

Catholic Schools Diocese Paces Nation On Enrollment Gain

The Diocese of Rochester with its plans for the immediate erection of four new high schools is pacing the phenomenal growth of Catholic high school education throughout the nation.

This observation backed up by a wealth of interesting statistics is presented by Monsignor Charles Mahoney, diocesan school superintendent, in a current bulletin issued to diocesan teachers.

He points out that Catholic high school enrollment in the United States has increased each year since 1920. From 1928 to 1950 the Catholic high school enrollment went from 5.7 per cent to 8.1 per cent of the total high school registration in the nation.

During this 22 year period, Catholic high school enrollment increased 132 per cent. In the same period, public high school enrollment gained only 41.7 per cent.

THE FOLLOWING FIGURES issued by Department of Education of the National Catholic Welfare Conference, are of interest:

School Year	Catholic	Public	Non-Catholic	Total
1928	129,838	2,234,986	151,913	2,485,656
1930	241,989	4,474,798	151,290	4,798,067
1940	261,123	6,959,337	126,549	7,123,009
1950	288,573	5,928,000	148,428	6,244,999

These statistics point to impressive gains already accomplished. If we look into the future every thing indicates that Catholic high school enrollment in the United States will continue to grow through the remaining years of this current decade.

THE ESTIMATED CATHOLIC high school enrollment is forecast in the following figures:

School Year	Estimated Total Enrollment	Estimated Percentage of Total U.S.A. Enrollment in Catholic High Schools	Estimated Total Enrollment
1951	3,122,000	8.3	571,300
1952	3,168,000	8.5	584,900
1953	3,208,000	8.7	597,511
1954	3,248,000	8.9	610,122
1955	3,277,000	9.0	622,733
1956	3,306,000	9.2	635,344
1957	3,335,000	9.4	647,955
1958	3,364,000	9.6	660,566
1959	3,393,000	9.8	673,177
1960	3,422,000	10.0	685,788

According to these figures the estimated Catholic high school enrollment for 1960 will be approximately double that of 1928. There were 505,573 pupils enrolled in 2,189 Catholic high schools in the year of 1928. The above estimate forecasts that by 1960 we shall have 910,041 or close to a million students registered in the Catholic high schools of this country.

These statistics indicate a nationwide program in Catholic high school education is reflected also here in our diocese. At the present time we have a total of 4,200 students receiving a Catholic high school education in this diocese. The breakdown of schools and their enrollment, as listed in our diocesan school directory, is this:

Rochester: Academy of the Sacred Heart—48; Aquinas Institute—1,464; Holy Angels—8; Nazareth Academy—1,200; Our Lady of Mercy High School—573; St. Agnes High School—114; St. Andrew's Seminary—98; St. Joseph Commercial School—12.

Auburn: Holy Family High School—196; Elmira: Elmira Catholic High School—172; Geneva: De Sales High School—261; Hamlet: St. Ann High School (9th year)—34; Livonia: Brother Ignace of the Society of the Divine Word—37; Watkins Glen: St. John's High School—108.

THIS YEAR WE ARE beginning the construction of four new Catholic high schools in our diocese. These are: St. Joseph High School for boys (11,000) and the new St. Agnes High School for girls (900) in Rochester; St. Gabriel High School for boys and girls (900) in Elmira; and St. Ann High School for boys and girls (900) in Elmira. In addition the diocese announced the purchase of 70 acres in Hamlet for the site of a second new Catholic high school for boys in the Rochester area.

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The diocese, therefore, for increased Catholic high school enrollment in our diocese supports the national fore-sight which has been shown. Through its current high school program the diocese of Rochester is playing a leading role in the nationwide program of Catholic high school education which is so important, we shall be able to give our boys and girls who are attending our diocesan high schools in this country the same high quality education which is being given in the other parts of the United States.

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JOSEPH BREIG About These Study Clubs

A reader in a western state has written to me to describe the miserable spiritual condition of the parish in which he lives. The condition, I believe, is not at all uncommon. But it is not hopeless. I would like to propose a solution—a solution which I have seen getting results.

The western reader says that although his fellow-parishioners are prosperous, they give little to the Church. Some do not even have their children baptized. There is no parish school, and only about half the children attend the Saturday religious instructions, which at best would give them only elementary knowledge—and appreciation—of their Faith.

IN SUCH conditions, we Catholics cannot restore the world to Christ. And restoring the world to Christ is our job.

The conditions, described by the western reader—conditions which are by no means confined to the western part of our country—can be corrected only if we get at the root of the difficulty. The root is not in the children, or in the pastor. The root is in the parents. It is in the home. Destroy Christian family life, and you destroy all. The enemies of God know that. The home is the focal point of their attack.

HOW CAN the home be restored? Christian homes can be restored by Christian study clubs, or discussion clubs, or whatever you want to call them. I mean Christian meetings in homes for the purpose of re-Christianizing homes.

I know that this method works. I have seen it working for many years. Not only will it work, but it is a lot of fun. People who go into it with tongues in cheeks and fingers crossed become, in a matter of weeks or months, enthusiasts.

There is nothing at all difficult about it. It is as easy as rolling off a log—as easy as getting together for an evening of bridge or for any other pleasant social purpose.

YOU START with, say, three couples. They meet in the home of one of the couples the first week. The next week they go to somebody else's home. And so on.

The gatherings are devoted in part to study, but not in the classroom sense; in part to discussion, guided but not dominated by the best-informed member, and in part to happy Christian sociability, with whatever refreshments may be considered suitable.

You get a priest to help you get started, and to provide guidance as you go along—if that is possible. If not, you can get started without a priest, although certainly you will want at least to consult one from time to time, and have one visit your meetings whenever possible.

YOU CAN BEGIN your meetings with whatever subject, and whatever literature, is most suitable for your group. You may hit on exactly the right thing from the start, or you may have to experiment a bit.

Some clubs have been very successful with the Confraternity Edition of the Catechism. Others have started with the life of Christ. Still others have simply launched the meetings by encouraging members to ask questions—and then finding the answers.

These clubs accomplish a number of wonderful things. They dispel ignorance; and ignorance is perhaps the greatest cause of indifference and carelessness about religion. They open minds to theology, which, believe it or not, is the most fascinating subject on earth. They create Christian friendships. They establish a habit in a Christian home atmosphere. They transform parish life.

I will write more on this subject in later issues, and you will see some questions that I have received.

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Red China, Days Mission Nuns Diary

Sister Marion Cordis became quite ill. Mrs. Wu, the only one who was permitted to have contact with us at that time, reported the symptoms to a Chinese doctor. "The doctor says she has been 'burnt to the bone,'" she reported back. "Standing in the hot sun for six hours has done this to her."

Borrowed Goods

It was about this time that we got involved with the wiles of one Ng Faut Fa, then Head of the Youth Corps. This man had the sunken cheeks and sallow color of a confirmed opium smoker. He came to see us, very secretly, one day.

"I feel sorry for you," he began. "I want to help you. I can easily get your exit permits for you so that you may go to Hong Kong. But I will need some money to buy tea and cigarettes for the Chief of Police before approaching him with the request."

We knew him to be dishonest, but we were helpless. Mrs. Wu advised, "Better give him what he asks. Sister, if you don't, he will report anything he wants to against you and you will suffer much."

SO WE GAVE him a little; then, a little more; and then, a lot more; and finally, a great deal more. He took to "borrowing" things, too. First, it was a sheet. Then a clock. Then a lamp. Paints and brushes followed. Finally, he borrowed a big curtain which had for the dormitory, because the Youth Corps was giving a play and needed it for the stage. The curtain—but only the curtain—came back.

Next week: CHURCH ALTARATIONS—WITH SCAFFOLD! But not for interior decorating. It was a torture scaffold. And now that the village had a "modern" jail, Father Ching was returned to his church, a prisoner.

GRETTA PALMER Catastrophe Or Christianity

Grace, say the theologians, builds on nature... If our nature is out of kilter, grace cannot be normally expected to heal it. Miracles occur, but miracles are rare. Usually the supernatural and the natural keep pace in the spiritual; the plant does not ordinarily grow above its level.

Now, it happens that natural goodness in a materialist age, a pagan culture, a rationalist atmosphere like ours, is peculiarly difficult. Such writers as Rosalind Murray—author of "The Good Man's Journey"—and "The Further Journey"—have given us a glimpse of an English class of men and women for whom the old pagan ideals of the age of Pericles still have meaning.

SEEK HAS ALSO shown the inadequacy of those ideas. A few Catholic converts in Asia have pointed out to us the similarity which the followers of Confucius can arrive at—even without the Faith—and its inadequacy, too. "For the most part, America lacks a tradition of Greek and Latin ideals and certainly it lacks a Confucian tradition. Not only are we not taught in our schools to admire Socrates and Virgil, we are less and less prone even to read them, to parse them, to know the things for which they stand."

THESE MEN have that kind of common sense which Aristotle would have called "prudence." They are not the kind of men who are not possessed by the "prudence" which the Greeks and Romans had. They are the kind of men who are not possessed by the "prudence" which the Greeks and Romans had.

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You Can Win Converts Prayer Tips the Scales

Rev. John A. O'Brien, Ph.D. A Birthday Surprise "Darling," said Mrs. Fausch, "the Faustians have converted that drug store at the corner of Columbus Avenue and 50th Street into a Catholic Information Center. Father Vincent F. Holden, C.S.P., is in charge. He's not only an expert on religion but he's also a kind and friendly priest. Wouldn't you like to drop in on him and get the whole picture of our Faith?"

Yes, Peg, slowly replied her husband Benjamin, "I'll drop in at that Center one of these days."

They had been married 12 years. Their only child, Mary, was now eleven. Benjamin Fausch had been born of Orthodox Jewish parents but had long since drifted from the Jewish Faith and now belonged to none. An educator and school administrator, he had many intellectual interests but had never gotten down to a serious study of the Catholic religion.

DESPITE the differences in religion, the marriage was a happy one. Benjamin accompanied his wife when their daughter made her First Holy Communion. And he was proud of her and rejoiced in her happiness.

Peg for years had prayed for her husband's conversion but had never previously felt that the time was quite ripe to suggest that he look into the Catholic religion. Even now she said nothing about embracing the Faith—simply getting "the whole picture" from an expert. Ben knew what was really in her mind, however, and was somewhat apprehensive about the outcome, even though he agreed to go.

"I'd like to look into the Catholic religion," said Ben when he called at the Information Center a few days later. "I'm not sure I'll join the Church but as an educated man I feel I ought to know more about it."

"FINE!" SAID Father Holden. "We never ask a person to commit himself in advance. We're glad to tell you the whole story and let you decide. There'll be no pressure of any kind. Indeed, it would be a sorry commentary on the cogency of our essentials if we had to resort to emotional appeals, instead of letting the simple truth and the hard cold facts of history write their own impartial verdict upon your open mind."

"I'm happy to hear that, Father, for while I love my wife and daughter, I always like to feel that what I'm doing is in accord with truth, reason and intelligence."

There was a complete meeting of minds and Mr. Fausch progressed rapidly under the tutelage of the scholarly Paulist Father.

"I WAS DEEPLY impressed," remarked Benjamin later, "with the logic and reasonableness of the claims set forth by the Church. At no time did Father Holden urge me or High-pressure me into taking a step I couldn't or wouldn't take of my own volition. I'm sure he often prayed that God in His infinite wisdom would shower upon me His boundless grace to help me see that salvation was mine for the asking. I, too, prayed for guidance. Our prayers were answered. At last my mind was made up. It was time for me to enter the Faithland."

Peg's birthday, October 26, fell that year on Sunday. Ben decided to surprise her. He invited her to drop in with him that afternoon for a little visit with Father Holden. There she was invited to witness Ben's baptism. Peg was thrilled. It was the best birthday gift she had ever received.

"I DIDN'T realize at that time," reports Ben in telling the whole story in Faith to Christ (Our Sunday Visitor Press, \$1.50) that what I had planned as a birthday gift to her, would in reality be God's precious gift to me. I was indeed blessed."

The one thing previously lacking in their marital happiness was now supplied—its complement. The sharing of their spiritual experiences added a new lustre and a quiet joy to their lovely home.

It's not always easy to know precisely when a Catholic should, like Peg, invite her non-Catholic spouse to look into the Faith and get the whole picture. But some day it should, and it must, be spotted if the gap separating them in their spiritual life is to be bridged and the circle of their happiness complete. And usually the answer is spoken, the better.

BE ALWAYS it must be preached, accompanied and followed by a great outpouring of prayer and love. They never fail, for the love of God is the power of God.

The Apostles' Creed 'I Believe...!'

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.") HE ASCENDED INTO HEAVEN—After rising from the tomb on Easter morn, Christ wanted to make certain that His Apostles would not entertain the thought that they were seeing things. So He stayed with them for forty days.

His forty-hour absence in the tomb had afflicted the disciples deeply. His forty-day presence would be more than recompense enough—for each hour of sorrow, a day of joy; forty hours of sorrow, forty days of joy. How like Christ!

Actually, however, Christ lingered forty days on earth, because He still had much unfinished business to attend to. He had so much to tell His Apostles about His kingdom on earth which they could never have borne before the Resurrection. As God His Father had instructed Moses only after Moses had passed through the Red Sea; so the Son of God waited until He had passed through the Red Sea of His Passion before instructing His Apostles.

MOSES' INSTRUCTION ON MT. SINAI lasted forty days; the Apostles' instruction took the same time. "During forty days He appeared to them speaking of the Kingdom of God" (Acts 1:3)—that is, speaking about matters that pertained to His Church.

Once this work was done, Christ willed His way back to heaven. His home. After all, people don't display showrooms in the windows of jewelry stores, nor do men live in doghouses. There are proper places for hardware, proper homes for men. The proper places for incorruptible bodies is heaven, not earth. After His resurrection, Christ's body was incorruptible. Heaven was the proper place for Him. So, to heaven, He ascended.

WHEN ELIAS WENT UP TO HEAVEN, he was taken up by a chariot. He, so to speak, needed an elevator. But Christ had no such need. He went up to heaven by His own divine power and by the power of His glorified soul acting on His glorified body. Once body and soul are glorified after death, the body will do anything and everything the soul commands, and instantly.

The body will obey the soul quicker than an hypnotized person obeys the hypnotist, than my own body now obeys my will. If I want, I wiggle my finger—it obeys instantly. If I want, I raise my hand—it obeys instantly. Christ's glorified body obeys its soul even more instantly. His soul wanted the body to ascend into heaven; that was reason enough for the body, instantly it complied with the soul's wishes.

Incidentally, it was only Christ's human nature that ascended into heaven. Christ is God, God is everywhere. God neither ascends nor descends in the sense of going from one place to another. God is outside all places—in Him we live and move and are and have our being.

But since Christ's divinity furnished the elevating power for His body and soul, it is all right to say that He (As God) ascended into heaven—ascended, in that restricted sense of causing the ascension.

Often we use such expressions as: "He has certainly fallen in my estimation," or "I never thought he would stoop so low," (obviously, we are not referring to local motion—one can lower one's self or cheapen one's self without bending over). Or we say: "He climbed to the very top of the ladder of success," (really, success is not a commodity resting on the top shelf of some department store waiting to be reached by a ladder). "To ascend" here is used, not to mean a change of places, but metaphorically as the cause of the change of status. The same applies to the ascension of Christ as God.

AN MAN, CHRIST, HOWEVER, LITERALLY ASCENDED, by changing places before His ascension. His body was on earth; after, it is in heaven. This ascension was in addition a great honor to His human nature. As a person's stocks go up or as one can rise in the social register (social climbers), Christ's human nature was raised up in honor by being brought to the level of God Himself. When St. Paul said: "God emptied Himself and took the form of a servant," he was referring to God's descent from heaven. Again descent here didn't mean God left heaven, any more than emptying Himself meant He ceased to be God.

He descended, not by deserting heaven, but by coming down to our level and taking a human nature. When His human nature went up to the heaven of the Trinity, Christ was truly ascended—He was gone up literally and into the place of honor.

Some people think it would have been better for us had Christ remained on earth. Really it would not. Sacramentally, Christ is with us. And He promised to remain with us till the end of the world. That He should withdraw His bodily presence is in fact a great loss for us.

Now had it been for the Philistines to grasp the idea that Christ's kingdom was not of this world, it is not so hard now since His ascension. He Who ascends to heaven, must be heavenly; His kingdom, eternal.

Because it is heavenly, it must be seized, by faith, hope and love. Christ's withdrawal from the earth has given man the opportunity to make the act of faith. His absence has kindled the spark of hope. He is the Head of the race. The members can hope to be where the Head is; especially since He Himself had explicitly said: "I go to prepare a place for you." (Jn. 14:3).

LIKE SAMSON CARRYING OFF THE GATES OF GAZA, Christ tore off the gates of Limbo and on Ascension Thursday led those captives there in to heaven with Himself. "He led captivity captive, and gave gifts to men." What He did for them and gave to them, we can well hope He will do for us and give to us!

Christ's ascension was a clever ruse. He returned to heaven only after having lived a life that would steal our hearts. He spent His life to lead us to love. Love will seek union with the beloved. So He went to heaven that men might seek Him there. For that is where He wants us to dwell.

Catholics Number One-Fifth Of World, Statistics Show

Chicago—(NC)—Catholics throughout the world number 425,508,220, according to statistics compiled for the 1953 Britannica Book of the Year, published here.

The Catholic population is close to one-fifth of the world population and is more than one-half of the total number of Christians throughout the world, the statistics disclose.

The book is the 900,000-word annual of the Encyclopedia Britannica which details the principal events of the preceding year. The information concerning religions is incorporated in a comparison table of membership in the world's churches by the publication and published in connection with an article on "Church Membership."

COMMENTING on the statistical table, the Britannica yearbook stresses that the statistics of the world's religions are only very rough approximations. "The book explains: 'Aside from Christianity, few religions, if any, attempt to keep statistical records; and even Protestants and Roman Catholics employ different methods of counting members. All persons of whatever age who have received

Trouble With Leadership The trouble with being a leader today is that you can't be sure whether the people are following or chasing you.—Wall Street Journal.

Trouble With Nobody A modern intellectual is somebody who agrees with nobody on any subject—even if he can't explain why.

Trouble With Reports A great number of reports lie before congress—and that's the trouble.