

Editorials

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

Passiontide

The Church's teaching comes to us by hearing and by seeing. We have mental prayer or we have vocal prayer and we have the prayer that comes to us in action in the sacrifice of the Mass.

The Church in these days, would turn our attention to the sufferings of Jesus Christ. The Gospels and other scriptural readings for this time contain many words relating to what Jesus Christ suffered.

Beginning with this Passion Sunday and continuing until the close of Holy Saturday the Church gives to our eyes a vivid reminder of the suffering of Christ. The crucifixes and statues are covered in purple. They are hidden from our eyes and they speak of the spirit of sorrow in which the Church concentrates all her attention on Jesus Christ going to Jerusalem and entering into the final stages of His life on earth.

Passiontide is a time for meditation and for prayer. Our meditations at this time will be on the great love for men that led Jesus to suffer and die. God did not abandon man

after he fell into sin. God sent the Redeemer to atone for man's sin. Jesus Christ entered into His Passion with the intention of purchasing pardon for every soul.

Passiontide brings His lesson to us in a powerful way. Every time we enter the Church, our eyes immediately are caught by the purple hangings on the crucifixes and statues. It tells us that these two weeks are most important in the ecclesiastical year. It teaches us to give complete attention to the work of commemorating the Passion of Christ.

Our Lenten prayers and practices, and the Stations of the Cross, will help us to keep Passiontide in a devout way. The hearing of Holy Mass is most appropriate for this Season because it was instituted by Christ "to show forth His death until He come." In other words, the Mass is Christ's own method of keeping alive within us a vivid memory of His life and His death. May Passiontide lead us through the way of Calvary to the joy of Resurrection!

To Know More Clearly

The true Catholic must not be satisfied with a partial or incomplete memory of the teachings of Christ. Our recollections of the first instructions in faith at mother's knees have been developed by our first studies of the Catechism and Bible History. Our school days have given us an ordinary presentation of the principal teachings of the Church. High School training has added details to these religious truths so that our knowledge of them has been constantly augmented and improved.

Our private reading of Catholic literature in our diocesan newspaper, in magazines, in

books has added to our command of a knowledge of Christ and His teachings. Sermons, instructions and numerous devotions have improved our grasp of things religious.

Devotion to the Catholic Press, in all its manifestations, can be a constant aid to our knowledge of the faith we love. Our faithful reading of the Catholic Courier Journal each week is bound to give us constant assistance in knowing better and understanding more fully the mysteries of faith. Make your own the advantages of our local Catholic newspaper by being a regular subscriber and a constant reader.

Making The Holy Year

A great privilege comes to all of us in the opportunity to obtain the graces of the Holy Year. Pope Pius XII very graciously has granted to all the world the power to gain all the indulgences and spiritual favors accorded last year to those who visited the Holy City. These pilgrims from every part of the world, numbering far more than a million, visited the various churches in Rome, made their Jubilee Confession and received Holy Communion in the City of the Popes. It was a great demonstration of faith. The Holy Father was greatly pleased at the large number, perhaps the largest in history, making the Holy Year. He rejoiced in the spiritual favors accorded to all those who visited the Holy City and fulfilled the requirements for the Jubilee Year indulgence.

Now for all of us the Holy Father makes possible the observance of the Holy Year and the gaining of the indulgences and privileges that first belonged to the Jubilee Year of

1950. No longer is it necessary to visit the Holy City. No longer do we make our Jubilee visits to the Roman Basilicas.

Now, in every diocese, the Bishop, by authority of the Holy Father, designates certain churches as Jubilee Churches. From every parish as individuals and in groups, our people will visit the assigned churches, will recite the prescribed prayers, will receive their Jubilee Communion, and will thus gain the precious indulgences assigned to this holy time.

Every Catholic will be impelled to make his own the advantages that come from this grant of the Holy Father. Every Catholic will be glad to learn the regulations for the Jubilee indulgences. Every Catholic will find that this year should be for him a time of special Grace, a time for a renewal of faith, a time for giving impetus to his daily preparation to sanctify his soul against the day when Christ shall summon him to his eternal reward.

Hearers Of The Truth

To all good men the truth makes a strong appeal. When Christ pledged His word, He noted clearly that many were willing to listen to Him and to accept His doctrine. He noted also that a certain number would not listen, would not accept His teaching. Christ looks into the secret recesses of the hearts of men. Christ knows why some men are ever ready to believe and why others refuse to believe revealed truths.

Those who are of God hear the words of God; those who are not of God reject His words. Christ could stand before His hearers as the fully accredited messenger of God, the Father. His miracles showed men clearly that He had the power of God in Him. His miracles gave men the most solid reason for accepting His teachings.

In Him was no defect, no fault, no evil. He could stand before His enemies and challenge them to question His life or any of His activities — "Which of you shall convict Me of sin?" Christ knew that no man could examine Him, His teachings, His works and find in them anything to convict Him of sin.

Because there was no sin in Him, because there was no evil in declaring Himself to be the Son of God, because there was nothing reprehensible in His claiming for Himself absolute faith and implicit obedience from His hearers, Christ could confidently appeal to all with the challenge, "who shall convict Me of sin?"

Men of today are either for God or against Him. Those who are for God accept Christ's teachings and follow

His Holy Church. Men who are against God still find opportunity to deny the divinity of Christ and to refuse to believe in His teachings. They have no more power today to prove that Christ is not all that He claimed to be, than did their brothers of nineteen centuries ago. They cannot convict in any way Christ, or His teachings, of evil, but they can and they do show that they are not of God by their refusal to receive the message given to them by God through Jesus Christ.

Hearers of the truth receive Christ's message. Hearers of the truth reverse Christ's revelations. Hearers of the truth show that they are of God by their lives here in the world, and show that throughout the ages of eternity they shall be with God in His Kingdom.

A LOOK AT LABOR

By A. C. Tuohy

What is the Next Move of the Reds?

The Communists in the labor movement have fallen upon evil days. Once upon a time the labor group was better organized, better directed, or better trained. Even when they were an insignificant group in trade unions they knew what they wanted. At the present time they are a badly demoralized lot, uncertain as to aims and procedures.

It is unlikely that the eight remaining left wing unions have a membership of more than half a million. What is worse from their point of view, they are isolated from the main drift of organized labor, unable to exercise any influence on the official thinking of the large labor federations.

THE MAIN problem facing the Communists today is to break through their current isolation. The Communists, if they are anything, are realists. They have lost their battle with the right wing unions and are now preparing to adopt the old political slogan, "If you can't beat them, join them."

Left wing attacks on right wing labor leaders have diminished in recent months. As a matter of fact men like Jim Mathews and Julius Emepak have had their knuckles rapped by party leaders for being too vehement in their denunciations of right wing unions.

For two years now everyone has been expecting the formation of a Communist labor federation. It has not been forthcoming and as things stand now it probably will never come.

The Communists do not want themselves further isolated from labor. They still have many party-liners hidden and strategically placed in the labor movement. They will try to utilize their present strength no matter how small it appears to be. The party line as announced at the January convention of the party calls for cooperation with non-Communist unions.

SINCE THE Korean War, the party line on international issues has been a handicap to left wing union leaders. The U. E. The Distributive Workers, the Public Workers, and the Marine Cooks and Stewards, have been hard hit by the unpopularity of the Stalinist line.

Communists are now asking: Shall we play down the party line in order to maintain some foothold in the labor movement? Or shall we sacrifice our present strength in the interest of Soviet Russia's immediate needs?

The answer to this dilemma, as prepared by the Union Square headquarters, counsels a party leaders to avoid two extremes. These extremes are called "left sectarianism" and "right opportunism."

Communist leaders do not want their underlings to force the party line down the unwilling throats of American workers. This would only lose members for the party. On the other hand the issues of peace and war, of American intervention in Korea are not to be evaded or sidetracked. This would be opportunism.

But the main work of fighting the Communists will fall upon the rank and file. If they are awake and alive to the Communist party line, they can reject it from the start. If they are taken in, however, the job of counteracting left wing influence is no longer a simple task.



Gretta Palmer

'Inspirational' and Inspired Writings

One of the easiest ways for a writer to turn a fast dollar is to go in for what is known as "inspirational" writing. Whether it takes the form of non-fiction, whether it is vaguely respectful to Dietrich Bonhoeffer, whether it is "nobly" pagan

Gretta Palmer in her outlook, such writing is the phenomenal of modern letters. The "inspirational" form of literature aims at collective flattery; it skirts the dangerous subject of original sin, along with every other inconvenient fact that might interfere with its purpose.

It gives the public a cheap sense of moral triumph which has not been earned, and which makes any honest, vigorous effort towards moral betterment seem unnecessary. It touches the emotions, not the intellect and not the will, and it never leads to action.

A PARTICULAR case concerns the matter of pacifism. Pacifists are for quill and pen, and so are tub-thumping speeches. The soldier in combat can't be bothered working up the suitable emotions of love of country at which the homeside politicians excel.

He's a great deal too busy saving his country by a hundred difficult, unpleasant tasks to think about the large, vague words like "liberty" and "loyalty."

He has to capture a hill under enemy fire or keep himself awake on sentry duty for the fourth night in a row, and just keep walking on through cold and wet on his frost-bitten feet. Fourth of July orators is one piece of equipment every soldier throws away before he reaches the front lines.

The luxury of mouthing big words, as a substitute for small and difficult acts, is growing on us in this country at war. As precise thinking in the moral field grows rarer the words of our leaders grow bigger and bigger as they must, if they are to serve as rallying calls for men and women who have no agreement on what is, specifically, "good" or "bad."

For it is easy to get a hundred million people to support you if you come out strongly for "nobility," and al-

Monsignor Sheen

The Woman At the Well

There is nothing new in the world. There are only the same old things happening to new people. Human nature acts now the way it did centuries ago, particularly when it seeks to avoid moral demands for betterment of conduct.

Millions can see their image in the woman Magr. Sheen at the well. Tired from a journey from Judea to Galilee, the Divine Master sat down by a well at noon. A woman came to draw water a most unusual time for anyone to come to a well in the East. The reason is, probably, that the other women, scandalized by her evil life, would not allow her in their company in the cool morning or evening, so she had to come alone at noon.

Our Lord asks for a drink. Whenever God wishes to do us a favor, He begins by asking for one. After being reminded by her that the well was deep and He had no cup with which to drink, He tried to elevate her thoughts to heavenly refreshment, saying:

"If thy knewest what it is God gives, and who this is that is saying to thee, Give me drink, it would have been for thee to ask him instead, and he would have given thee living water."

THOSE WHO are dedicated to the carnal are far from the spiritual. She could not understand such sublime thoughts about an inward spring which is an elixir of life for those who drink it.

The Divine Teacher then descended to the root of the difficulty, namely, the immoral life that she was leading which made the perception of spiritual truths impossible. People are not Godless only because they are ignorant; they are often that way because of their behavior.

He said: "Go call thy husband." She answered: "I have no husband," and Jesus told her: "True enough, thou hast no husband. Thou hast had five husbands but the man who is with thee now is no husband of thine; thou hast told the truth over this."

MANY LIKE to discuss religion, but they do not like it when it involves decision. So long as religion is a subject for argument, it is never uncomfortable, but once it begins to pry into our conscience, our habits and our perversities, it becomes extremely uncomfortable.

The woman therefore shifts the subject from the moral to the intellectual level. This idea of making religion personal was "meddling." Seeking to keep it on an abstract basis, she introduces the speculative question as to whether she should worship on the distant

Well or in Jerusalem. He had asked her to lay bare her sins. Her answer is an intelligent, "difficult" which is really only a protection against the exacting claims of Divine Love.

REMINDED HER that to be saved men must be honest with themselves. He said they must get down to "truth and spirit," that is, to honesty with themselves.

His psychological approach has its effect. She becomes momentarily so confused that she runs away, leaving her waterpot at the well. Rushing into the city, she tells the men, "Come and have sight of a man who has told me all the story of my life. Can this be the Christ?"

They were so impressed they came back with her to see Jesus, and after talking to Him they told to the woman. "It is not through thy report that we believe now, we have heard Him for ourselves, and we recognize that He is indeed the Saviour of the world."

AS THE story closes, it becomes clear that not until one is prepared to face his moral difficulties and failures can there be any hope for inner peace.

Peace of mind is a long way from peace of soul. Peace of mind is an intellectual adjustment to the way we live; peace of soul is a moral adjustment to the way we ought to live.

The recovery of man's peace of soul and the mastery of his conflict are not easy. The truly integrated self is won by hard effort and in cooperation with the resources that pour into us from without. The more serious diseases of human nature are cured in the presence of God. If man cannot trust in his own goodness to discover God, then perhaps his weariness will cast him to His Bosom.

Warning

A warning has been issued in Vatican City against printed leaflets and pictures carrying "messages from the Most Holy Mother of God to priests."

These "messages" are allegedly part of the "revelation" made by the Blessed Virgin to an unidentified "devout person."

A warning was also contained in a brief notice in Osservatore Romano, Vatican City daily. It said:

"A competent ecclesiastical authority cautions the faithful, and particularly all those who, even in good faith, cooperate in the dissemination of the same, that the alleged supernatural source of these sayings is without foundation."

Osservatore states that the leaflets and pictures have been circulated in Rome, other cities of Italy and abroad.

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.

Piarist Fathers Plan Post In Buffalo Area

Lockport, N. Y. — (NC) — Fourteen Piarist Fathers, including some who escaped from Hungary, are working here in the final foundation of the United States of the religious Order founded by St. Joseph Calasanzius three centuries ago.

LATE LAST month the Holy See confirmed foundation of the Piarist house, which temporarily

is located at the Institution of Our Lady of Victory, Bishop John F. O'Hara, C. S. C., of Buffalo gave permission for the foundation earlier in January.

St. Joseph Calasanzius is credited with founding the first free school in 1597 in Rome. His idea was a free Christian public school for everyone, and he used the name "Schola Pia," that is,

Pious Schools. The schools were to have a supernatural or "pious" foundation and be sustained by "pious" aims for the accommodation of poor and rich students alike, Christians and Jews.

SINCE THIS first foundation more than three centuries ago the Piarist Fathers have established Pious Schools in Spain, Bohemia, Austria, Poland, Hungary and Central and South America. Now, while the most flourishing provinces of the Order are almost perishing in Hungary and Poland, the Piarists are making a start in this country.

This teaching Order will be able to occupy the present quarters only until June.

Novena Prayers In Japanese

Matsuru, Japan — (NC) — The Redemptorist Fathers from Canada have inaugurated the Novena of Our Lady of Perpetual Help here. The novena prayers were translated into Japanese by the Rev. William James, C.S.S.R.

Advertisement for 'The Vatican Broadcasts in 95 Languages'. It features an illustration of a man at a desk and text describing the service, including 'The Washing of the Disciples' and 'The Holy Fire'.

Advertisement for 'The Catholic Courier Journal'. It includes the newspaper's name, publication details, and contact information for the Rochester office.