it is all a matter of wires and dials. The A.T.&T. can be hurt by a strike only if it lasted a long time and in those places where mechanization is still a thing of the future.

On the matter of picketing, the Taft-Hartley law permits workers to refuse to cross picket lines where the union on strike has been certified by the NLRB and where the strike has been called by the legitimate official of the union. The CWA meets those conditions and has accused the A.T.&T. of an unfair labor practice in trying to intimidate sympathetic operators to cross picket lines, which they legally have the right to refuse to cross.

## MSGR. SHEEN WRITES . . . Every Ecstasy Has a Price Tag

Ecstasy means to be "carried out of oneself" and, broadly speaking, the very fact of loving carries the lover out of himself by leading him to center his thoughts, beyond himself, on the beloved. Adolescent boys and girls are often surprised to find that their elders know they have fallen in love; they give themselves away by their dreamy inattention, by staring into space and by indifference to such things as meal-times. Love has "carried them away."

Love, again, is at the bottom of all the stories about the absent-minded professors, who, on rainy nights, put the umbrella to bed and stand themselves in the sink; the things of the mind they love have "carried them out" of their surroundings.

Any great love has a similar effect: it makes the lover indifferent to physical hardships and sordid surroundings. The novel of a man and wife who love each other is a far more joyous place than the rich apartment of the couple who have lost their love. Love of God begets an even greater indifference to our environment, as saint like St. Vincent de Paul was so carried away by his love for God's poor that he forgot to feed himself.



Msgr. Sheen

But there is one great difference between human love and the love of God, although both of them "carry us away" in human love, the ecstasy comes at the beginning. But when it is a matter of loving God, the ecstasy is attained only after one has passed through much suffering and agony of soul.

In bodily enjoyments, we encounter first the feast and then the fast, and maybe the headache, as well. But the spirit encounters first the fast, and perhaps the headache, only as a necessary prelude to the feast.

The ecstatic pleasures enjoyed by a young husband and wife at the commencement of their marriage are, in a sense, a "bait," inducing them to fulfill their mission of parenthood. The honeymoon is a kind of Divine credit extended to those who, later on, will have to pay the costs of rearing a family.

No great ecstasy, either of the spirit or of the flesh, is given us as a permanent possession without our having to pay for it. Every ecstasy carries a price tag with it.

"FIRST FERVOR is false fervor" in marriage as in religion. The earliest ecstasy is not the true, lasting love we seek to find and hold. That may come to us—but only after many purging trials, fidelities under stress, perseverance through discouragement and a steady pursuit of our Divine destiny past all the allurements of this earth.

The deep, ecstatic love of some Christian fathers and mothers is a beautiful thing to see; but they have won it after passing through their Calvaries. Theirs is the true ecstasy, which belongs less to youth than to old age.

The first ecstasy of love is a thrill, but a somewhat selfish thrill; in it, the lover seeks to get from the beloved all that he can give. In the second ecstasy, he tries to receive from God all that both of them can give.

If love is identified with the early ecstasy alone, it will seek its prolongation in another person's presence; if it is identified with a unifying, enduring and eternal love, it will seek the deepening of its mystery in the Divine. Who put all loves into our hearts.

TOO MANY husbands and wives expect their partners in marriage to give what only God can give: eternal ecstasy. Yet if any man or woman could do that, he would be God.

We are right to want the ecstasy of love; but if we expect to enjoy it through the flesh, which is merely an pilgrimage to God, we prepare ourselves for disappointment.

The first ecstasy of love is not an illusion; but it is only a kind of travel-voucher, a foretaste, a pre-view, urging body and soul to start the journey towards eternal joys. If the first ecstasy passes, this change is not an invitation to love another person, but to love in another way—and the other way is the Christ Way, the way of Him Who said: "I am the Way."

## THANKSGIVING

I have loved O Lord, the glory of Thy house  
The place where Thy beauty dwelleth  
A filial love for this mother earth  
Who, for my essence, swelleth  
Fertile with sustenance, meat, grain, fruit  
And all things for my good  
Yea, my cup turneth over in the house of the Lord,  
Dust senses its motherhood.

I have loved O Lord the glory of Thy house  
The place where Thy beauty dwelleth  
Brushed skies, splashed fields, tinted flowers unite  
How great the Artist in His  
Original canvas, Music in color  
Blending of harmony placed  
On the master easel, for all to view;  
Then perfection of each day erased.

I have loved O Lord, the people of Thy house  
The clay where Thy Spirit dwelleth  
Many leaves on many trees  
Yet from one root all wellet  
Formed by Thy God's Stamp with Thy dignity  
Endowed with Thy virtues and love  
Each body and soul created in unity.  
Reflecting the Trinity above

I could dwell in the house of the Lord all my days  
And grow weary of it never  
Beholding Thy beauty and singing Thy praise  
And knowing Thy blessing forever  
Truly a saint must depart the earth  
And merit Thy mansion of heaven  
When this Thy earth, in beauty's worth  
Seems all that could ever be given.

—H. C. MILLS

The closely planted border of the cap of the SISTERS ADORERS of the MOST PRECIOUS BLOOD—founded by BLESSED Maria de Matias in 1834— IS INTENDED TO RECALL THE CROWN OF THORNS.

A DRINKING FOUNTAIN  
DEPICTING MOSES STRIKING THE ROCK  
AND PRODUCING WATER CAN BE SEEN  
IN KING STREET, LONDON.

IN BRITAIN'S CITIES  
the first Mass of a young priest is frequently celebrated with a FULL ORCHESTRA— occasionally a special Mass is composed in honor of the event and attracts huge crowds.

OUR LADY OF VICTORIES CHURCH, PARIS, WAS USED AS THE STOCK EXCHANGE FOR SOME YEARS FROM 1796. Restored to PUBLIC WORSHIP IN 1829.

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