

New Diocesan Officials

The entire Diocese rejoices in the high appointments given by Bishop Kearney to Monsignor McAniff and Monsignor Masey. Priests and people extend their sincere congratulations to each of them.

The Right Reverend James C. McAniff as Vicar-General will share this responsible office with Bishop Lawrence B. Casey and Monsignor William M. Hart, who are also Vicars-General of the Diocese. In administering a Diocese, demands of the Chief Shepherd often become so heavy that others must assist in bearing that burden. Monsignor McAniff has already held the important post of Chancellor for the past 7 years, in addition to being the pastor of Old Saint Mary's Church in downtown Rochester.

Within the past few years, a remarkable growth in the Catholic population of the Diocese has necessitated the appointment of more than one Vicar-General, an office borne along by Monsignor Hart for nearly twenty-five years.

Monsignor John E. Masey succeeds to the office of Chancellor, the priest who has the custody of the official documents and records of the Diocese. Monsignor Masey has assisted the Bishop as personal Secretary and Vice-Chancellor of the Diocese since 1944.

These assignments indicate the Church's deep solicitude for the proper care of immortal souls throughout the Diocese of Rochester.

Out Of Curiosity

Our curiosity is one of those factors in our character which sometimes urges us on to do things we really shouldn't. There are movies and magazines and picture-cards which we see advertised. We talk with people who have seen them, and then we decide we want to take a look too. Just out of curiosity.

And after we go to the condemned movie, or read the indexed book, or glance at the picture-card, we tell ourselves, "That wasn't so bad. I don't see why the priests tell us that it's so wrong."

We forget that as Catholics, we have had years of instruction, probably in parochial school, and Sunday after Sunday from the pulpit. God's holy law, the difference between right and wrong, what is sin and how to avoid it—all this has been carefully explained to us.

We forget, however, that many of our fellow Americans never go to church, probably never read a book or magazine explaining the Commandments. These people have their lives simply on what others think or do.

Movies, magazines, neighborhood "chit-chat" office conversations, these are the "catechism" for such people. If these guides are distorted—if they suggest divorce, dishonesty, immorality, cruelty, selfishness—then even though it doesn't make me do it, it does constitute just one more hammer-blow at the moral character of those people who have no other source of guidance.

If we should see a blind man about to step into heavy traffic, we would run up to assist him. In a similar way, when bad movies or books or magazines begin to clutter up our city, we have a similar responsibility to protect not only ourselves, but also our fellow citizens from these spiritual dangers.

Our Nation's Birthday

The "Fourth of July" is like a little boy's birthday. He doesn't particularly think about the day he was born, he is more concerned about the party and presents he will get today. As we observe the "Fourth," we naturally think back to the cradle-days of our Nation, but we must also face the challenge of the present moment.

Our Nation is no longer an infant in world history. It is a giant whose strength and courage must be preserved and used for the defense of those "inalienable rights" of human freedom for which our founding Fathers sacrificed and died to give to us.

The first Bishop of our country, Bishop John Carroll, composed an all-inclusive prayer for our nation and its leaders. Over the long holiday, we can page through our prayer book to find it, and then at Mass or in a quiet visit to church, later in the day, we can offer our thanks for the freedom we enjoy and, through the words of Bishop Carroll's prayer, ask that these blessings still be granted in the years to come.

New Priests Welcomed

Many parishes will welcome newly appointed pastors or assistants on this Sunday. Changes bring the heartaches of departure but the compensating joy of meeting a new friend. But though priests may come and go, the Church is founded, not on personalities, but on "the Rock" which is Peter the Vicar of Christ.

The work of our loving Savior continues uninterrupted despite the vicissitudes of human history. Our faithful people will frequently include a mention of their priests in their prayers, and thank our Blessed Lord for the truth and grace He continues to give through the ministry of His priests.

Sunday Sermon

THE CARE OF SOULS

Our Lord's words in next Sunday's Gospel, "Whoever would be first among you must be last," give us the key to the most important activity of the Church, the care of souls. Some people have a very hazy notion of what is meant by "the care of souls."

Christ himself has given us the answer: "I am come that they may have life, and have it more abundantly." All that Jesus did, all that the Church does in direct, preserve and develop the life of grace in the souls of all men.

HOLY CHURCH is like a gardener who wants to raise plants. His one and only concern is to keep the plants alive, to have them grow and flower and bear fruit. He waters and fertilizes and prunes the plants, but everything he does is aimed at making strong, beautiful plants.

So also the Church, her one purpose is to make us Christians live and advance in union with Christ, to share His very life through grace. That is why Christ has appointed Bishops and priests to assure us that we can indeed enjoy that life which Christ died to give us.

Our parish church, therefore, is not a mere "holly deity"

where we go to see Mass or hear a sermon. Our parish church is not a "supernatural marketplace" where we can go to get what we want. We go to the church to obtain the spiritual supply we need for a week. Our parish is God's holy family, we are the children united under our shepherd, our pastor, whom we call "Father" because He arranges for each of us to receive and keep God's life in our souls.

AS PARISHIONERS, each one of us has a share in the apostolate to "catch men." The priest must preach, instruct, convert, provide for the ceremonies whereby we worship God, give the Sacraments, supervise parish societies. That is the way he will "catch men" for God's Kingdom. Lay people also can work with Christ in the care of souls. How? By prayer, fervent, persevering prayer. "The Kingdom cometh" Secondly, by charity, courteous, pleasant, kind, self-sacrificing lives which will win others to Christ because we show His love for them through our own good lives. Finally, good example. Outsiders will believe our faith only if we live up to it ourselves.

At Mass, during a visit to our Lord during the week, we will ask God to assist us fulfill His command to "catch men."

JOSEPH BREIG

Salute to One Woman



Somehow in Russia there is or was a certain woman, the name of whose garment I would like to have the privilege of knowing, whether in this life or the next.

The woman's name is Mrs. Janina Khokhlov. She is living in the wife of Nikolai Khokhlov.

Nikolai is the man who was assigned by the Soviet government to go to Germany and assassinate Georgi Okolovich.

Okolovich is a Russian refugee. He heads what is known as the N.T.S.

THE INITIALS N.T.S. stand for National Rudolf Souz, meaning National Alliance of Solidarity.

The National Alliance of Solidarity is a Russian refugee group which wages psychological warfare inside Russia against the godless government which holds that nation in slavery.

By extension, N.T.S. also stands for Russia's words meaning "we bring death to the tyrant" and "we bring freedom to the toilers."

The efforts of N.T.S. inside Russia obviously have been having their effect. The Soviet government has grown to dislike N.T.S. intensely.

The Soviet secret police, therefore, supplied Nikolai Khokhlov with a cigarette case in which was concealed a mechanism that fired poisoned bullets.

Nikolai was ordered to enter western Germany, and George Okolovich, the head of N.T.S., had murder him.

NIKOLAI WENT HOME and told his wife about it. He said he was a woman's son, and a good Catholic who secretly practiced his religion.

Janina Khokhlov did not believe for a moment.

She told Nikolai flatly that if he carried out his assassination assignment, he should consider himself no longer her husband, but the father of her child.

"I will not," she said, "be the wife of a murderer. My son will not be the son of a murderer."

With magnificent courage, Janina laid on the line for Nikolai. God, she told him, forbids murder. He must obey God rather than the godless Soviet government.

I CAN IMAGINE their long conversation.

I can hear Nikolai pointing out to Janina that if he did not murder Okolovich as ordered, he was doomed, she was doomed, their son was doomed.

That's the way Communist "justice" operates.

But Janina Khokhlov knows that there is a higher justice—a justice that endures forever.

She told Nikolai to go to West Germany, and give himself up.

"But what about you and our son?" Nikolai must have asked her anxiously.

And Janina replied that she and the little one would be in the hands of God. God's law and right is right, and no government can change that.

NIKOLAI TRIED to set up an arrangement by which his wife and child would be smuggled out of Russia.

Then he crossed through the iron curtain, and surrendered to American authorities, to whom he told his story.

His wife and child did not get out of Russia.

They were reported recently to have disappeared from the Khokhlov apartment in Moscow.

There is a bare possibility that they have gone underground; that some underground organization is caring for them; that in the end they will turn up this side of the iron curtain.

MORE PROBABLY, Janina has been executed, or is in a dungeon, or has been put to slave labor. The child, in all likelihood, has been taken from her and handed over to some government-operated atheist institution.

One way or another, Janina Khokhlov has made, for God and His justice, the kind of sacrifice that Christ taught on the cross.

And Nikolai has made a dreadful and wonderful sacrifice, too. This is the kind of heroism that has never been uncommon in Russia: it is the kind of heroism which, sooner or later, is going to result in the overthrow of the unspeakable Soviet tyranny, and the return of Russia to Christians, to the family of nations.

When that happens, what changes we shall see on earth! Janina Khokhlov is a heroine for God and mankind. I should like to have the privilege of kissing the hem of her garment.

Last Of The Fathers

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

THE LAST OF THE FATHERS, by Thomas Merton. With the Epitaphical Doctor, Merton of St. XII. Harcourt Brace, 1954. \$3.95. 208 pp. 10 x 6 in. 100% COTTON. ACCORDING TO ST. JOHN, translated by Ronald Knox. (Doubleday, 1952. \$2.50, paperback, 10 cents)

The Last of the Fathers, Saint Bernard of the Valley of Light, is here unassuming and meditatively presented by a writer we have come to appreciate. The text is a beautiful, peacock-blue binding for the Christian (immortal) stamped with the initials of the author, more Christian immortal.

We trust Thomas Merton to be about the business he has in hand. This time it is strictly Bernard, he does not give himself a passing glance, nor go off guard and chase a Christ-wind-blower in the sky, nor even wink except that there may be the light of a smile in his eye when he says it seems that one of the things St. Bernard wanted to get away from when he entered Clairvaux was literary ambition.

THERE IS A grave reason for widening the audience for the Encyclical of St. Bernard, which Plus XII completed and sent out to all his bishops just before he became ill last spring. It is thus expressed in the Encyclical itself: "At the beginning of the twentieth century, grave dangers threaten the Church and the human society. The imminent perils of our age are hardly less formidable. The Catholic faith, under the pressure of mankind, often languishes in souls. A certain restlessness, anxiety and fear have invaded the minds of men; it is truly to be feared that the light of the Gospel is fading in the minds of many, or, what is even worse, they utterly reject it, the very foundations of civil and domestic society will collapse, and worse and more tragic times will follow."

THEREFORE AS the Doctor of Clairvaux sought and obtained from the Virgin Mother "Mary" help for the troubles of his times, let us all strive to move our divine Father that she may obtain from God timely relief for our Holy Father, who would have us all know Saint Bernard's teachings better, and discover how his greatest man of his age fought for the Church, especially by prayer and by teaching prayer, by teaching the clergy to both "hurry and shine." Merely to shine is futile, merely to hurry is not enough to burn and shine is perfect, said Bernard.

Merton is surely writing in a "clear valley" of his own, uniting all his thought in his repeated vision of Bernard as a man of the Church—a man who saw every other man and each event in relation to the good of the universal Church. The brief biography is built on a crystal bright

You Can Win Converts

By Mrs. Bowle Wins Two

Rev. John A. O'Brien, Ph.D. (The University of Notre Dame)

"Isabel Margaret was a school chum of my daughter Anna, and her visits to our home were frequent and long."

By one and all said Mrs. John F. Bowle of Westmouth, Mass. "Her mother having passed away, Isabel became especially in the matter of religion, one of the kind."

"We say grace before meals and thanksgiving afterwards, and we recite the family rosary after the evening meal. Isabel entered spontaneously into these activities which were a normal part of our family life. Soon she was accompanying Anna to Sunday Mass. She was deeply impressed by the devotion of the worshippers and joined in the singing of the congregational hymns."

"There was a minimum of discussion about religion and never any arguing. We simply tried to live our religion, and it was the practice of our faith which, more than anything else, attracted Isabel and gradually kindled in her the desire to become a Catholic."

"How," I inquired, "did you help her realize her wish?"

"I arranged with Father J. B. Holland, at the Sacred Heart Church, for her instruction. Father gave her a complete course of instruction and baptized her. Anna and I were kneeling at her side when she made her First Holy Communion. She was radiant with happiness, and so were we. As a little remembrance of that happy day I gave Isabel a missal and Anna gave her a beautiful rosary. She was overjoyed with them. She made good use of both and has them to this day."

Observer Sees Communism Still Threat In Philippines Religious Life Increases

By FATHER PATRICK O'CONNOR (Correspondent, N.C.W.C. News Service)

Manila — (By Airmail) — There's a red cloud in the western sky behind Batavia and it's not just the peaceful hue of sunset.

It's the storm-cloud of Communism in Indo-China, nearest neighbor of the Philippines on the west.

A victory for atheistic Communism in Indo-China, would be a disaster to the largest body of Catholics on the Far Eastern mainland, the Catholics of Vietnam. It would also be a threat to the only Christian nation of the Far East, the Philippines.

The lally seems better instructed and more dynamic. Today, for instance, there are some 2,000 active members of the Legion of Mary in 1,366 parishes throughout the country. They are busy in the lay apostolate in all dioceses except two.

THE CATHOLIC social conscience had developed notably in the Philippines. But relations between Catholic workers and Catholic employers in this Catholic land are not yet in harmony with Catholic principles everywhere. When a well-to-do Catholic can express disapproval of an aggressively pro-labor priest by referring to him privately as a "labor lou", there's not just a legitimate difference of opinion, but a wrong attitude.

Some of the wealthy are living in what seems unjustified luxury. The expensive cars and other costly imports you see in Manila and elsewhere are unhealthy symptoms.

But the "fiesta" processions—with candles, bands and statues borne in triumph—still stop the evening traffic in the streets of Manila. Before 6 a.m. every weekday you see people on their way to Mass. Though many Filipinos are still uneducated in their religion, and irregular in its practice, the churches have larger congregations than they had 15 years ago. Catholic education has been marvellously extended since the war.

Behind Batavia, however, the cloud is red.

These forces are, in the main, the Masonic lodges and the Aglipayan and other sects, including the American-financed Protestant missions that are busy among ill-instructed Catholics here.

On the other hand, to somebody visiting the Philippines occasionally, religion seems to be a stronger force among the people year by year.

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Some resentment is felt here at the holding of the Epwoc conference in Washington for southeast Asia defense without any south-east government taking part. "We have been excluded," said one Filipino official, with a note of bitterness.

THE OLD ANTI-CATHOLIC forces in the Philippines are still considerable, though they are not getting away with as much as they used to. By working to weaken Catholic life, they are actually, though not intentionally, playing into the hands of the Communists.

Apostleship of Prayer

By REV. M. J. FITZSIMONS, S.J. ONE WORLD

Is Europe lost? Is Asia doomed? Must the United States retire behind its ocean moats and pretend that the rest of the earth is as separate from it as some sister planet? Voices have been raised in Congress to recommend that as the only course in view of what has happened in Indo-China.

We do not examine the question here on its political merits. We merely say that the fate of the Catholic Church throughout the world is most seriously involved. If America abandons Europe and Asia, they are both doomed to be overwhelmed by Communism.

If America can do nothing to prevent that—and if trying to prevent it would exhaust America—the United States itself would become the weak prey of Soviet aggression, then should not this continent withdraw within itself and become an impregnable fortress of isolated democracy?

If that course were followed, what would happen to the Church in Europe, Asia and America? The blackest forecast can be made for Europe and Asia. In America, the Church would be in the gravest danger. Secularistic and materialistic liberalism would have the Church at its mercy here as Communism has it by the throat abroad. The strength of the Church in America is the strength not of a national organization but of a world organization.

We are not suggesting that American Catholics, if called upon to vote on the issue, should consider America the fate of Europe and Asia solely in the light of what would happen to the Church. We do say that reflection on the destiny of the Church will shed some light on what is best for America as a nation.

If the Church is persecuted and suppressed throughout Europe and Asia, then the rights of men are being violated throughout most of the world. Democracy is based on respect for God-given rights of men. A democratic government must protect the rights of its own people. Must it protect the rights of the people of other nations? Is it not

Theologian Government Employees And Secrecy Obligation

Los Angeles (NC) — Writing in The Tidings, newspaper of the Archdiocese of Los Angeles, Father Francis J. Connell, C.S.S.R., comments on the discussion recently raised

in Congressional hearings concerning the obligation of Government employees to observe secrecy. He says that there are times when an entrusted secret "should yield to the needs of the public good."

"CATHOLIC THEOLOGY emphasizes the strict binding force of the secrecy demanded of all who are employed in Governmental activities or agencies," Father Connell says.

Accordingly, those who hold positions of Governmental employment which provide them with information of a confidential nature would be guilty of a transgression of God law if they divulged to unauthorized persons any data pertaining to the affairs of Government.

One exception to this, declares Father Connell, is when the employee is aware that gravely dishonest or subversive activities are going on in his business or the public service. Normally, this report should be made to some authority in his own department, he says, "for good order and efficiency demand that ordinarily each of our three branches of Government manage its own affairs and correct any defects that may occur in the sphere of its own jurisdiction."

"HOWEVER, Father Connell adds, "it can happen that an employee in a branch of Government is convinced that the satisfactory correction of some serious abuse cannot reasonably be expected within the scope of his own department. . . . In a situation of this nature the Government employee may and should bring the problem to the attention of some person or persons outside his own department whom he judges competent and willing to correct the dangerous condition."

In making these comments, Father Connell added that the caution that such a person "base his conscience on prudential and objective reasons, not on unfounded suspicions, and above all, not on personal ambitions or political motives."

Or New Auto Or New Baby?

Louisville, Ky. (NC) — "Live for personal values," is the motto of the Catholic University of America to the graduating class of Bellarmine College in a baccalaureate sermon.

To a young married couple, the latest model car may be more attractive than a new baby; but where is the value that will last? A pile of scrap for the junk yard—or an immortal soul destined for heaven?

Bishop Bryan J. McEntegart advised the graduates: "Invest in new lives rather than new cars; invest families rather than monuments. . . . build as perfectly as possible that which will endure your own person and other persons."

Eucharist Rites Halt Seoul Traffic

Seoul, Korea — (NC) — Some 10,000 persons took part in the annual Corpus Christi procession here, stopping traffic on the city's main supply route for a time.

The procession, begun with Pontifical Mass, celebrated by Bishop Paul Bn. Vicar Apostolic of Seoul, The Blessed Sacrament was carried by Mgr. Thomas Quinlan, S.S.C., regent of the apostolic delegation to Korea. Many members of United Nations armed forces participated in the procession.

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