

Thankful For Gifts Helps Souls To Know Season of Promise Marked Founding Fathers

By MONSIGNOR HART

Thanks Be To God

It is a becoming thing that we should give thanks to God. All that we have comes from Him: of His bounty there is no end. The gift of life is only the beginning of His benefactions.

Our constant giving of thanks is but the just fulfillment of the obligation that rests upon us because we have received so much from God. Gifts in the material order support our physical life. For the fruits of the fields and flocks, for the bounty of nature, for balmy breezes and fresh winds bearing life-giving oxygen to every cell of our wonderful bodies, for the blessing of new-born babies to continue the heritage of life, we owe a constant debt of thanks; always and in every place, we should speak our prayer of thanks to God.

Far greater are the gifts of the spirit that come to us. In the natural order, the supreme gift of intelligence that enables us to know God, that marks us off as princes of the created world. All the sublime thoughts that bless our minds personally, and the treasures of literature handed over to us as the gift of other minds. Then the truly heaven-given blessings of the supernatural order. Verily we are rich with divine gifts. Rightly we should be thankful for them, justly we should express our thanks in the spoken word of prayer, and in the written word of gratitude.

Let Thanksgiving Day, then, find us at home and in our civic assemblies, but most of all in the House of God, send up to heaven our service of praise and thanksgiving. Thanks be to God for all His gifts. For the beauties of earth, for bodily and mental equipment and well-being, for the good things of our supernatural life, for the sure hope that rests in us of continued worldly blessings and for the ultimate perfection of gifts that heaven holds for us when earth fades away — THANKS BE TO GOD!

Mission Sunday

The call of Christ to seek salvation for men goes out to every member of His Church. Officials in the priesthood have carried on the mission of the Church from the beginning. Devout members of the laity have always given to them that help without which missionary service could never succeed.

So today our Holy Father calls on all to pray for our missionaries and our missions. Along with prayer will go support of the missions.

The Society For the Propagation of the Faith will be ready Sunday for your official gift as a member and for any other missionary contributions you may wish to make. You can be certain that souls will learn to know God and to serve Him if you furnish your aid to the missionary fund to be raised in the diocese next Sunday. Promise God that your help will be given!

He Cometh

Advent turns our thoughts to the coming of Christ to redeem the world. Next Sunday begins the season of promise, the season of anticipation of the birth of the Redeemer into the world.

For each of us it means meditation on the fall of man, thoughts on the promise of a Redeemer, a review of the prophecies that have given a constantly growing account of the circumstances of time and place and civil conditions that will mark the time of Christ's coming.

Resolve to spend Advent in a right spirit! Renew your spiritual life. Approach close to Christ in prayer, in Holy Communion, in Holy Mass. Make straight in your souls the way of the Lord!

America For Christ!

Rochester's proud record in providing a happy future for our Catholic boys and girls of high-school age, is repeated in all our diocese. The original American Plan of a complete education with religious as well as secular subjects as essential parts of the program, still calls for the support of every true American.

That plan will fit our youth for the true unity without which our country cannot prosper. God in the school room, God in the home, God in the Church! Nothing divides in all mankind together in the great family that has God for its Father!

Assess the Christ! Three new religious High Schools in the City of Rochester: new High Schools in Geneva and Auburn and Auburn! The mind of the thoughtful American goes back into the future, to see them rising generations of graduates who have been educated in the things of God as well as in the sciences of secular studies.

Now stand for God and made for the life of the world, these religious training that a faithful and loyal people have traditionally been ready for him. Above all he needs that preparation of religious education that will be a source of unity to our Catholic High School graduates among themselves, and with all who give to our democratic ideals the same understanding and devotion that marked the founding fathers of this Nation.

— Bishop Sheen

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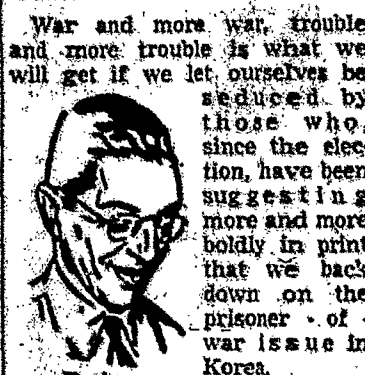
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— Bishop Sheen

JOSEPH BREIG

Back Down In Korea?



Joseph Breig

War and more war, trouble and more trouble is what we will get if we let ourselves be seduced by those who, since the election, have been suggesting more and more boldly in print that we back down on the Korean issue.

Whether these salesmen of selfishness are merely fatheaded, or whether something sinister motivates their proposals, I do not know. BUT I DO KNOW that their advice is profoundly immoral, and as dangerous as it can possibly be. If we want to take a very long step toward a hell-bombing World War III, we need only follow it.

These counsellors of cowardice are not only immoral and dangerous; they are cruel, too. It is immensely cruel to play upon the mental sufferings of those whose sons are prisoners of the Communists.

IT IS VILE AND VICIOUS to dangle before them the rotten temptation to buy back their boys by abandoning righteousness, breaking our sacred promises, and handing prisoners over to slaughter.

We say that we want peace; but we will never have it until we face up to the fact that peace is the work of justice — of the inalienable justice that yields nothing, compromises nothing, accepts no evil-doer. We cannot purchase peace with injustice. Either right will prevail, or there will be no peace.

In this matter of the forcible repatriation of war prisoners, the Communists are wrong, and we are right. Therefore let the Communists back down. Let us make it unmistakably clear that it is they who must yield. Right must not surrender to might.

IF WE ARE EVER to have a decent world, the mighty must be taught with whatever iron blows are necessary, to yield to right.

He who lays down his cross will find himself, in the end, carrying a heavier cross. That is true of persons, and it is true of nations.

All life and all history point to that irreducible fact. We can avoid trouble for the moment by betraying the right, but the trouble always comes back upon us, multiplied.

IF WE SELL OUT justice in Korea, we will only have to defend it on some other and bloodier battlefield; perhaps on the battlefield of all the earth.

We cannot see our duty. God will force us in the end to face the issue of human rights. He will have His children free, and He will not let us off the job of defending freedom. Double in our tracks as we will, we cannot escape.

HAVE WE SO soon forgotten Munich? And Yalta? Time and again we have tried to buy peace by selling other men into slavery. It cannot be done, whether the men be Negroes, Poles or Chinese.

There is only one coin that will buy peace — the coin of iron determination to have justice for all, freedom for all.

To back down in Korea would be to give Stalin the greatest victory of his ugly life. Like Hitler the world would agree that the West cannot be trusted; that the United Nations is false; the United States false, Britain false, Canada false, all false.

Back down in Korea, and we will lose Asia in one vast series of uprisings. Back down in Korea, and the UN and NATO will begin to collapse.

The jubilant Communists, triumphant over the smashing of the moral fibre of the free world, will feel the earth within their grasp, and the atomic flames of a final total war will await only the slightest spark.

I do not think we are going to back down in Korea or anywhere else. I think most of us know that we have done far too much backing down already. I do not think we have lost our minds, our morals and our courage. I say that we will stand aside the false prophets, stand immovable on principle, and win. If I didn't think so, I would be taking my fellow-men for spiritual fools.



Bishop Kearney's Appointments

DECEMBER

- Monday—St. Andrew's Seminary, Solemn Pontifical Mass, Patronal Feast—10:00 a.m.
St. Andrew's Church, Confirmation—7:45 p.m.
- Tuesday—St. Mary's Hospital, Mass—8:30 a.m.
Sacred Heart Cathedral, Closing Exercises of the Forty Hours Devotion—7:45 p.m.
- Wednesday—St. James, Mission Mass of the Society of the Holy Childhood—9:00 a.m.
St. Patrick's Auditorium, Seneca Falls—Annual Sports Awards Banquet—7:00 p.m.
- Friday—St. Joseph's, St. Monica Sodality Mass—8:00 a.m.
Sheraton Hotel, First Friday Club Luncheon—12:15 p.m.
- Sunday—Xavier High School, New York City—Address Communion Breakfast of Xavier Alumni Society.
- Monday—St. Bernard's Seminary, Solemn Pontifical Mass, Patronal Feast—9:30 a.m.
Convent of the Sacred Heart, Benediction—4:00 p.m.
St. Francis of Assisi, Family Rosary for Peace—7:00 p.m.
Our Lady of Mt. Carmel, Confirmation—7:45 p.m.
- Tuesday—Powers Hotel, Invocation at Rosarian Banquet—8:00 p.m.
St. Charles Borromeo, Confirmation—7:45 p.m.
- Wednesday—St. Joseph's Villa, Archbishop Hickey Memorial Chapel—Anniversary Requiem Mass for Archbishop Hickey—9:00 a.m.
St. Philip Neri, Confirmation—7:45 p.m.
- Thursday—St. Francis of Assisi, Confirmation—7:45 p.m.
- Sunday—St. Charles Borromeo, Preside at Solemn Mass—10:00 a.m.
St. Patrick's, Mt. Morris—Confirmation—3:00 p.m.
Chapel of the Divine Compassion, Craig Colony, Sonyea—Confirmation—3:30 p.m.
St. Francis Xavier, Confirmation—7:45 p.m.
- Monday—Nazareth College, Mass—9:00 a.m.
Nazareth College, Christmas Entertainment—7:00 p.m.
- Tuesday—St. John Fisher College, Mass—9:00 a.m.
Nazareth Academy, Christmas Play—8:30 p.m.
- Wednesday—St. Andrew's Seminary, Mass—9:00 a.m.
Sacred Heart Academy—Christmas Play—2:30 p.m.
Mercy High School, Christmas Play—8:30 p.m.
- Sunday—Sacred Heart Cathedral, Christmas Pageant—7:45 p.m.
- Monday—St. Anne's Home, Mass—9:00 a.m.
- Tuesday—St. Monica's, Anniversary Requiem Mass for Magr. William F. Bergan.
- Wednesday—St. Mary's Hospital, Mass and Visitation of Patients—8:00 a.m.
- Christmas—Sacred Heart Cathedral, Solemn Pontifical Mass—12 Midnight.

GRETTA PALMER

Children Of Christ

Baptism is an irreversible process like growing up, like learning to see. You may lose your mind and your ability to walk, and nearly all your adult faculties through some devastating tragedy; but you will not become a baby again.

You may become blind, but Gretta Palmer you will not forget color and light, nor ever reach the state of mind of those who have been blind from birth.

In the same way the invincible ignorance of the pagan, once lost, is lost forever. Even excommunication cannot undo Baptism; a "lapsed Catholic" remains a Catholic, still, through eternity.

THESE THINGS are familiar to all of us. But what is not familiar is the question of how they may apply to a whole society—although it is raised by the recent Bishop's statement on "Religion, Our Most Vital Asset."

Going all the way back to the intentions of the Founding Fathers, the Prelates show that more fully Christian, in their context, than the words of the Constitution or the Federalist discussions or the Declaration of Independence ever clearly state.

THERE ARE in America today about one hundred million citizens who would be inclined to take issue with this statement, at least in part.

SIXTY millions of them have no church affiliation whatsoever; many millions more would dispute the suggestion that there is only "one true Church of Christ."

They would—both groups—give to the individual the right to pick and choose among the Catholic dogmas, accepting this one and rejecting that one, as if they were selecting the furniture of their minds from a large warehouse with no obligation to buy.

BUT THAT attitude—which might be tenable among the natives of Uganda or Tibet, in sections where no missionary has penetrated until recent years—is, in practice, impossible for those brought up in a country where nearly every standard of right or wrong is, at bottom, a Christian residue.

People may methodically confuse their minds in latter-day America; they may convince their intellects that they will run their lives by pagan standards or by none at all.

THEY MAY pretend to find in Plato or Confucius or the latest plagiarist of these men all the guidance that their souls require. But it simply will not wash.

The American, in practice, cannot escape his Christian heritage. Whenever there is a catastrophe, anywhere in the world, his conscience will trouble him until he has dug down into his own pocket to try to ease the misery—and that is not the way the ancient Roman behaved, nor the way followers of Confucius behave when the need comes from outside the charmed family circle. The humanitarianism of modern Americans is one small part of a grander whole: it is a faint memory of the Catholic dogma called the Communion of Saints.

And when Americans of wealth set up foundations to survive them, it is not primarily a tax-exemption device; it is far closer in motivation and generosity to the spirit of the medieval barons who left their fortunes to the abbots so that Masses might be said.

WHEN AMERICANS make a fetish of university education and send a higher percentage of their children to college than any generation of men has ever done in history, it is because there still lingers in their hearts and minds a faint reminder of the fact that Truth is one aspect of the Christian God and that all His children are expected to know Him insofar as their capacities permit.

There are, perhaps, more than a hundred million of our compatriots today who could not give the answer in the penny catechism to the question as to the purpose of man's life on earth.

AND YET—although they do not know the quotation as the convert child in ten will—they order their lives in rough accordance with its dictates.

They expend vast sums towards the pursuit of knowledge, by university grants and research facilities.

They also try to serve their fellow man, through a thousand kindly and ingenious organizations.

Americans know and love and serve as ardently as any people ever have. And thus they recognize the ideal that has been set for all Christian peoples. They may not know that the object of these virtues is "God." They may have forgotten the Source of all the good things in their hearts. They do not know, in millions of instances, that they are members of a Christian society. They often are not aware that what they are is a society of partly fallen-away—but still baptized and sealed—children of Christendom. Yet, Americans are still lapsed Catholics in their actions, at their best.

You Can Win Converts

The Winning Formula

By Rev. John A. O'Brien, Ph.D.

(The University of Notre Dame)

In the last four years Arlene Broderick of New York has brought seven persons to priests for instruction.

and has seen all of them enter the Church. Indeed she has stood as a sponsor for each at baptism and then knelt at his side when he came to receive his First Holy Communion.

"I've only begun to appreciate my faith," said Arlene, "since I've tried to share it with others. It's a thrill when you see a person who had previously never gotten down on his knees to pray, who had never even attended a Church service, come to the Communion rail to receive our Eucharistic Lord."

"YOU SHARE the unique joy of the person making his First Holy Communion, don't you, Arlene?"

"Yes, and to realize that you were instrumental in getting him started, that the Church makes you feel that you haven't lived in vain."

"How," I asked, "did you get interested in this work, Arlene?"

"I WAS walking past twelve Barclay Street after lunch one noon, when I stopped to look at the books on display in the store of E. J. Kennedy, the publisher."

That week in October they were evidently featuring their new publication, "Winning Converts," for there were at least a dozen copies prominently displayed in the window."

"Moved by a sudden impulse," she continued, "I went in and thumbed through a copy. One chapter in particular caught my attention. It was titled, 'How You Can Win Converts,' and it sort of challenged me. I gave the clerk three dollars for a copy and read that chapter."

IT TOLD OF a sailor, George Reichle, who during his four years in the service won forty-one officers and enlisted men for the Faith.

"I'm a saleslady in a department store and I said to myself: 'If a young sailor can "sell" the Faith to that many, I can "sell" it to at least one or two a year myself.' That's how I got started."

"This is more interesting to me, Arlene, than you realize," I remarked, "for I've been teaching university students for forty years and I'd like to know how to get such missionary zeal into them. How then did you go about 'selling' your religion?"

"I READ the chapter, 'The Inquiry Forum and the Legion,' by Monsignor Hensling. He tells how he was able to average fifty converts a year—and this, mind you, during the first ten years of his priesthood—because of the number of churchless people brought to him by the Legion of Mary. They went around from door to door and dug up the prospects. He gave them the lion's share of the credit."

"Does this mean, Arlene, that you joined the Legion of Mary?"

"IT SURE DOES. In my book, it's the greatest organization in the Church. It really makes a missionary out of you. We go around in pairs each week and call at homes, looking for prospects for instruction and for fallen-aways."

"I've got at least two dozen of the latter back to the Church, and to the sacraments. The woods are full of them . . . and getting one of them back is like winning a convert, isn't it?"

"Yes," I replied, "they would even seem to have the first claim on our charity and zeal. It's high time that lay people put their shoulders to the wheel and realized that they, not less than the priest, can win converts and reclaim fallen-aways."

"WE WOULD win millions for Christ if our lay people really rolled up their sleeves like you, Arlene, and went to work."

"They'll do it, Father. If they do two simple things: read 'Winning Converts' that will give them the 'know-how' . . . and then join the Legion of Mary. That's the double formula that will get results. I know because that's what it's done for me . . . and it will do it for others, too."

"It might well be called 'the winning formula.'"

WEATHER
It is not the man who has too little but the man who craves more that is poor.

TRUE ECONOMY
Spend not where you may save; spare not where you must spend; if in doubt, cut it out.

SCOFFITTO
One who wastes his time catching the minnows of Doubt while the whales of Certainty swim serenely by.

The Apostles' Creed

'I Believe...!'

By Rev. Albert J. Shamon

(This is a series of articles on "The Apostles' Creed" written by Father Albert Shamon, professor at St. Andrew's Seminary and author of "Behind the Mass.")

IN JESUS CHRIST, HIS ONLY SON—Speaking through the prophet Isaiah, God said: "Shall I, that give generation to others, be barren?" (Is. 55:9).

In plain English, God was simply saying that if man, who is the image of God, can generate, can produce others, would He, the God of Abraham, Isaac and Jacob, be barren, sterile, and unproductive?

The implication was that He would not. He too is a Father, a Father, not only because He is the Creator of heaven and earth, but primarily and principally because He has an only Son, Jesus Christ, our Lord.

CARNAL GENERATION is not the only kind of generation. There is another and a higher kind—spiritual generation. Take man, for instance. Ideas fill his head, ideas of beauty, goodness, bravery.

But where do these ideas come from? Man can see a beautiful sunset, a good girl, or a brave boy, but never beauty, goodness, or bravery. No one has ever seen these walking down the street. Then where do these ideas originate? From the mind of man, the mind generates them. Similarly but in a more perfect manner, God generates or begets.

AS OUR THINKING ENDS IN THOUGHT distinct from the thinker, so God's thinking ends in a thought that is a perfect idea of Himself, although distinct from Himself.

As our thoughts take form in our minds as words, so St. John termed the eternal thought of the mind of God, the Word of God. That this Word was not like the spoken word—as passing breath—St. John made very clear when he said: "The Word was God."

So what? Just this. The Word proceeded from God. He is distinct from God as the one generated is from the Generator. He possesses the same nature as God. In fine, He—the Word of God—is truly the Son of God.

Now divine Sonship is far different from human sonship.

In the first place, whenever we think of son, we think of someone who existed after his father. Actually, within the range of our limited experience, that's the way it is: the father exists before the son. But just because that's the way it happens to be, is it any reason to conclude that that's the way it has to be?

Really "before" and "after" have nothing at all to do with sonship. Once when a little boy was relating to his father what he had learned about the Son of God, he told his dad the Son of God did not come after his Father but was eternal like Him.

The lad's Dad scoffed at the idea and said pontifically: "John my boy, I am your father and you are my son; now you certainly know I existed before you."

WITH THE SIMPLICITY OF CHILDREN, the lad retorted: "But, Daddy, you really were not my father until I was your son. Similarly, in the divine Sonship, there is no 'before' or 'after'; even though the Son proceeds from the Father, yet He is eternal like the Father."

That is what St. John meant when he wrote in the Gospel that is read at the end of almost every Mass: "In the beginning was the Word and the Word was with God." John was equivalently saying that when things were created, when they began to be, the Word did not begin to be; for He was already in existence—"In the beginning was the Word"; furthermore, not only did the Word pre-exist all creatures; He was co-existing with the Creator—"the Word was with God."

IN THE SECOND PLACE, in human sonship the child has a nature "like" his father's, but not his father's nature. That is the way it is in human sonship; but again, that is no reason to believe that that is the way in all sonship.

A human nature is a very limited source of activity—only one person can possess it. But the same thing is not true of the divine nature.

THE DIVINE IS INFINITE—it is unlimited; for that reason it can be possessed by many persons. Revelation tells us that it actually is possessed by three Persons—the Father, the Son and the Holy Ghost.

That the Son of God possesses this nature is simply what St. John meant when he said: "The Word was God."

Yet, more remarkable still, this Word of God was made flesh; He who is the Son of God, became the Son of man. It was a wondrous exchange made for a still more wondrous purpose. The Son of God became the Son of Man so that sons of men might become the sons of God. He came down that we might go up. He emptied Himself that we might become filled with the riches of His grace. The Word was made flesh; that all flesh might become as the Word of God. All this St. John captured in the words: "As many as received Him, to them gave He power to become the sons of God."

How can man receive Him? By faith—"To them that believe in His name." They who believe express their faith in Baptism. They who are baptized are born again of water and the Holy Spirit.

SUCH A REBIRTH IS NOT PHYSICAL—"who were born, not of the blood"; nor is it due to the attractions of the senses—"nor of the will of the flesh," nor to the higher attraction of love—"nor of the will of man," but it is "of God." And, therefore, it is a spiritual rebirth making man truly a son of God.

AS EARTH, WATER AND THE VINE give birth to the grape that produced the wine which delights the heart of man; as earth, water and seed give birth to the grain that produces the wheat which gives the bread of life; as earth, water and the breath of God gave Adam, the child of God; so too, water, the Holy Spirit and the eld of day, that is man make the children of Adam once more the children of God.

Like fire purging ore, water, clay and the Holy Spirit—coming down like fire—burns up in man the image of the earthly and leaves fresh-coined the image of the heavenly.

That was why the Word was made flesh, and dwelt amongst us.

THIS IS NO DREAM, FOR MEN SAW HIM—"We saw Him," said St. John; saw His glory, a glory such as becomes the only-begotten of the Father, a glory manifested by His grace, His truth, His life of which He was so full.

How can man ever be grateful for so great an honor? When a king visits a hospital, newspapers headline the event. Yet the Word of God was made flesh to heal our wounded nature, to give man the power of becoming sons of God.

The least all flesh can do is to try to be words of God dwelling among others, to be living mirrors radiating Christ, so that others, too may one day receive the power of becoming sons of God.

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