

New Blessings in Store Obligations To President Thrill in Graduations A Practical Tribute

By MONSIGNOR HART

The Return Of The Jesuits

A very impressive service marked the breaking of ground for the new McQuaid High School, last Tuesday.

The occasion was made memorable by the fact that it marks the beginning of our new High School for boys.

This is not the first coming of the Jesuits to this section. Over three hundred years ago the Jesuit Fathers worked in this district as missionaries among the Indians.

The blood of martyrs is the seed of Christians. It will be an inspiration for our Catholic boys as they enter the McQuaid High School to know that the same spirit of St. Ignatius in their missionary endeavors is now inspiring their successors in the Society of Jesus in the work of teaching God's way.

The Bishop announced that St. Francis Xavier will be the Heavenly Patron of faculty and pupils at the new school.

Outrageous Charges

The American spirit calls for deep and abiding respect for our men in public office. That respect should go with them particularly when they have done their full duty in connection with enforcing the laws of our country.

Now their lawyer dares to accuse President Eisenhower of murder because he has fulfilled his duty in refusing to interfere with that death sentence.

The ordinary citizen has definite obligations to respect the office of the President of the United States. A serious obligation surely rests upon a man who has been admitted to the bar and is honored as a lawyer in our Courts of Justice.

Graduates All

During the past two weeks grammar school, high school, professional schools and colleges have been awarding diplomas to thousands of successful pupils.

A fitting climax to all these beautiful and significant commencements was found in Tuesday night's ceremonies for the Nazareth Academy graduating class.

The skill and devotion of the Sisters of St. Joseph who have made up this faculty down through the years has seen the results in many a generation of our Catholic women.

Our boys and girls in the secondary schools of Auburn, Geneva, Elmira and Rochester must surely be grateful to the Priests and Sisters who have guided their destiny through the four years of secondary training and have brought them to the successful completion of their secondary course.

For Pope Pius XII

The coming Sunday is set in our Diocese for a very special tribute to our Holy Father, Pope Pius XII. It is the day close to the Feast of St. Peter & Paul on which his devoted children in their various parishes will turn their hearts to him through their Bishops the Annual Collection for the Holy Father.

Each one of us may make our 1953 contribution to the Holy Father—a definite and practical tribute of love for him who makes God in the head of the Catholic Church.

JOSEPH BREIG

The Tornado And God

In the wake of a tornado that roared through a section of our city, 6-year-old Jimmy asked a question that could keep any busy father busy for a long time.



Neither can it be answered solely on the divine level. In God's life and in God's will for us there is nothing but goodness, happiness, joy.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

THE PURPOSE of discussion clubs is to form people's minds so that they see reality as it really is, whole and entire.

The Silent Apostles

By SISTER MARGARET TERESA (Professor of Literature, Nazareth College, Rochester, N. Y.)

BOOKS—THE NEIGHBORHOOD APOSTOLATE You have heard how it is in the home of the Maritains in Princeton or of the De Konincks at Laval: the irresistible charity of host and hostess draws the great, the near great, and the important-only-to-God to visit again and again, and Heaven only knows how many new citizens Heaven is gaining through them.

HOW IS YOUR silent apostle, your bar that is a gate, your spirit buffet, the bookshelf? It does not need chromium plate. It needs thought, care, planning, a chance to work—those minutes when you say to the visiting neighbor: "Be right with you!" and find things to do upstairs or kitchenward while he or she sends wide eyes toward those Catholic magazines.

Maybe your neighbor will see Columbus (C la u d e 's) there, rather beautiful looking, or The Eye Listens, if he is an old man. Maybe The Meaning of God (St. Hard's) catches his eye—it's an old copy of integrity you induced someone to part with. He will never forget the title.

THE BOOK OF THE Savior is leafed through some day when you're out at the line, and your neighbor discovers that Catholics are decidedly civilized, the whole thing is so finished, goes back so far, has so many authors, seemingly of such high quality too.

SOMEWHERE NEAR is a framed verse on Our Lady by his poets, Wordsworth or Tennyson, which he has been taught to respect. It can be afterthought do something to disarm prejudice.

You will have been reading, busy yourself, and there will be the quickly hidden flavor of it in your talk. Gradually he will come to those magazines, and open to the Question Box the first minute he can. He has probably sent in a question.

You could plan this better than I. You know him or her. The day disaster strikes, whom will he trust? You, who depend on God, who pray, who look beyond today. He knows you now.

HE HAS A FAINT prickle of conscience and a healthy rebelling about those unread books. He will borrow War and Peace or Anna Karenina or Augustine's Confessions.

GRETTA PALMER Bring Christ To Washington

What may be the most important event in modern U.S. history has gone largely unnoticed by our press.

Senator Ralph Edward Flanders of Vermont (whose religion is not revealed in Who's Who) has introduced into Congress an amendment to the United States Constitution which would state that "the nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of nations through Whom are bestowed the blessings of Almighty God."

THE PROBLEM which faced men who drafted the Constitution in 1787 was very different from what we face today. Their fear was that a particular church (the Anglican) might become the established church, as it was and is in England from which they had just freed themselves by war.

It was never the aim of the Founding Fathers to found an atheist state: the Declaration of Independence in its first 50 words speaks of the "Laws of Nature and of Nature's God." Not even secularism was feared in 18th-century America. But secularism is a grave domestic danger now. And militant atheism is the "religion" of our world-wide enemy which attacks America for a Christianity we do not formally profess.

THERE MUST HAVE been, in the early persecutions of the Church, cases in which the Roman dragon picked up a citizen or two wrongly suspected of the "crime" of Christianity. What with one thing and another—when the judges were exhausted from too many visits to the vomit-bowl the night before, or when the prisoners were too numerous for each to be tried alone—it is likely that a few rogues went to death in the Coliseum. In some of the crimes of being a Christian. We may be sure that the pains of a martyr's death were no less intense for those who were victims of bad luck, rather than willing witnesses of the Faith. They lacked only the love of Christ that would have sanctified such pain.

AMERICAN today, is in danger of coming to resemble one of those weak Christians in every important phase of Con-

stitutional Review. Not many Americans turn, for ham-mock reading, to the statements of prelates connected with the Holy Office. For this reason, there has been little table-talk about the address delivered in Rome this spring by Cardinal Ottaviani, reported in the May issue of that magazine. But it is a document that every Catholic might well carry with him to each debate on Church and State in our times.

The first important point made by the Cardinal is that we are to take the Encyclicals as expressing eternal truths, that we are to apply to them the words of Our Lord to His Apostles: "He who heareth you heareth me." From this it follows that the Encyclical Immortale Dei of Pope Leo XIII is not to be considered out-of-date in a still sadder and more secular age than the one to which it was addressed. And that same Pontiff's Liberum still holds good today. It was in this second Encyclical that he said, "Justice and reason forbid a state to be atheistic."

CARDINAL Ottaviani quotes a statement of the Sacred Congregation to the Bishops of Brazil, in 1950, which attacked the "error" of renegade Catholic liberalism and listed among these false beliefs the notion that "the State must show itself indifferent on the subject of religion and recognize the same freedom for truth and for error."

You Can Win Converts

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

Mr. and Mrs. Alfred P. Johnson of St. Joan of Arc parish, Jackson Heights, N. Y., are engaged in a unique apostolate—the winning of converts through the systematic distribution of pamphlets on a wide scale.

They believe that the pamphlet with its brief condensed message is peculiarly suited to the needs of our day. People who consider themselves too busy to plod through a book, will read a pamphlet which puts its message across while they are riding in a bus or have a few minutes free.

"How long," I asked, "have you folks been in this work?" "For the past five years," replied Mr. Johnson. "It's a fascinating work and Rita and I are convinced that people outside the fold can be reached through pamphlets when they can't be contacted in any other way. We started on a small scale and found that pamphlets left in public places were eagerly read by those who picked them up."

"FOR THIS purpose we distributed pamphlets like 'Come On In' and 'It Does Make a Difference,' published by the Catholic Information Society of New York. The pamphlets are slanted toward the non-Catholic mind and tell in simple language some of the reasons why they should investigate our Faith. The real punch-line at the end of each pamphlet is an offer of a free correspondence course in the Catholic religion."

"This is tempting bait," chimed in Rita. "Too many non-Catholics who ordinarily would not go to see a priest because of distance, prejudice, or just plain fear of the Roman collar. By means of the home study course they find out about the Catholic religion through the privacy of the mail."

"How do you get them into such courses?" I asked. "There is a detachable reply card on the back cover of the pamphlet. This was found to stimulate inquiries. Experimenting with other pamphlets which had no reply card showed that, apparently, the average person can't find a stamp or an envelope. Hence no inquiry was forthcoming, even though the pamphlet was a most convincing one."

"After reading one of our pamphlets, many people send in the detachable post card and get further instruction by mail free of charge. During the past few years more than 7,500 persons have thus enrolled in the course. Doubtless a considerable number have entered the Church, although the exact number is known only to God."

"How many pamphlets," I asked, "have you distributed?" "WE AVERAGE between ten and fifteen thousand a year," replied Mr. Johnson. "We do not hand them to people but leave them in railroad stations, subways, buses, hotels, restaurants, telephone booths and other public places where they are picked up. Actual results in the form of enrollments run about two per cent, which is considered good for this type of 'backshot' advertising; that is, for every thousand pamphlets distributed we get about twenty people applying for course."

"In addition, we run ads in various newspapers throughout the country, offering the free correspondence instructions. More than a thousand enrollments in the C.I.S. correspondence courses were traceable to these ads. Our experience indicates that there are millions of people just waiting to be asked."

THIS IS THE message which Alfred and Rita Johnson are spreading with infectious enthusiasm among the Catholics of New York, and especially among the members of that most zealous of all Catholic organizations—the Legion of Mary. The Johnsons were inspired by the vision and zeal of the man-who-half-dressed the slender, five-and-a-half-cent pamphlet with attractive picture covers on the Catholic market—Father Bonaventure Fitzgerald, O.F.M. Cap., founder of the Catholic Information Society of New York.

The Johnsons have distributed more than 60,000 pamphlets and run hundreds of small newspaper ads. They led hundreds to enroll in the excellent C.I.S. correspondence course, prepared by Father Richard Glazier, and thus have been instrumental in winning many converts.

Rita and Alfred Johnson have blazed a trail for all Catholics to follow. If every Catholic read but one pamphlet a week and then passed it on to a friend, we would win each year not a mere 120,000 but a million churchless people for Christ.

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 THE HOLY CATHOLIC CHURCH—if a church is world-wide it has to be exclusive. To be exclusive means "Outside the church no salvation."

After an English examination, a little child had run home to its mother and complained that the teacher at school was a bigot. "Why?" asked the puzzled mother. "Because," snapped the child, "she thinks words can be split in only one way."

When the Catholic Church claims: "Outside her, no salvation," most Americans gnash their teeth and snarl, "Intolerance, bigotry."

But before so condemning the Church, Americans should give her a hearing—for they idolize fairness equally as much as they despise intolerance. "In the dark," said Bacon, "all colors seem the same." Light—whether it be physical or intellectual—always changes the picture. A little light on the phrase "Outside the Church, no salvation" will dissipate many misty conceptions of the Church.

The famous phrase was coined by the martyr-bishop of Carthage, St. Cyprian, way back in the third century. The expression was directed, not against individuals, but against heretical sects in so far as they are sects. It phrased very neatly and directly the truth that Christ founded only one Church, that no other church possessed the way and means of leading men to salvation.

THUS "OUTSIDE THE CHURCH, NO SALVATION" simmers down to this: no other religious body—except the Catholic Church—possesses the truth and the life that are the way to salvation. For as Christ is one, so His Church is one. As Noah's ark was the only ship God permitted to save men from the deluge, so the bark of Peter was destined to be the only vessel fitted for transporting men across the ocean of life to the eternal shores of heaven. To her alone has been given the keys to the Kingdom—no other Church, therefore, can bring men to salvation any more than trains traveling in opposite direction can lead to the same station. "Outside the Church, no salvation" in that sense.

Does this condemn all non-Catholics to Hell, Ten thousand times, no!!! OF THE ENDLESS JOKES ABOUT ST. PETER and the pearly gates, one involves a Protestant who was admitted one afternoon just around closing time. "This soul was a Presbyterian, but St. Peter didn't have time to show him in the Presbyterian Room."

"It's the fourth door on the right," he said. "First door's the Methodists, second door's the Baptists, and then be sure to tip-toe past the third one."

"Why?"—asked the puzzled Presbyterian. "Because those are the Catholics, and they think they're the only ones up here."

That might be a good joke, but still does an injustice to Catholic teaching. Catholics don't believe they are the only ones up in Heaven. If they did, they would indeed be intolerant; and God would be an unjust God. For there are ten thousand persons who are outside the Catholic Church through no fault of their own. If a person who is not a Catholic really and truly believes he is in the right Church and (note that "and") if he sincerely seeks for truth and keeps the commandments to the best of his knowledge, he can be saved. For such a one has a good heart but bad information. And God sees the heart. Error is not necessarily a sin. If they know not what they do, God will forgive them as Christ on Calvary prayed Him to do. They are doing their best. God will supply the rest.

The dictum "Outside the Church, no salvation," therefore, can also mean no salvation for those persons only who are outside the Church THROUGH THEIR OWN FAULT, who purposely shut their eyes to the light. It was to such as these Christ referred when He said: "He that believeth not shall be condemned."

So, you see, it is all how you look at it. If viewed from the angle of the different churches existing in the world, "Outside the Church, no salvation" simply asserts that NO church "outside the Catholic Church" can channel salvation to men. If looked at from the viewpoint of persons, it declares that only those outside the church THROUGH THEIR OWN FAULT will not be saved.

BUT IF PERSONS OUTSIDE THE CHURCH can be saved, of what advantage is it to belong to the Catholic Church? A trip of a thousand miles could be made on foot. Would one, then, have to discourse on the advantages of making it by car? The brilliant John L. Stoddard was once outside the Church. When he at long last entered the Church, friends asked him what in the Catholic Church he found superior to all that Protestantism gave him. This was his answer:

"I find that language is inadequate to express it. One thinks of the familiar metaphor of the stained-glass window, in a vast cathedral seen from without by day. This seems to be an un-intelligible mass of dusky glass. Viewed from within, however, it reveals a beautiful design, where sacred story glows resplendently in form and color. So it is with the Church of Rome. One must enter it to understand its sanctity and charm."

"I feel that this Church has given me CERTAINTY FOR DUST, ORDER FOR CONFUSION, SUNLIGHT FOR DARKNESS, AND SUBSTANCE FOR SHADOW. It is the Bread of Life, and the Wine of the Soul, instead of the unsatisfying husk, the father's welcome, with the ring and the robe, instead of the wary, subtle in the wilderness of doubt. It is true, the prodigal must retrace the homeward road, and even enter the doorway of the mansion on his knees; but, WITHEIN, WHAT A RECOMPENSE!"

Yes, "within, what a recompense!" Well might all who are outside her look in and pray: "O Lord, if I am right, Thy grace impart, Still in the right to stay. If I am wrong, then guide my heart, To find a better way."

Sunday Sermon

By Magr. Hart

THE GOOD LIFE God for what he has neglected to do in favor of His neighbor. Christ gives us a clear exposition of what He expects of us. He does not want His children to depart from the good life. He wants their thoughts, words and actions to be governed by His own Law of Charity. He does not want them to judge themselves in a false way so He tells them that their justice must exceed that of the Scribes and Pharisees if they are to enter into the Kingdom of Heaven.

The charity of God should dwell in the hearts of His children and be for them the foundation of the good life. It is not merely a question of avoiding acts of violence, of uncharity against our neighbor, but it is a matter of guiding all our dealings with our neighbor according to the law of the love of the brethren.

Christ tells His people not to try to make up for an injustice and trifling gift at the altar of

A Cool One



A driver jammed on his brakes, hopped out of his car and ran back to the man he had just knocked down. "Did I hit you?" the motorist cried. "Oh, no. Of course not. I just got down to see if you had any air in your tires."