

Expected To Give Back Dedicated To Founder Greatest Protection

By MONSIGNOR HART

Five More

The good and faithful servant had a splendid report for his master. In going away the master had given unto him a large sum of money — five talents. He was a good servant, so he did not waste his time nor did he bury the money entrusted to him. He labored and he put the money to work.

The result is expressed in his report "Lord, thou hast given me five talents; behold I have earned with it another five talents." He was a faithful servant. The Lord had trusted him and he was anxious to measure up to that trust.

To all of us God gives five talents. It is the sum total of all the worldly goods that we possess. Over the long period of time assigned to our life career we have control of these assets. If we labor faithfully with them they are bound to increase and we can have for the Lord at the end of our life a report as good as that of the good and faithful servant.

We can use all that we have for selfish purposes. We can spend on the goods of this world all that the Lord has given us. We are not expected unless we have a special vocation, to leave all that we have and follow Christ, but surely we are expected to give back to the Lord some of the things He has given to us.

This thought will be in our minds as we prepare to have part in the building up of the Diocesan High School System — two new High Schools in Rochester, one in Auburn, one in Elmira. We have an opportunity here to prepare great spiritual dividends of the five talents God has given us.

The man who buries his talent and derives no spiritual profit from it will not be called a good and faithful servant. He will be responsible to the Lord for his lack of energy, his lack of vision and his neglect of the opportunity to labor for the Lord in the things that concern the welfare of humanity.

If we are to enter into the joy of the Lord we will want to do so by enlisting the good and faithful servant in the Gospel. God has given us the talents. May God help us to use them in accordance with His will! Yours for Five More!

St. Bernard

God called up St. Bernard to be a great scholar in things concerning religion, to be a leader as a Cistercian Monk, to be a builder of seminaries for the training of young men to the priesthood.

So determined was he in providing seminary training for the young that more than twice he refused the offer of an appointment as Archbishop in one of the greater Sees of the world. He was a kindly heart, a benevolent heart, a heart interested in the welfare of his neighbor. Our Seminary was dedicated under the patronage of St. Bernard.

Many of us have considered this as a natural result of the fact that Bishop McQuaid was named after St. Bernard, but Bishop McQuaid has told us himself that his seminary was dedicated to St. Bernard because he was so wonderful a founder of seminaries and a director who drew up the rules in curricula for the many seminaries that he built. His influence has lived long after him and continues even today in shaping our seminaries.

St. Bernard has guided the founding, the destiny and the long career of our major seminary. St. Bernard inspired our first Bishop to undertake the difficult work of founding our Seminary. St. Bernard has been in the hearts of our people as year after year they have given bountifully of their limited means to support the education of Priests of St. Bernard.

Our thoughts turn to him on this, his Feast Day, and we ask him to grant continued prosperity and success to St. Bernard's and to enable every one of us to have a part as did our fathers of old in helping the school that is dedicated to him.

Training Good Citizens

It is the patriotic duty of every school to train men for their duties as American citizens. The fulfillment of this duty can never be confined to part of the daily program, nor should it be restricted to those years in which our study of Civics tells us of the machinery of government and gives us the history of the United States as a nation.

Just as the religious teaching in a school covers all grades and covers all classes, so the spirit of patriotic devotion to our country and its ideals should be effectively inculcating the pupil in all the different grades of schooling.

The religious approach is always an imperfect one. We should indeed point out to scholars in our schools the dangers of individualism and of the attempts of communists to destroy man's freedom and man's rights.

But the fundamental approach to teaching citizenship should be based on a deep appreciation of all that our country means to us. The flag of God was surely present in the preparation of these United States for a glorious and dignified independence of a Government of the people, by the people and for the people.

Right back to his original dignity as a child of God our Founding Fathers traced man's origin. It also spoke of man's rights as unalienable, as God-given and as the means of securing life, liberty and the pursuit of happiness.

Training Good Citizens! May all our schools, public, parochial, attempt to be true to their obligation of training our young people to know their country, to know its glorious origin, to know the history that has given it a leading position among the countries of the world. Those who learn to know America and her principles will naturally come to love them. Thus will be the greatest possible protection against the pagan attacks that would undermine American citizens from a true appreciation and a deep love for the United States of America.

Archbishop Warns On Contraceptives

Archbishop John Joseph (JJ) McQuaid, of New York, has issued a warning to all Catholics that the use of contraceptives is a mortal sin. He stated that the use of contraceptives is a direct violation of the teachings of the Church and that those who use them are in a state of mortal sin.

The worst calamity that can happen to an individual in this life is not knowing when to be satisfied.

JOSEPH BREIG

Reply To Father Gillis

I dislike intensely to take public issue with a fellow-columnist. I dislike especially to do so with Father James M. Gillis, whom I reverence for many more reasons than that he is the dean of living Catholic columnists.

But Father Gillis, who is by way of being what is called an isolationist, has repeatedly demanded a definition of isolationism, and a statement of how far the non-isolationists believe that America should go "to set things right in all the world."

Well, nobody can set everything right. But I do think that Father Gillis' views on this one matter are dangerous, because he tends to persuade readers that America should not do nearly as much as she is doing to set right what can be righted. It seems to me that his view ought to be refuted.

I DO NOT use "isolationist" as a smear word. But I think an isolationist might be defined as one who, without realizing what he is proposing, wants America to cast aside what I may call the Cross of the World, which has been laid upon our country by an inscrutable Providence.

I cannot think of any other definition which is historically accurate, and exact enough to go to the whole heart of the matter, and yet broad enough to cover every shade of isolationism, and every twist and turn of it.

I have every sympathy with the isolationists — except with those who are hypocrites, like the Communists. I was an isolationist myself before Pearl Harbor — partly because I was a sentimentalist, and partly because I was afraid of war.

But plain, bitter facts — facts that had to be faced — forced me to change. And gradually I came to see that America has long been carrying a cross — a terrible cross, but proud and noble, too.

IN THE first world war, our country carried the cross of the salvation of Europe and of Christendom from Prussian pride and bullying. We had to hear the cries of captive Belgium; had we stopped our ears, would we have been better men for it?

In the second war, we were summoned to rescue half the world from Hitlerian paganism, tyranny and cruelty. Out of the depths of the concentration camps, the voices of the tormented cried to us. Could we pretend not to hear?

Now we bear one more cross — the cross of the crusade which stands against godless imperialism and aggression; against terror, against persecution, against death, against the selfish preoccupation of the minds of the world's children by men who hate everything decent and good.

Can we refuse that cross? I think not. I sympathize with the honest isolationists, but I can not agree with them. I think they are not facing the world's agony; I think they want us to walk no more with the sons of men because they are on their Golgotha.

FATHER GILLIS has asked for a straight answer to this question: Do you propose to go to war if necessary in the attempt to set things right in all the world?

The answer is yes, if necessary. I do not believe it will be necessary. Our Lady has promised that the world can be saved by prayer and sacrifice — including, I think, the sacrifice that Americans are making to relieve the world's distress and to strengthen the world's defenses.

But if war is inevitable, then yes. There are far worse things even than a atomic war. One of those things is an atom-bomb war, and our children under men who hate God, who would transform all the earth into one monstrous inferno, one immense hell.

Most of us, I believe, prefer death to that. I have answered Father Gillis' question. May I ask one or two in return?

How far would he have us retreat? Which nation or nations would he propose that we abandon to Stalin, as we abandoned God for him, Poland? At what point should we draw the line and say, "One step farther, and we fight?"

Oh, does Father Gillis think we can just go on retreating forever?

The Discarded Stone



RENT STABILIZATION DIRECTOR

Rent Curbs Morally Justified When Housing Shortage Exists, Says Woods

Washington — (NC) — "Under conditions of housing shortage, there are sound moral as well as economic grounds . . . to have prices on rents established by an impartial body whose primary concern is the public interest."

This statement was made by Fitch E. Woods, director of Rent Stabilization, on the Tuesday "Fall in Our Times" radio series.

The National Council of Catholic Men cooperates with the Federal Housing Administration in its program to tell the meaning of faith in their daily living.

"THE EARLIEST traditions of our faith recognized the moral responsibility of the landlord to exact no more than a fair price for the dwelling he leases out, and for the tenant who occupies the dwelling to pay this fair price."

"In normal times, most of us would be content to have the amount of such rentals set by the normal bargaining process of shopping around for a place to live, he continued.

"In times of economic stress, however, I feel that we cannot be content with such a method for setting fair rentals, simply because the shortage itself deprives the tenant of any reasonable opportunity for 'shopping around'."

"IN SUCH times of housing shortage, the landlord has a moral obligation to accept a fair price for the dwelling he leases out, and for the tenant who occupies the dwelling to pay this fair price."

"The famous 'Blessed' Program of 1919, which was regarded as 'too radical' by some of the lay leaders of the day but which the Bishops and the clergy of this country regarded as a moderate application of Catholic moral principles to local and industrial life, continued several recommendations and proposals."

Mr. Woods said, "One such recommendation was effective control of monopolies, even by the methods of government competition if that should prove necessary."

"RENTAL HOUSING in a majority of our great industrial cities has been in a monopoly status for over ten years now because the demand has far exceeded the supply. The Congress has made it to curb that monopoly by rent control legislation and it is my job to administer that legislation fairly and equitably to both landlords and tenants. Rent control should be abolished just as soon as supply and demand are in some semblance of reasonable balance."

The rent control administrator attended Chicago parochial schools, St. Mary's College in Kenilworth, and the University of Notre Dame.

Keynote Convention — (NC) — The Rev. James M. Keller, N.Y., founder of the Christopher Movement, was one of the principal speakers at the 5th annual convention of the National Order of Eagles here.

'Dream Daughter'

Only Religion Can Protect Girl, Save Parents Worry

Manila — (NC) — Only deep religious convictions can protect a young girl and save her parents from worry.

This point was made here by Dr. Vidal Tan, president of the University of the Philippines, as he addressed the university's Women's Club.

Dr. Tan, who lost his son, an only child, in World War II, outlined the qualities he would like to see in his "dream daughter," the type of husband she should choose and the type of mother she should be.

DR. TAN SAID he would try to instill these qualities in his dream daughter:

"First of all, I would encourage her to be seriously religious because I know that religion is the safest protection I could imagine for her. . . I know that if she takes her religion seriously she will find it a great source of comfort and strength. I would be sure that if she was in trouble, she would know what to do; that if she were in grief, she would be strong enough to bear it."

"There is logic in religion and I would want to teach her that logic. Being educated, she should know her religion from the scientist's point of view, in short, religion would be her most precious possession, her strongest tool, her greatest guarantee to happiness."

DR. TAN CLOSED his speech with a plea to the future mothers to give their full time to the supreme task of being wives and mothers.

"If there are some women who are successful in their professions and successful mothers at the same time," he said, "I feel that they are too few to prove a rule, only sufficient to prove an exception. As far as I know there has never been a good substitute for a good mother for growing children."

"The crying need in today's world is for men who are Christlike. Who is going to fashion these men with goodness in their hearts? Will it be the mother who is making a vain attempt to be a mediocre doctor? Will it be the woman politician who goes home after her children have already gone to bed? Will it be the society matron who entrusts the rearing of her children to the hired help?"

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GRETTA PALMER

Age's Heartening Phenomena

One of the heartening phenomena of our age is the fact that Hollywood and the gentleman — the very practical, hard-headed gentleman — charged with arranging television programs — are playing up religion. It is a zealous Christian, eager to spread the Faith, produces 'Gretta Palmer' a religious film or play or broadcast, it may mean only that he is willing to lose his shirt to save his soul (not an unaltruistic exchange). But if the owners of the networks and the producers on the Coast go all out for God, it means that millions of Americans have begun to pray.

Warner Brothers' worst enemy or best friend would never accuse that studio of having a bias towards conservatism and "the Right." It was this lot which produced "Mission to Moscow" and similar pictures in a decade when sympathy for the Soviet Union was popular in Washington.

The fact that it has now brought out an extraordinary picture, dealing with the sterner natural is an indication of how far the American public has progressed towards the Kingdom of God in the past fifteen years. For men who keep their cars to the ground in order to translate its rumblings into box-office receipts are wiser than those who love the Faith and long, at any cost to their pockets, to spread its benefits to all.

"The Miracle of Our Lady of Fatima" is the name of the major film that Warner Brothers is releasing this month on Broadway. It has all the gleamy trimmings that a large budget provides: color shots, "on location" scenes and a large allotment for exploitation. Such a film would never have been considered if certain capable businessmen had not decided that, in 1952, God is in men's minds and Our Lady in their hearts.

THE PICTURE, as you will see when you see it, departs at several points from the bare historical facts of Fatima: the words spoken to the children of Portugal by the Blessed Mother were not spilled out, at once, but withheld for years. The Bishop did not appear, to take a hand in the proceedings, for the excellent reason that His Excellency had been forced into exile by the Socialist government then in control of Portugal.

The Church at Fatima was not closed by the authorities. The parish priest who advised the children's parents at the beginning of the 1917 incidents had been replaced by another Father by the summer end. The character of the women with whom, in some cases, clean-shaven, the Immaculate Heart of Mary, which figured prominently in the whole beautiful series of events, is never given mention in the film.

These are matters over which the scholars may carp and prove captious, but they do not interfere at all with the extraordinary, touching impact that the film will have on the American public, which — one hopes — will queue up at the box-office and stampede the theaters and send its jingling coins to Hollywood in gratitude for this most Catholic of all recent films.

"The Miracle of Our Lady of Fatima" is weak on history — it is beautifully strong on the supernatural emphasis which might, so easily, have been abandoned on the floor of some Coast cutting-room. The sun does dance in the film — and no atheist or naturalistic evasion of this fact is even hinted at. The "Lady" does appear, and she is reverently shown. The prophecies are fulfilled, and thus a miracle is justified. There are the gifts from Warner Brothers to the faithful of America and of the world; we should be grateful for them.

The men who chose to invest five or six million dollars in a film like this are not philanthropists.

Catholic School Children Get Health Services

Columbus, Ohio — (NC) — Pupils in Columbus parochial schools will start receiving the city health department's nursing service this fall.

Extension of these benefits to the more than 11,000 children in Catholic schools here was announced by the Rev. Bonnett Applegate, acting diocesan superintendent of schools.

The services to be extended to Catholic school children, Father Applegate stated, will parallel those now given to public school pupils.

thropolis — and thank God that they are not! For if they were, the significance of this picture would be immensely lessened; it would mean only that a few devout men loved Fatima — and that we already know. As things stand, however, this picture means that shrewd, money-seeking experts now appraise the mood of America as being one of hunger for the Catholic best.

Are they right or are they wrong? No Gallup Poll that ever was devised can accurately gauge the spiritual hunger of a hundred and fifty million men. But the fact that Hollywood producers, answerable to their stockholders and their bankers, are willing to take a chance on America's love of the Blessed Mother is a fact worth pondering. If they think that the supernatural is popular, perhaps we should be doing many things that we are not doing today.

PERHAPS, AS a single example, we should be talking to our non-Catholic friends about the very topics that we rarely broach for fear of offending Protestant sensibilities, the apparitions, the saints, the relics, the Mass. Perhaps we should stress, rather than tactfully evading, the portions of our Faith which set it apart from any other religion or from any "Christian" sect.

Perhaps we should be wiser of making common cause with those who hope to reform the world and themselves by watered-down doctrines and by an emphasis on the brotherhood of man without the Fatherhood of God. Perhaps we should eschew merely humanitarian movements — no matter how noble their leaders nor how benign their purposes — because we do our neighbors a very beautiful service if we permit them to imagine that the arc is the full circle or that the fraction is the whole.

"But," you may say, "I am no trained apologist. I dare not bring up the subject of the Faith because I am badly equipped to answer the difficult non-Catholic may pose." On you may say, "It embarrasses me to drag in the question of the supernatural to people who may, with some justice, consider it an impertinence for me to try to change their views."

Very well, then you need not dole out scapulars, nor argue against the Anglican viewpoint on the Apostolic Succession, nor wrangle the question of Bernadette at Lourdes into your dinner-party conversation. But one thing you can do, no matter whether you are fifty times as inarticulate as you can imagine yourself to be. You can go to see a picture like "The Miracle of Our Lady of Fatima." And you can take with you as your guest at least one unbelieving friend!

Sunday Sermon

By Mgr. Hart

WHAT YOU SEE— WHAT YOU HEAR

To know the Father and to know the Son came to the seventy-two disciples through the words of Christ and through His teachings. The disciples had seen the signs that marked Christ as the Son of God. The disciples had heard the revelation of God through the words of Christ.

They had seen and they had heard and in their hearing and in their seeing was revealed a supernatural grace from God.

"Blessed are the eyes that see what you see, for many Prophets and Kings have desired to see what you see and they have not seen it and to hear what you hear and they have not heard it."

Now the lawyer gets up to test Him by asking, "What must I do to gain eternal life?" Christ said to him "What is written in the law?" The lawyer quoted the great commandment of the love of God and the love of our neighbor. Then the lawyer put the question "Who is my neighbor?"

Christ answered him by a parable that depicted the neighborly and helpful acts of a man who found in the road one who was a victim of robbers. Two had passed him by, but a Priest and a Levite, only the Samaritan gave to the victim the attention he needed. Which of the three was really a neighbor to the one who fell among robbers? There was only one answer the lawyer could give "He who took pity on him." Jesus said to him "Go and do also in like manner."

What You See — What You Hear! We know Christ through the signs we have seen and the words we have heard. Our knowledge of Christ should fill us with love of Him. Our desire to follow His teachings should be increased by our listening to His words.

All of our duty to Christ is summed up in the great Commandment of the Law to love our Lord for His own sake and to love our neighbor for the sake of Christ.