

Editorials

By
Rev. Msgr. Wm. M. Hart, P. A., U. C.

Our Catholic Courier

It is with a sense of pride that Bishop Fries and people speak of our Catholic newspaper as "Our Catholic Courier." Many years of successful operation, with constant improvements in news-gathering and editorial setup have brought the Courier to the status of excellence which is recognized by newspapermen throughout the country. The Courier is happy to be associated with the Catholic papers of so many sister dioceses and to add its weekly contribution to the spiritual, moral and religious news of these publications.

The Courier is very proud of its staff of newsmen and editorial writers and feels that the paper is a valuable contribution to the regular reading diet of perhaps more than one hundred thousand readers. With the prayers, the good wishes and the cooperation of our dear friends among the clergy and laity we hope to go on toward better things and to add constant improvements to our service to the Diocese.

We would have our readers know that without them the Courier cannot succeed. What is written in our paper becomes effective only when it is read by our reader-

standing body of readers. This is the main support we look for from our people. Along with it goes also that financial support which is represented in the payment of the subscription rate of \$5.50 a year and also in the honoring of our advertisers with business patronage.

This week, Bishop Fries and people of the Diocese cooperate with the Courier and its officials in a campaign for the renewal of subscriptions and for new subscriptions. The Bishop's letter has been read, the Fries has urged the cause of the Courier and the people have taken home the message. They will show their reaction during this campaign by submitting an early renewal of their present subscription or a first subscription by those who are just entering their names on our list.

We thank all who have helped us to produce the splendid paper that we now have. We look to our good friends in the Clergy and laity for a continuance of the support that will enable us to continue to give the finest newspaper service along the religious lines prescribed for a Catholic publication.

Catholic Books And Magazines

Catholic Press Month continues all through February to exhort our people to make Catholic reading part of their regular religious program. We have spoken about the Catholic Courier as the fountain source for our program. An hour with the Diocesan Newspaper each week is a valued and solid contribution to our knowledge of Catholic Doctrine, to our realization of what the Church of God is doing in the world of today.

Catholic magazines take an important part in this reading program. The variety of our weekly and monthly magazines offers a wide choice to all of our people. Every family should strive to have one or more of these magazines coming into the home. Parents should point out to their sons and daughters the advantage Catholic reading offers to them.

Catholic books call for our attention. We have the oldest list that contains the Old and New Testaments, the Immaculation of Christ and the varied devotional works that have

come down from our traditional Catholic writers. We have also the books that come from authors of a more recent date and particularly from the current editors that are placed before us in our Catholic book stores.

Plan to buy a Catholic book from time to time to add to your home library. When preparing a gift for Christmas, a birthday or anniversary, try to include a Catholic Book on your list. Prayerbooks, in the smaller editions and in the larger editions, give us matter for meditation, as well as the text of the prayers for Mass and other devotions.

Be an active promoter of the Catholic Press! Suggest good books to your friends. Recommend to them what you have read and record worthy. Be an advocate of the Catholic Courier! Do not keep all the advantages for yourself but urge all your friends to make their own the blessings that will come to them through reading our Catholic newspaper, our religious magazines and our fine list of other religious publications.

The Mother Of A Priest

Every Bishop understands how important in the development of a priestly vocation is the influence of Catholic parents, and particularly of a good Catholic mother.

The religious spirit of the home, the faith of the mother, directing so intimately the life of her children, the readiness to make any sacrifice to further a son's vocation, are constantly sending young men into our Seminaries and ultimately into the ranks of the Clergy. The Mother of God had an important part in the ministry of Her Divine Son and the mother of every Priest has an important part in his preparation for the ministry and in his following out the life and duties of a Priest of God.

This is true of every Priest. It is true of every man called by God to do His work for the salvation of souls. Mothers have rejoiced to see their boys ordained as Priests of God and sent into work that will mean salvation for the children of God. Their joy has been full in seeing the hands of the Bishop imposed in Holy Orders on the head of their candidate. Any succeeding joy in the promotion of their Priest to higher

office, perhaps to the dignity of a Bishop or even of a higher prelate, always will be secondary to the fundamental joy that was hers at his ordination.

Every Priest's memory goes back to the guiding influence of a revered mother. Every Priest prays for his own mother and for the mothers of all Priests.

The Priests of the Diocese of Syracuse joined with their beloved Bishop in paying a last tribute to one who was his mother—and in her prayers and interest, a mother to all the clergy. The Priests of the Diocese of Rochester joined with Bishop Foery in conducting the last solemn rites for Mrs. Margaret Foery at St. Bridget's Church on last Monday. The Bishop's mother is to every Priest a model of his own mother, and in her manifold blessings she has brought to her beloved son in the Episcopate, she typifies the blessings his own mother has brought to him in his Priesthood.

Our sympathy to Bishop Foery in the loss that has come to him, and our assurance of prayers for the repose of the soul of one who was a faithful servant of God and a loyal mother of a revered Churchman.

Lies — Old And New

The Gospel for the Third Sunday of Lent shows Christ doing a great good work casting out a devil from a dumb man and restoring to him the power of speech.

The reaction of the crowd who witnessed this act was varied; most of them were in admiration at the power of Christ; some of them were bold enough to ask Him to give some other sign from Heaven to prove His power; while some few of them in the abundance of their wickedness, accused him of being in league with Beelzebub, the Prince of Devils, in the power He had just exercised.

Current reports accuse Pope Pius XII of being a

Communist. The same wickedness that blinded unbelievers to the patent evidence of Christ's power is in the world today. The same false name is applied to the Vicar of Christ as was applied to Christ Himself in days gone by.

The one great power in the world to overcome Communism is Pope Pius XII. Yet he is accused of being a Communist, Christ, in casting out a devil, was accused of cooperating with the Prince of Devils.

Christ's reply to His accusers should be studied by His present day enemies who vent their spleen and hatred on His Vicar: "Every Kingdom divided against itself shall be brought to desolation."

By the finger of God and by the power of God, Christ exercises His power against every diabolical power; by the finger of God and by the power of God, Pope Pius XII uses the power of God's Church to fight Communism and every other pagan institution.

The children of the world understand well the truth that is assailed by our modern-day calumniators. There shall be judgment in the case. Their judgment shall be the ordinary judgment of men who love God, of men who know the work of the Holy Father, of men who understand that only through wickedness and a hatred of truth can anyone be brought to call our Holy Father a Communist.

Fire Retards New Carthusian House Program

Washington, N. Y. (NC) — America's first Carthusian house, which has been a source of inspiration to many, was destroyed by a fire which broke out in the building on Monday night.

The fire broke out in the building which was under construction at the time. The cause of the fire is still being investigated.

Members of existing groups of five monks at times for a week or more, the Carthusians at Sky Farm here will be able to accept only one or two.

Father Moore, now known by the Carthusian name of Pablo Maria, said that in less than three months more than 60 applications to join the austere monastic order have been received.

New Honolulu Editor Honolulu — (NC) — The Rev. Brendan Furtado, first Hawaii-born priest ordained in the United States possession has been appointed editor of the Hawaii Catholic Herald, weekly published by Bishop James J. Sweeney of Honolulu.



Gretta Palmer

Today's Hall of Fame
—Ersatz Immortality

To the growing posthumous fame of F. Scott Fitzgerald, this sad little postscript may now be added: "He got what he wanted."

In 1933, this writer sought out Mr. Fitzgerald, who was then conspicuously failing to enjoy the obscurity of his Baltimore retreat from the excitement of Paris and New York. The object was to interview him on a magazine assignment called "If memory serves." The Jazz Age Ten Years Later."



Fitzgerald talked steadily and brilliantly a nd, impatiently. There was no sign at that time of the tragic sense of self-waste mentioned in the recent books about the writer in his final years. Instead, he handed me a copy of his novel, Tender is the Night, which had just been published, and said, with every appearance of conviction and delight: "That book will be read long after you and I have died."

Fitzgerald did not resent, then, being interviewed as the symbol of a glittering, glamorous but ghost-ridden generation. It is not likely that he would resent being used, now, as the symbol of one of the tragic errors into which modern men of talent are apt to fall. For the novelist of the Prom was a spokesman for many others in this, too; he wanted immortality, and he wanted it by his spirit and his spirit's off-spring but he wanted it in the world of living men.

ONE OF THE interesting things about men and women with no religious belief is the strange necessity which drives them to discover earthly substitutes for every article of the Apostles' Creed.

The soul is, in truth, naturally Christian, and Christian to such a degree that the man who believes that there is no God has to invent one, and the man who believes that there is no after-life for his soul has to believe in an after-life for something that his soul has formed.

THE LONGING for survival is etched deep in the heart of man. No atheistic philosophy is ever strong enough to rub it out. Men who do not believe in the Day of Judgment are immensely interested in the judgment of the world. Those who do not recognize the Forgiveness of Sins

used, now, as the symbol of one of the tragic errors into which modern men of talent are apt to fall. For the novelist of the Prom was a spokesman for many others in this, too; he wanted immortality, and he wanted it by his spirit and his spirit's off-spring but he wanted it in the world of living men.

THE FREEDOM of American labor can be irksome and irritating at times to those who would like to see our economic system run with the efficiency and faultlessness of the machine. But these same critics who aspire to own the souls of workmen and to dominate their union conduct would be the first ones to resist control over their own lives and the free conduct of their businesses.

The rights of labor are somewhat at stake in Washington at this very minute, and unless present disagreements are not resolved there are liable to be labor explosions in many industrial centers.

Do you accept the Communion of Saints? If you do not, it is very likely that you defy the communion of everybody, and that you are a humanitarian worshipping at the city feet of fallen man. Do you look to the Resurrection of the Body and the Life Everlasting? If not, you will try to fob off your longing for life by trying to "make your mark" to win a place in history, to force yourself somehow, upon the attention of strangers who will not be born until long after you have died.

THE DESIRE for immortality is so great that, in the East, it forms the very core of all religious ritual. Buddhists, Shintoiists and Confucians all practice ancestor worship, and know that they, in turn, can count on their sons to worship them.

In our country the same longing usually takes less natural or sympathetic forms than it does in Asia. We have grivis of force to preserve the body in a "cultured" setting, such as those Evelyn Waugh portrayed in his lampoon, The Loved One.

We also have efforts to survive, in a foggy, collectivized sense, as demonstrated by the communists with their worship of "the future," their mad willingness to sacrifice everything and everything of the present century to the myth of a paradise on earth which they admit that they will never live to see.

And we have the even stranger distortion of the human hope for immortality in Heaven that is illustrated by Scott Fitzgerald's desire for immortality in the minds of the unborn novel-readers of this earth.

The Hall of Fame is modern man's poor little caricature in marble of the Communion of Saints towards which his Catholic forebears strived. His mad desire to be buried in a mausoleum where organ music never ceases is his trashy and tedious perversion of the Beatific Vision to which true, theological hope always aspires. Scott Fitzgerald, who got his wish, remains typical of the wishes of that old Age in the history of the United States known as Jazz.

Monsignor Sheen Reflections On True Love

The ego has a peculiar way of disguising the real reason of its love. It can pretend to be interested in another's welfare while actually it is seeking its own pleasure.

There are some people who love to boast of their tolerance, but actually it is inspired by egotism; they want to be left alone in their own ideas, however wrong they be, so they plead for a tolerance of other people's ideas.

But this kind of tolerance is very dangerous, for it becomes intolerance as soon as the ego is disturbed or menaced. That is why a civilization which is tolerant about false ideas instead of being charitable to persons is on the eve of a great wave of intolerance and persecution.

The egoist always considers his ego in terms of not having or wanting something. His principle action is drawing something to himself like the mouth which absorbs food. There is no outgoing, no service, and never a sacrifice, because he interprets sacrifice as the diminishing of himself.

TRUE LOVE, on the contrary, feels that the need to give is more imperative than the need to receive. At the beginning of love there is a feeling that one can never give enough. Regardless of how precious the gift, it still seems to fall short of what one would offer. Price tags are torn off, because we want no proportion established between the gift and the need of giving.

The tragedy of love when it begins to die, is that then people do not even give what they have. No longer is there a question of not being able to give enough; there is rather no giving at all.

In real love there is pity and need. Pity in the sense that one feels the need of expansion and of giving to the point of exhaustion; need, because of a void that one would see filled. True love receives without ever interpreting what is given. It never seeks another motive than that of love itself. He who asks "Why" something is given does not trust.

ONE OF THE freedoms of our time is that freedom of interpretation in terms of freedom from something instead of in terms of love. The man who loves every body is the free man; the man who hates is the man who has already enslaved himself.

The man who hates is dependent on that which he cannot love—and therefore he is not free. To hate one's next door neighbor is a restriction of freedom. It demands walking around the block so one will not see him, or waiting until he leaves the house before leaving oneself.

It is our loves and desires that determine our pain. If our supreme love is the pleasure of the body, then our greatest pain is loss of health, if our supreme love is wealth, then our deepest

Courier Journal

OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE
Vol. 62 - No. 71
Friday, Feb. 23, 1951
MONTREVILLE, N. Y. JAMES E. KEARNEY, D. D., President.
Member of the Audit Board of Circulation and the Catholic Press Association of the United States and the National Catholic Welfare Conference.
New Service, Business News Service.
Published every Friday by the Catholic Courier and Journal, Inc., 1100 Baker Street, Rochester 1, N. Y.
ALBANY OFFICE - 120 Geneva St., Albany, N. Y. Ph. 7-1423
ELMIRA OFFICE - 112 Route 10, Elmira, N. Y. Ph. 2-1423 or 2-1233
Entered as second class matter in the Post Office at Rochester, N. Y., as provided under the Act of Congress of October 3, 1917.
Single copies 10c. Yearly subscription in U. S. \$2.25. Canada \$3.00. Foreign \$4.00.

Lenten Regulations

1. All the days of Lent, except Sundays, are fast days. The Lenten fast ends at noon on Holy Saturday.
2. All between the ages of 21 and 59 inclusively are obliged to fast, except the sick and convalescent; women in delicate health and condition; those to whom fasting would cause grave injury to health, or produce such illness or exhaustion as would interfere with their daily duties; and those whose occupations are of a very laborious and exhausting nature. Those who doubt whether they are excused or not should consult their confessor.
3. Those obliged to fast may take only one full meal a day. This meal may be taken either at noon or in the evening. The law also permits a light breakfast as well as a lunch at midday or in the evening. No other food is allowed.
4. During Lent every Wednesday (except the Wednesday in Holy Week), every Friday, the second Saturday and Holy Saturday until noon are days of abstinence. However, by special privilege of the Holy See, working people and their families are obliged to abstain from meat only on Ash Wednesday, Fridays and Holy Saturday until noon. On all other days of abstinence those of the family who are obliged to fast may eat meat at their principal meal; those not obliged to fast may eat meat at any of their meals.
5. Those who are excused from fasting or abstinence during Lent should practice self-denial in some other way.
6. In all Churches having a resident pastor there will be a sermon and Benediction of the Most Blessed Sacrament on Wednesday evenings, and the Stations of the Cross on Friday evenings. Pastors in charge of two churches will give a sermon in each church during the week.
7. Parish parties or similar activities on the church premises are to cease during Lent.
8. The time for complying with the precept of Paschal Communion extends from the first Sunday of Lent to Trinity Sunday inclusive.

— JAMES E. KEARNEY,
Bishop of Rochester

On Washington's Birthday, Feb. 22, and on St. Patrick's Day, Mar. 17, the Most Reverend Bishop grants to the faithful of the Diocese a dispensation from the Lenten law of fast and abstinence.