

Editorials

By Rt. Rev. Mgr. Wm. M. Hart, P. A., U. G.

The Holy Family

The Gospel for Sunday's Feast gives us a charming picture of the Holy Family...

Joseph and Mary are eager to have Jesus see the wonders of the great Temple in Jerusalem...

Now we see Joseph and Mary starting off for the return journey to Nazareth...

Hath Appeared To All Men

To the shepherds at Bethlehem Christ first appeared. To the Wise Men Christ made Himself known...

New Shepherds have been raised up by God to carry the story of Christ's birth and the truths of His Divine Revelation...

Other Wise Men have appeared in every generation to make known the great truth...

Christ Has Appeared To Us

Of all the events in the history of the world from the beginning even up to now, no event stands out so clearly and compellingly as the birth of Jesus Christ...

Christ Came To Be Known

The coming of Christ could mean little to the world were it hidden from the minds and hearts of men. Almighty God in establishing the economy of the Redemption intended that all men would know of Christ's coming...

St. Peter could say in the early days of the Church that Faith in Christ was man's reasonable service to God. Knowledge of the birth of Christ, knowledge of the Divinity of Christ, was the natural result of man's realization of all that the coming of Christ has meant...

Epiphany In Our Hearts

There is nothing abstract about Christ's dealings with men. It is a most personal and loving influence of the God of all goodness upon the children he loves...

Husband - Wife Writing Team Pleads More Adequate Family Wages

Channah—(NC)—A husband and wife writing team here, who have five children, say that people should be more concerned about decent wages for heads of families...

Mr. and Mrs. Robert F. Cassell make up the writing team, and their field is writing on economic problems. Mr. Cassell is instructor in economics and mathematics at Xavier University and secretary of the Xavier Family Life Institute.

An article entitled "Adequate Family Wages" is the current issue of The Torch, monthly published by the Third Order of St. Dominic. The Cassells stress that parents are "children of a nation's most important need."

Behold thy father and I have sought Thee sorrowing?

Christ was ready to leave His Father's business in obedience to the call of His mother, Mary. He returned with them to Nazareth, was subject to them and grew in wisdom and age and truth before God and man.

Here we have obedience to parents in its highest form! Here we have clearly expressed the effect of God's blessing through Mary and Joseph upon the obedient son of the Holy Family. Growth in wisdom and in age and in truth. God's blessing and the influence of the Holy Family at Nazareth are reflected in every Christian home that follows the model of Jesus, Mary and Joseph.

Bishop Kearney urges all our families to make a special observance of this Feast of the Holy Family. Father and mother and children will receive Holy Communion. All will gather at a festive Communion Breakfast after their return from the Church. Surely many blessings will come upon all our families and all our households through this near approach to Jesus, Mary and Joseph as the Holy Family of Nazareth.

of Christ's coming. They have imitated the Wise Men of old. Not only in the sky above, but all about the earth, they have seen the sign of the new-born Saviour. Using their own powers of observation, they have seen and understood the mystery of God's dealing with men.

They have seen the Star of the Saviour shining forth in all the works wrought through His power in the world at large and in the souls of men. Every age has seen its increasing number of converts to the faith of Christ.

power to be made the Sons of God."

Christ has appeared to us Epiphany in the Greek word for manifestation. To the Shepherds at Bethlehem, to the Wise Men from the Orient, to the Twelve Apostles and to all who have faith in Christ, in every age and every clime, there has been a constant Epiphany, a constant manifestation of the power of Christ to save men.

day gives us a new Epiphany, a new manifestation of the presence of Christ in the world. The Jubilee Year of 1950 was an outstanding manifestation of the work of Christ in His Church. Pilgrims from far and near, men and women of every nation under Heaven, Christians of varied tongues, and diverse customs, journeyed to Rome to visit the Holy Father, the Vicar of Christ; to visit the great Basilicas in the City of Rome; to gain for themselves the intangible benefits of a close association with the Church of Christ in the city where Peter established it more than 1900 years ago.

Epiphany all about us. So constant, so clear, so compelling are the daily manifestations of Christ's power in His Church and in the hearts of men, that no man can find any just reason for doubting that Christ has come to earth. No man can by using his reason ever find a cause for not accepting Christ's doctrine and Christ's credentials as our Redeemer.

on the lookout for every manifestation of Christ within our souls.

May the Feast of the Epiphany in this Holy year of 1951 awaken us to the realization that Jesus Christ "for us men and for our salvation has come down from Heaven and become incarnate in the womb of the Virgin Mary and has been made man."

Top of My Mind By Gretta Palmer

Modern Science And Materialism

There are two ways in which a society can value its scientists. It can esteem them because they are concerned with contemplating truth, and therefore fulfill a very high human occupation—one which, indeed, Aristotle placed highest of all our possibilities.

This second attitude is the attitude of our utilitarian day. Brilliant minds are set to work to discover truth—not for truth's sake, but in order that truth may be made to serve two low, ignoble purposes: the more deadly prosecution of wars and an increase in creature comforts that already are smothering us to death.

We ask the laboratories for bombs that will destroy our enemies so rapidly that we are saved the trouble either of coming to terms with them or of fighting them. We ask the same men, in their leisure, to give us more gadgets, more drugs, more psychiatric techniques, to turn life into a prolonged and happy babyhood for all of us.

MEN TODAY are not only soft, they dolly softness. They no longer seek the Fountain of Perpetual Youth but the Fountain of Perpetual Unearned Euphoria—the things infants enjoy.

The effort to tame the weather are an example. Man is, indeed, the Lord of Creation and God would not necessarily be displeased if he learned to harness the rain clouds in order to increase the earth's fertility. But, ton to one, the control of the weather, once accomplished, will be used, as other discoveries have been used, to enable us to exert less self-control—to save us the nuisance of carrying umbrellas or of wearing mufflers against the cold.

Nature will then, indeed, be more subdued—but not in order that man, ruling nature, may better fulfill his proper destiny of service to his God. Nature will be enslaved to make human sloth more possible.

THIS GLOOMY, Aldous Huxley's picture is portrayed only to match another picture, the picture of what has already occurred. For we have not yet blotted out the stars; but this generation has to a very large degree blotted out the supernatural life. Men doubt the reality of the Son of God, as their descendants may doubt the physical sun.

Modernists make an experiment in living which the western world has never attempted, on a large scale, in at least a thousand years: they try to find their motivations for all action in terms of temporal and natural success.

It is an effort doomed to failure, and to such failures as we see about us.

For the horrible danger of an age of mechanical gut and material success is this: that in such a period the material fills men's minds. We become preoccupied with things—and inanimate things, for the most part—rather than with ideas.

The Middle Ages comprised a period when a great many people thought a great deal about God and the Saints and the marvelous preview of eternal joy that Revelation afforded them.

TODAY THERE is little in our secular educational system that gives any of us a glowing ideal. Our children do not spend their school years in the company of the great classical minds—let alone the greater minds which, inspired by the Holy Ghost, gave us the Gospels.

They read the reports of some mediocre sociologist or journalist. They study what second-rate minds have to say about the passing and unpassing topics of a narrow place and an ephemeral time.

And many of them—indeed, the majority—have no notion that there is anything in life beyond all this. They do not suspect that the sky extends above the invisible curtain of unbelief that has cut them off from the sun and the Son, or from the moon and the Virgin who broids the moon beneath her feet, and on her head wears a splendid crown of twelve stars.

A major step toward the solution of family economic problems will be "development of Christian communities where families can combine their talents for mutual assistance and pool their resources in credit unions and co-operatives."



MSGR. SHEEN WRITES . . .

Steps for Those Who Dare Take a Chance on Happiness

In the story of the Prodigal Son, we are told that the prodigal young man was released from tension and strain the moment he had "entered into himself"; the suggestion is clear that before this thing occurred he had been "outside himself," or, as we often say, "beside himself."

He had been seeking satisfaction in the external world, which can never provide happiness to those whose inner lives are in a turmoil. From outer events, the son was able to discover nothing at all to fill his spirit, and nothing better than the man, hating nature, whose hopes feed upon to fill his stomach, for when the body of a man rebels.

There are two ways in which one of us can "enter into himself." He can examine his conscience, or he can probe into his unconsciousness.

The first process must be carried on by each man alone; the second, as I stated in my psychoanalysis, is steered and guided by the analyst, who can do great harm if he is wedded to some unimoral or immoral theory of human goals.

VERY OFTEN there would be no talk of "examining the unconsciousness" if the patient's conscience has been examined first. But there are two reasons why such a process is both difficult and uncomfortable.

In the first place, one cannot usefully examine his con-

science unless he recognizes some standard outside of himself and superior to himself, by which to judge himself. Secondly, it requires humility to examine one's conscience deeply enough to render the verdict, "I have been wrong."

Many people are too egotistical to probe into their own reality, to see their own defects without self flattery. It is far easier to set themselves up as the standard, and to refuse to see the need for any change. There is the spirit of the falsely pious woman who prayed, "God, make me better, though I hardly see how I can really be improved."

EXAMINATION OF conscience, honestly conducted, brings each of us a sense of guilt. There are two ways of handling this discovery of our faults: the normal and the morbid.

The normal method of handling guilt is to acknowledge it freely, neither magnifying it nor minimizing it, but setting to work at once to find ways of avoiding the same sin in the future. The morbid reaction to guilt is to cry out, "I am no good," or, "I am not worth saving," or, "Life is too difficult to live." The first method of handling guilt requires courage, and ends in spiritual growth. The second method cripples the spirit through a deep sense of futility. Many people never "enter la-

to themselves" because they have rooted their whole personality, have gambled their whole self-esteem on some external achievement or activity.

Those who practice hyperactivity use work as a drug; these are the businessmen who get shaved on airplane trips, keep four telephones on their desks and receive business calls at their restaurant tables. The esteem of others is sought for what such men have or do or seem to be as a compensation for their loss of inner self-esteem.

Social conformity is the escape sought by those who dare not be "different" for fear they might be criticized. The slaves to such a terror bow down before the anonymous authority of what "they" wear and what "they" read. Such people pride themselves on being "adjusted" to their age. In 1936 they were fellow travellers. In 1950 they are anti-Russian, but in both cases they are simply accepting the authority of the national "mood."

ALL THREE forms of adaptation to external standards and many others similar to them, lead to shallow living, cynicism and neurosis. All of them can be easily cured by those who dare to take a chance on happiness: the steps to finding it are three:

First, one must acknowledge the true goal of life, which is the pursuit of perfect life and truth and love, which is God.

Secondly, one must spend at least the minutes every day in honest examination of conscience, admitting one's failures in kindness and generosity and other virtues.

Third, one must impose upon himself some small penance to counteract the dominant fault: he should give money to the missions if he is avaricious, should pray for the good of those of whom he is jealous, and so on. Happiness will then come to him, for it is no farther off than the nearest mirror, turned upon the soul.

White Lights

White lights on the venetian blind; Are steps leading up to the moon; A ladder scaling the heavens From the shadows of my room.

Too easy it is to discover The tortuous path and unkind. When we know that for the mere asking The lighted one will unwind. —E. C. MILLS

A LOOK AT LABOR By A. C. Tuohy A Period Of Reaction

Every social movement in history has begotten its own reaction, every revolution its counter-revolution. In their quest for the millennium, people and the leaders of people have tried various forms of social organization, keeping what was good from the past, introducing novelties, bringing new men to power, only to discard the new forms and the new men for newer forms and newer men.

New kings supplanted old kings, republicanism overturned the monarchy. Adam Smith was followed by Karl Marx, capitalism has led to socialism and its variations. Marxism in its present unadorned capitalism, and still man searches for the ideal order of things.

THE HISTORY of the American people is no different. There is abundant evidence that we are going through a conservative counter-revolution.

The period 1933-1941 in the United States might be called a period of social revolution, rapid to be sure, but a time when the economic and philosophy of free enterprise was being questioned, when the practices of businessmen were severely criticized, when the power of labor leaders was enhanced, when the economic system in this country was subject to increasing government restraint.

This era in our history seems temporarily at an end. As a matter of fact we might say it ended in 1933 with the passage of the minimum wage and hour law. Since that time progressive social legislation has been enacted of any importance and organized labor is hardly as influential in the national community as it was then.

EVIDENCE of the past few years indicates that we are now in a period of reaction. The passage of the Taft-Hartley law in 1947, the scanty, even though surprising, victory of President Truman in 1948, the conservative political victories in 1950, the inability of the Administration to enact any substantial part of its fair deal program, the declining growth of trade union membership—all signs that we are going through a period of conservative counter-revolution.

Millions of dollars are being spent monthly to reestablish the free enterprise system to the American public, to exalt the businessman to his former place of eminence, to weaken the influence of labor leaders and government executives on our political economy.

Naturally enough, World War II and the threat of World War III have been the dominant cause of this counter-revolution. The false prosperity built on borrowed money and a war economy has established the leaders of business enterprises to breathe easier and to shift the job of soul searching to government and labor leaders.

THIS PERIOD of re-examination and renewal can be profitable to all the parties concerned in our social and economic life, providing there is a general desire to move forward rather than backward.

The danger is, however, that the conservative will become a reactionary and by that fact alone encourage the progressive to become an authoritarian, if not a totalitarian.

Courier Journal

OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE Vol. 62 - No. 14 Friday, Jan. 5, 1951 MOST REV. JAMES E. KEARNEY, D.D., President. Member of the 22nd Synod of Bishops of the United States. Published every Friday by the Catholic Courier and Journal, Inc. 125 East Main Street, Rochester, N. Y. 14602. AUBURN OFFICE - 125 Geneva St. Phone 264-2700. ELMIRA OFFICE - 312 North 4th St. Phone 265-5325. Entered as second class matter in the Post Office at Rochester, N. Y. on April 11, 1879. Second-class postage paid at Rochester, N. Y. Single copy 10c. 1 year subscription in Advance, \$2.00. Foreign Countries, \$4.00.