

Editorials

By Rt. Rev. Mgtr. Wm. M. Hart, P. A., U. C.

Right Reverend Edward J. Byrne, R.I.P.

His devoted to teaching and training of young men for the priesthood came to a sudden end with the death of Right Reverend Edward J. Byrne, Dr. Byrne has been Professor of Sacred Scripture since 1911. He has been known nationally and internationally as an expert in all that concerns biblical law. He has been associated with Scripture scholars throughout the world and has been active in the various societies of Scripture students. Active right up to the time of his death, his passing comes as a shock to the great number of his friends among the clergy and laity, particularly the more than 1500 Priests who have been trained under his direction.

Day after day he has lectured before his class. He has seen young men in their seminary course progress from day to day in their knowledge of the Holy Writings and has seen them at the end of six years go forth to preach the Gospel. Doctor Byrne has guided their scriptural training and the results of his teachings have been shown in the regular Sunday sermons of more than 1500 Priests who have been trained under him. His passing means a great loss to St. Bernard's Seminary.

A man of stately dignity, a man filled with the spirit of Christian charity, a man of kindly disposition, Doctor Byrne will be sorely missed by those who have known him. The results of his career as Professor of Scripture will continue to bring blessings for many years to come to all the congregations presided over by Priests whose knowledge and love for the Word of God has come from him. May his priestly soul rest in peace.

Holy Family Sunday

Again the Bishop of the Diocese calls his people for a hearty and holy observance of the Feast of the Holy Family. Under his guidance it has become a tradition for our families to receive Holy Communion as a unit. Father and mother and boys and girls come to the Communion Rail together, receive Holy Communion as a family unit. Jesus is with them in the Sacrament and we may be sure that Joseph and Mary are close to them, as they devoutly let their thoughts dwell on the Holy Family. The Family Communion Breakfast planned at one

of our hotels or restaurants gives special tribute to the mother of each household by sparing her on this Feast the usual Sunday morning preparations for a home breakfast.

The general observance of this great Feast must leave its mark on all the families of the Diocese. Here we have the ideal qualities of Father and Mother and Son all speaking to us by their example of what God expects of us as members of a Christian household. May Jesus and Mary and Joseph be close to us on this happy Feast!

For The Trinitarian Sisters

A religious organization known as the Missionary Servants of the Most Blessed Trinity has been giving splendid service in this Diocese and in many others in social and catechetical work. Twenty-five years ago they began their work in Rochester. The Trinitarians have grown from year to year until now they number 450 Sisters. Their headquarters is at Philadelphia where plans for a Mother House are now awaiting fulfillment. We owe a great debt to the Sisters for the wonderful service they have been giving in the Diocese.

are calling on their friends to be present at a mammoth card party to be given on January 23rd at the Columbus Civic Center. They are asking for a donation of \$5.00 for each patron in connection with this drive for funds. The appeal should go straight to the heart of every Catholic who understands the wonderful things the Trinitarian Sisters have done for religion, helping our Pastors, administering to children not in parochial schools, carrying on catechetical training and ministering to the social needs of thousands of our families. Your donation will tell the Sisters of your appreciation for their dedicated service.

Bishop Kearney has given his approval to an appeal made by the Sisters to help them in the erection of a new Mother House. They

Church Support

The Pastors will be presenting to their congregations during this month their Annual Financial Report. It will tell the story of the generosity of the people of the congregation in giving to their beloved parish church constant and adequate support. Pastor and people will rejoice in the material blessings God has enabled them to give to their Parish.

that God has blessed them with the privilege of maintaining the works of religion through their weekly gifts. Millions of Catholics in other countries are deprived of this privilege. Let every gift we make to God through our weekly contributions to the Church be something that we can be proud of, something that we can offer to Him as a mark of our gratitude for all His gifts.

JESUS IN THE TEMPLE

The Gospel for the Octave of the Epiphany brings us the picture of Jesus in the Temple. He was twelve years of age, an attractive, boy anxious to be about His Father's House and also about His Father's business. For three days He was in the Temple, not idle but sitting in the midst of the teachers listening to them and asking them questions.

understanding of God's revelations Christ put many an inquiry to them. They marveled at His understanding and His answers. The glory of His Divinity was hidden from them but His outstanding intelligence and wisdom marked Him as more than an ordinary twelve year old boy. Jesus in the Temple! So happy to be there in the House of His Father that He could not only forget that Mary and Joseph were looking for Him but could even express surprise that they should be seeking Him.

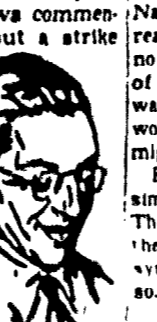
What were these Holy Men telling Christ? What were the questions that Christ put to them? They were men dedicated to the study of ancient writings, they knew the laws and the prophets and as they spoke Jesus listened to them. To help them to a better

Little did these men know that before them and speaking to them stood the promised Messiah. Little did they know that here was the Son of God made man for the salvation of the world, but God's plans were to suspend the activities of Christ until His thirtieth year would mark the time when He should begin His public life. Therefore we find Him leaving the Temple, leaving His Father's House, leaving His business, to go down with Mary and Joseph to Nazareth, there to give to all men an example of fidelity and obedience for a period of eighteen years.



JOSEPH BREIG

I happened the other day to overhear a radio "news commentator" grumbling about a strike staged by a group of garage mechanics. The mechanic, said the commentator in a voice dripping contempt, walked off the job because they said the garage was too cold.



and one reason only, that United Nations soldiers are cold in Korea. The reason is that there is no way for us to warm the part of Korea we hold. If we could warm it we would, and we would make the Communist army mighty cold. Equally obviously there is a simple way of warming a garage. The employer need only turn on the heat, or install a heating system if he hasn't already done so.

The commentator then commented, with a great show of righteous indignation, that after all it is pretty cold in Korea, too. It was a dreadful thing, he opined, that mechanics should go on strike because they are cold, while brave men fight for freedom in the snows of Korea.

I agreed with the commentator that something was dreadful, but I could not agree with him about what it was.

WHAT seemed dreadful to me was his false logic and his slim assumption that his audience was too stupid to see through it. Almost as dreadful was the helplessness of his listeners to laugh him off the air. Much more dreadful was his wicked misuse of patriotism in an attempt to justify what appeared to be a clear case of mistreatment of workers.

I wonder whether a man shouldn't be required to demonstrate at least a rudimentary capacity for straight thinking and a rudimentary intellectual honesty, before being allowed to air his opinions on the air. Obviously, there is one reason.

A LOOK AT LABOR

Not every Catholic agrees on the content of the social teaching of the Church, although Paul Blanshard will find that difficult to believe. Reactions among Catholics to the Catholic social program are many and varied.

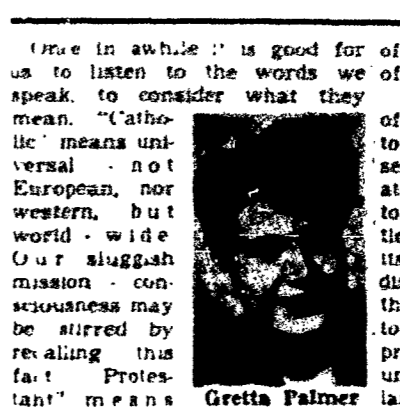
The "know nothing Catholics" have successfully managed to avoid close contact with this program or with the people who pro-pounded it. They hardly ever read Catholic literature or associate with people who do their children's education. They rarely go to Catholic masses and beyond going to Mass, if they go to Mass, they have little contact with the Church. Naturally enough, these people associate their prejudices or their class values with the Church.

If they are moderately well off they presume that the Church is conservative; if they are the cynical poor they expect the Church to be leftist. Whoever they are, they react violently to the teaching of the Church on unions, property, Negroes, government social programs, etc. when they first hear it. CLOSELY ALLIED with this school are the "contented capital-

ist Catholics." Life has been good to them. They are satisfied with the status quo. They know the teaching of the Church in whole or in part and are inclined to reject it. Their position is that the Church has no business interfering in social and economic life. Then, of course, there are the "Nicomedeuses" among us who accept the social teaching of the Church fearfully and under the cover of night. These Catholics believe in unions, the rights of Negroes, public housing, and the like, and believe in them sincerely but not too vociferously. THE "CATHOLIC" leftists are not as common in the United States as in Europe, but they do exist. They believe that this is the age of the proletariat, or Marxism, or collectivism. They want to form some kind of an alliance with leftist economics and the Church. Of course, it would be ideal if we all were "Catholic moderates." Every Catholic, I am sure, believes that he is the moderate and his opponent the extremist. Catholic moderates, however, are

GRETTA PALMER

Synthesis True and False



Once in awhile it is good for us to listen to the words we speak, to consider what they mean. "Catholic" means universal - not European, nor western, but world-wide. Our sluggish missionary consciousness may be stirred by recalling that fact. Protestantism means protesting and to protest is to rebel against not to create.

often applies the exact opposite of the remedy they need. It analyzes the patient instead of urging him to attach himself to something larger than himself. It treats the individual as an atom to be studied and, perhaps, to be smashed so that each little proton and neutron may go its own way, independent of the discipline of gravity. But what the atom called man requires is to remain intact and find his proper place in the order of a universe that is considerably larger than he.

Religion binds it does not scatter. It does not break things down into their separate parts. Its instrument is not the microscope, which makes tiny things seem larger but the telescope, which makes gigantic things seem small enough for us to apprehend. Religion is not analysis, it is synthesis. It is a joining and never a rending except when separation from the less good is necessary for a combination with a greater good.

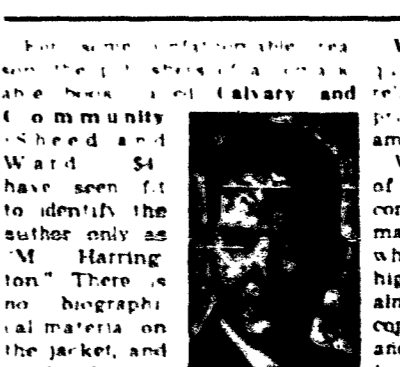
THE GREATEST scholarship is that of synthesis. The 33 volumes of precise thought which are St. Thomas Aquinas' princely gift to us study no single aspect of theology in isolation from the whole. When St. Thomas discusses the most minute and recondite topic a single aspect of the angels nature, say, he does so in order to link this up with the whole vast universe of reality. To place a thing on its proper rung of a ladder that reaches up to God Himself is a supreme act of synthesis; and in order to accomplish this, the saint is forever bringing together evidence from sources no one had joined until his time. He bound Greek thought to Christian belief, but he also joined Old Testament prophecies to Catholic Revelation.

Joining appropriate things is always happy work, tearing down even an outworn building is a melancholy thing. The good houses assemble spirits that have never met before, the good preacher joins the minute problems of modern life to the immense truths of Eternity, the zealous priest brings the lonely soul and the faith into an intimate conjunction. An increase of isolation, anywhere in the universe, is a loss. The hermit in the desert and the Carthusian in his cell have exchanged one form of companionship for another - that of God. But where there is true solitude, there is neither happiness nor health.

NO MORE startling syntheses have ever been uttered than those of Our Lord on earth, when He bound together ideas that had seemed utterly unrelated until then - the mustard seed and the Kingdom of God, the homely yeast and the Apostles of His Faith. For binding is God's work, separation is the Devil's. Here

FATHER KENNEDY

Classic of Sorts In Minted Style



WHAT is to be done? I feel not quite up to the task of the correlation and explanation of the principal strands of the Old Testament. We are shown Christ's purpose of establishing a third sacred community, His Church, and the manner of His achieving it. But whereas this section would be highly impressive coming from almost anyone else, it lacks the consistent cascading quality and the impact of the chapters just preceding it.

Still it is impressive in a considerable degree. It demonstrates the relationship of the life to the words, the doings of Christ to the climax on Calvary and the relationship of all that was or is or will be to that central event in human annals.

Whoever she is, that is, if she really is she, the work is of exceptional quality and sets to develop into a classic of the Mass. It is the Mass and the church this morning. And it makes plain that the Mass is the means to effecting and keeping alive the final sacred community, which will exist on earth and which will be consummated in heaven.

ALL THIS provides a new and lively appreciation of the Mass to anyone who reads the book. And that, of course, is the author's sovereign intent. But the book affords many incidental delights as well.

THE AUTHOR makes us see how marvelous was this creature man, as God made him; the image and likeness of God, sharing God's own life, and serving as the bridge between God and every earthly being. Adam and Eve were a sacred community, in their relations with God, in their relations with each other. But then sin intervened to blast that community. Sin would one day be stoned for. But the Atonement had to be prepared for gradually, over the centuries. To that end, a second sacred community was established. It was Israel, the Chosen People selected and segregated so as to bring forth and give to the world the Divine Saviour. The book is divinely at its best in the study of Israel, its history and its significance. Two superlative chapters are given to this, and they repay close attention in the several decades.

M. HARRINGTON, under-standably, does not think highly of saying one's Rosary during Mass and will doubtless convey a not a few readers to get a mis-sal. But there is a place for the Rosary, of course, and a need of it. Hasn't Our Blessed Lady been at pains to tell us that we must say it, frequently and well? To say it well is the problem. For its proper recitation requires that we meditate on the mysteries. To repeat the prayers is not enough. Our minds must dwell reflectively on the events in the lives of Our Lord and Our Lady which are set for our consideration in the several decades.

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