

Monks, Diocese Mourn

"Jesus wept." Scripture tells us, when Lazarus his friend lay dead. If God would weep, what then must humans do when their loved ones are taken from them?

The silent monks at the Abbey of Our Lady of the Genesee have long since learned to face the realities of a Christian's life with patience and abandonment to God's holy will.

These Trappist monks revered the late Abbot M. Gerard McGinley as their religious father for a brief four



Trappist monks in procession pray for their deceased Abbot.

years. In the quiet of their monastery, each monk could say to us as we offer now our sympathy:

"You know, o my children, how faithful a friend has been taken from my side. You know what was his attention to duty, his diligence at work, his sweetness and kind disposition.

"I was weak in body, and he supported me. I was cowardly, and he encouraged me. I was slothful and negligent, and he spurred me on. I was forgetful and imprudent, and he acted as guide. We have loved each other in life, why then should we be parted in death?

"Though my words are full of grief, they are free of complaint, dearest Lord, Gerard Thou gavest; Gerard Thou hast taken away. If we lament his removal, we do not forget that he was given us but as a loan. Into Thy hands, Lord, we commend his spirit."

These were the very words of the great Trappist monk St. Bernard when his own brother Gerard preceded him in death. Now in our own day, another Gerard has lived and died whom we have been privileged to know.

His legacy to his monks and to this diocese is the example of a life of total dedication to God. In fulfilling his vocation so completely, his death dares us to live our own various vocations with some of that same spirit of heroic loyalty to Christ.

Seminary Appeal

Sixteen new priests will stand at parish altars next June, thanks to the generosity of countless lay people this coming Sunday. Still in training will be four hundred other candidates, ranging from freshmen in high school through college years to the four years post graduate students in the two Rochester diocesan seminaries.

Year by year, these candidates will advance in their turn to the altar to take their place before the Bishop. Their ordination will climax twelve years of study and enable them to serve the souls of the faithful.

Most of the priests of the Rochester diocese would never have been able to achieve their vocation if it had not been for the contributions made to the seminaries by the people of the diocese.

It can be truly said that the continuation of Christ's priesthood in the Rochester diocese is a work of Bishop and people together.

Sunday's annual collection is assured of again meeting a liberal response from the people because they realize the future of the priesthood depends on their present generosity.

SUNDAY SERMON

David's Son

Seventeenth Sunday After Pentecost

Unity and charity are the characteristics which should mark a Christian's life, according to the lessons in Epistle and Gospel this Sunday.

THE GOSPEL concludes with the always puzzling conversation Christ had with the Pharisees following His promulgation of the great law of "love God... and thy neighbor."

Jesus asks the Pharisees what they think about the promised Messiah.

The Old Testament scriptures contained detailed information foretelling the coming of the Savior. His birth, life, death, and characteristics were all stated centuries before He came. The Pharisees were well acquainted with all this since they were the educated and recognized leaders of the Jewish nation.

In their desire for rank, honor, and wealth, the Pharisees ignored the spiritual elements of the promised Messiah's life and hoped for a political leader who would win national independence for them.

The Pharisees had overlooked the fact that the Savior was to be God Himself and not a mere military general.

ALL JEWS knew that the Savior would be a descendant of famous King David who lived about one thousand years before Christ. When Jesus asked whose son would the Messiah be, the Pharisees rightly answered, the

"David's." David himself in one of his psalms, written by God's inspiration, had said, "The Lord said to my Lord..."

THE LORD was the Hebrew's way of saying "God" and David in this psalm was speaking about the Messiah yet to come. In simpler English, we could translate David's words, "God said to our Savior..."

And in using the word "Lord" to describe our Savior, David foretold that the Messiah would be God Himself.

Jesus born of Mary was thereby descended from David and could truly be called "son of David." Jesus was also truly God, as David in prophecy had foretold by calling Him "Lord."

This complicated logic was Christ's way to make the Pharisees realize their hopes for a conquering hero were mistaken. They had looked for a man who would save their material possessions. Now they knew that Christ the Savior was God and primarily interested in souls. The Pharisees were not much interested in souls, so they did not ask Christ any more questions. They had their answer and it was not to their liking.

The Pharisee spirit sticks even to most of the more faithful Christians too. That is why we all need to pray Sunday's collect that, "with pure hearts" we may follow Thee, the only God, through Christ our Lord."

JOSEPH BREIG

Answer to a Senate Query

In early October, the Senate Subcommittee on Constitutional Rights is scheduled to open tremendously important hearings.

The subcommittee intends to go through a bill of Rights clause by clause, to determine whether each clause is being rightly interpreted and observed.

In other words, are any constitutional rights of American citizens being violated?

The first hearings will be concerned with the First Amendment.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The subcommittee has prepared a questionnaire, which anybody may obtain from the chairman, Hon. Thomas C. Hennings, Senate Office Bldg., Washington. Query No. 2 reads:

"Do you regard the phrase 'make no law respecting an establishment of religion' as a prohibition against any direct or indirect government aid to churches or religious sects?"

"Do you regard the language as banning preferential treatment of any particular church or religious sect while permitting government aid to religion generally or to the various churches and sects on a non-discriminatory basis?"

The correct answer is "no" to the first part of the question, and "yes" to the second.

That was the position of the Founding Fathers. It is the testimony of constitutional history. It has been the American practice and tradition from the beginning. And it is the answer which the First Amendment itself plainly gives.

THE FIRST HALF of the First Amendment simply prohibits a government-established (preferentially treated) church in the U.S., such as the established Church of England in England, or the established Lutheran Church in Sweden.

As for the government aid to religion generally, the very Congress that adopted the Bill of Rights paid chaplains who opened its sessions with prayer. Every Congress since has done so—and has aided religion in various ways, such as providing chaplains and chapels for the armed forces.

But at this moment, the First Amendment is standing on its head, thanks to one of the prize judicial blunders of all time.

In 1948, the U.S. Supreme Court, handed down a decision which in effect reversed the Founding Fathers, the history and tradition of this country, and the First Amendment itself. This happened in the Illinois Religious Education Case, also known as the Champaign, Ill. or McCollum case.

IN CHAMPAIGN, 850 Catholic, Protestant and Jewish children, at their parents' request, were being released from school routine one hour a week to go to classes in their respective religions, taught by their own ministers, on school property.

One parent, Mrs. Vashil McCollum, an avowed atheist, brought suit. She alleged that her son was embarrassed because, obeying her orders, he did not go to any religion class.

The Supreme Court (Justice Reed dissenting) ruled for Mrs. McCollum, outlawed the released-time classes, and came out with a fishy-sounding phrase about the First Amendment being a "high and impregnable wall" between religion and government, so that government was forbidden to do anything to encourage or assist religion.

THE DECISION was a frantic misinterpretation of the First Amendment's first clause. It flew in the face of the Northwest Ordinance, which decreed that because religion and morality are indispensable to the nation's survival, schools and the means of education must be forever encouraged. It made mockery of American history, tradition and practice.

The decision also was a gross violation of the First Amendment's second clause, which guarantees free exercise of religion.

Free exercise of religion is gravely impaired when the tax-supported public school system is forced by judicial fiat to discriminate against religious parents and in favor of atheist parents; when religion is outlawed from school property; and religion is "established" by preferential treatment.

The Senate will be performing a historic service for America if it corrects, insofar as it can, the Supreme Court's preposterous perversion of the First Amendment's plain meaning.

Stipends Provide Clergy Support; Are Not Price Tag For Church Rites

By REV. HENRY SAWYER

"How much is a Mass card?"

"What are you supposed to pay for a baptism?"

"What's the price for a wedding?"

PEOPLE OFTEN ask Catholic questions like these.

Even Catholics sometimes don't quite know how to give a satisfactory answer. Everybody knows that money is given to the priest for Masses and other church rites, but how explain that there is no charge for such services?

Holy Mass, sacraments, blessings are Christ's free gifts to His Christian people. No priest is ever allowed to put a price tag on them.

If a priest does dare to charge money for any sacred rite, that priest is guilty of a sin called simony and can be severely punished by church authorities.

IT IS A WELL KNOWN fact, of course, that Catholics traditionally make a financial offering to the priest whenever they request a Mass or are to arrange a baptism, wedding, or funeral.

In cases where a Catholic would find it difficult to make such an offering, church law requires that the priest provide the needed ceremony without further question. Rich and poor alike have an equal right to the grace of God and the consolations of the Church's rites.

It is obviously true that priests need an income to maintain themselves. Catholics expect their priests to keep up with the accepted standards of living in their appearance, clothing, education, etc. Insurance costs, upkeep on a car, doctors' bills—these to make—up all factors which make the average priest's monthly salary far from adequate.

Long ago, St. Paul told the Catholics at Corinth, "Those who preach the gospel should have their living from the gospel." (1 Cor. 9:13)

Christ Himself said to His apostles, "The laborer deserves his living." (Matthew 10:10)

Early church history tells how the laity even then provided for clergy support by giving a tithe (one tenth) of their income for this purpose.

Charlemagne, eighth century emperor of western Europe, made this ten-percent payment obligatory by royal decree.

The tithe obligation has long since ceased, but other customs have replaced it.

COLLECTIONS made at the Offertory of the Mass are devoted almost totally for upkeep of church and school. At the end of each month, the clergy are

paid a stipend. This is not a salary, but a personal gift to the priest and is meant as an expression of gratitude for the priest's spiritual ministrations.

To prevent any danger of having priests or people misunderstand the appropriate stipend to be made for such occasions, the bishop usually publishes a uniform scale for the entire diocese. And it is always clearly understood that no one is to be denied a spiritual favor simply because he can't afford the stipend.

PRIESTS WHO belong to religious communities usually give stipends they receive to their



OFFERINGS made to priests for Masses, sacraments, other church rites are traditional way people help support the clergy.

given a nominal salary. Pastors average \$35 a week, and assistants receive about half that amount.

Catholic people are quick to realize that priests would be unable to meet their expenses with a limited income like that. Lay people, therefore, contribute an additional "stipend," or "stole fee," whenever they request some special rite from the priest. These stipends are a personal gift to the priest and are meant as an expression of gratitude for the priest's spiritual ministrations.

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PEOPLE WHO belong to religious communities usually give stipends they receive to their

superior. The superior then uses these stipends for the general support of the whole community.

SISTERS ALSO turn over any money they receive to their convent superior. Nuns are allotted an average of \$2 a day for their support. They themselves do not receive it personally, but the parish contributes it to the convent for the maintenance of the whole group.

Some countries directly support the clergy from tax collected funds. State support would probably mean better income for priests, but American priests are glad that the Church is free from any entanglements with the government in this country. State support would easily lead to State control.

Priests are not primarily interested in their income anyway. They need an adequate amount to meet their needs, and the American Catholic people are world famous for their generosity to their priests.

The primary concern of every Catholic priest is to fulfill his sacred role of bringing Christ's truth and grace to the lay people of his parish.

Sin Of Simon

Selling something sacred is called the sin of simony.

A man named Simon, a magician in Samaria in the days of the apostles, was witness to the miracles worked through the preaching and prayers of Philip the apostle. Simon became a Christian and was later confirmed by the apostles Peter and John.

Scripture describes that "Simon offered them money and asked them, 'Give me also this power.'"

St. Peter rebuked Simon telling him, "Thou has thought that the gift of God could be purchased with money."

This episode is recorded in the Acts of the Apostles, chapter eight.

Since that event, any attempt to barter spiritual goods for material prices is known by Simon's name. It is called simony and is severely punishable by church law.

APOSTLESHIP OF PRAYER

Pictures of The Sacred Heart

Last week we discussed the difficulty which confronts an artist who paints upon him-

self to do what he is called to do: to catch hold and give illustration to others.

A Personality which is Divine—God—there are no good likenesses of the Sacred Heart, say some. But there are others who have treasured very cheap prints and out of them have drunk deep of spiritual emotion.

Art critics, for instance, and artists themselves are generally of this first group. They approach a Sacred Heart picture as they would any other work of art; and put to it the one sure test of all art—whether it is painting or sculpture or poetry.

The test is this: Does it arouse in the noble emotions? In the case of a Sacred Heart picture an artist or an art critic, who knows the techniques of brush and paint will try to find, in the picture, the source of thoughts and feelings normally associated with the beloved Redeemer. If he does not find them in the picture, for him it is not a good portrait of the Sacred Heart.

Why then will someone else like this same painting very much? A devout soul, for instance, who knows little or nothing about art forms or about the norms by which good art is judged; why will such an individual like the picture? I think the answer lies in the fact that the Sacred Heart picture upon which he now gazes is not the cause of his emotional reaction, but only the occasion. For such a one, Christ is living, vibrant and beloved reality. The thought of Jesus is never far from the front of his mind. The poor painting upon which he has

changed to drop his eye turns his inner gaze to Jesus himself. Because it does this, he likes the picture. It gets him praying. It launches him into converse with his beloved Saviour. He keeps the picture near him and cherishes it for this reason.

THIS IS NOT a surprising thing.

A mother who has lost a young son, will cherish any remembrance she can get of him. It may be a photograph, a poor resemblance taken by an amateur, poorly exposed, poorly developed and printed. But she is not interested in photography. The remembrance does not even have to be a likeness. It can be a pair of her child's baby shoes, a lock of his hair, that which will keep with her always—because the sight of it puts her in touch, as it were, the one she loves. She will say that it is beautiful, and everyone will know what she means.

If we keep this distinction in mind, it may help us appreciate what the artists are doing in trying to bring out of themselves thoughts and feelings of the Sacred Heart who has so loved man. Along with this knowledge will go an understanding of one who thinks the little holy card, the framed print before which he burns the candles of his love, is the only picture of Christ for him.

There is also another thought. Just as every saint mirrors in himself not only himself, but one great element of the perfect Christ, so that if we could put all the saints together they would mirror the whole Christ, so too, perhaps, each replica of the Sacred Heart holds a quality which will attract some soul to the reality it is so imperfectly portrays.

Added together, they do what the ideal picture would do—if you could get it. If this is true, there is purpose in having as many pictures of the Sacred Heart as we can.

BOOK SHELF

Rocking-Horse Catholic

By Sister Margaret Teresa, Nazareth College

SAINT THERESA OF THE ROSES, by Helen Walker Homan, and

SAINT JOHN BOSCO AND DOMINIC SAVIO, by Catherine Beebe, in the Vision Book Series of Farrar, Straus, & Cudahy, at \$1.95 each, 192 pp. At Tucker's.

A ROCKING-HORSE CATHOLIC, by Caryl Houselander. Sheel \$5.148 pp. \$2.50. Available at Trant's.

The new Vision Books Series for the youngster's first bookcase is all it was heralded to be: judging by these first two, SAINT THERESA and SAINT JOHN BOSCO. They have quality, they look like pres-

ents, they suggest good measure. In jackets that promise a good story, end-papers like those in grown-ups' best books. The print is large, the paper good—and the authors—well, Frances Parkinson Keyes is to do one, Thomas Merton, Louis de Wohl, Bruce Marshall!

NOT ALL GOOD authors have that sixth author-sense, the awareness of what the nine-to-fifteeners like. But Helen Walker Homan has had it a long time. She is famous for readability and enthusiasm and color, and sound spirituality. No disappointment in a name, too, especially in the juvenile field. These fine books deserve examination.

Caryl Houselander is cherishing it—It must give his friends and publishers sorrow as well as joy to be presenting this autobiography finished but shortly before her death. Her utterly civilized sense of comedy, her high spirit that reverences truth while it dissects with penetrating keenness—these have freest play, of course, when she is treating of herself.

JUST AS SHE sketched herself cartoonstyle and yet told in the picture her sensitiveness, her little-girliness, so in this fine story of her life there is quiescence of all she had to give. Her DRY WOOD gave all but herself, her books of poems gave Mary, and Miss Houselander's soul—this one is complete Houselander.

This is no common story; it comes from a pen that uses not one inartistic syllable, that weds justice to charity in a union of grace. (Miss Houselander's analysis of the French and the English temperament in the religious life has a special interest, too.)

DOINGS AT THE DALY'S

Shared Experience

By Mary Tinley Daly

A long-since expired driver's license stared at me—and I stared back. Here I'd been driving all this time—

had even taken two daughters through the licensing—acquiring—and I'd myself been on the "I can't list all the time!"

"Got a qualification driver's license with you?"

asked the man at the desk of the traffic bureau.

"A qualified driver?"

"Yeah," he muttered impatiently, "somebody with a real license to see you through?"

"Oh, yes," I gulped. "She'll be here in a few minutes."

A frantic phone call home: "Pat there? Well, is Eileen? Markie...?"

"What's the matter, Mom?" Markie asked over the phone. "You in the late house now?"

"Not—not quite," I tried to joke back, Markie promised to jump a cab.

"OK, LADY," the man at the desk said. "Sit down and take the written."

"The written" is an examination on the traffic rules—one I'd taken eons ago and had watched Pat, Johnny, Eileen, Markie and Mary take.

"There's nothing to it," I said all five times. "Just answer the questions—and of course you'll pass!" How could I have been so smug?

Hrm-m... I pondered. Just how many feet ahead should your headlights pick up an object the size of a small child? 100... 150... 200? And what is the speed coming out of an alley...?

Feeling like Gatsby at the end of an arithmetic exam, I turned in the paper and waited with drawn breath as a stern-faced officer corrected it. Casually, he made a check somewhere and tossed it into a pile. "Wait for your name."

"Alice Simpson!" the next officer called. "Fred Jones"... Albert Jenkins!"

"Pretty soon," he'll say "Mary Daly." I heard a whisper behind me and felt a hug around my shoulders. "Don't be scared, Mom." Markie's red head bent close to mine and I felt the sympathy of one who had recently been through the same ordeal.

"When he tells you to cover one eye, don't push too hard or you won't be able to read it backwards with the other," Markie cautioned.

HUMBLY, I did exactly as told—was able to tell red from green from amber, read off one line of letters with one eye, backwards with the other. Then the road test.

"You, the licensed driver?" The officer pointed to Markie. "You

take the car to the test station." "Kinda funny—isn't it, Mom?" Markie gave a wink as she shifted into first gear. "Only six months ago...? Now I'll sit on the bench and pray for you."

Waiting in the car for that young officer (about Johnny's age) to decide whether or not I could drive was a very humbling experience. Flashback—the five times I'd been on the same bench Markie was on now, fingering a rose and the prayer, "If he (she) is responsible enough..."

My hands grew clammy, just as their must have been. Somehow, a quarter-century of driving was as nothing. Anybody could get nervous and knock down those silly poles...

"SPARE BETWEEN—the two poles," the bored young man said, examining registration, shifting papers. For the first time I realized in toto the panicky feeling of those five pupils of mine.

A glance leftward, out of the corner of the eye, showed Markie with the old familiar family sign—list with upraised thumb, meaning, "I'm praying for you."

"Don't talk, don't think, just park!" I told myself—and slid between the two poles, pretending they were just two parked cars on a busy street... so very familiar.

Then the grand tour... "Turn left." "Turn right." "Two blocks up this way and a left." A final wosh back to the testing station. Anything could have happened... but it didn't.

"MOM, THAT was the most!" Markie gave me a kiss and a big hug. "I knew you'd make it!" Those words had a familiar ring...

"You drive home, Markie," I told her shakily.

"Shook, Mom?" Not "shook" perhaps, but a realization that seldom are we oldsters allowed to re-experience, personally, what our young people go through. It was an eye-opener. How relaxing now to sit back... with firm young hands on the wheel, 20-20 eyesight, quick, automatic reflexes and, most of all, a "give-a-hand" attitude.

"Remember how I wanted you to drive home, Mom?" Markie asked. "Even after I got my permit? Guess everybody needs each other sometimes."

Guess everybody does!

Two Million Hours Spent in Adoration

Cincinnati—(NC)—More than two million hours of adoration have been offered to Our Lord in the Blessed Sacrament by lay people in the Archdiocese of Cincinnati since perpetual adoration was begun five years ago.

Twenty-five churches in the archdiocese have adopted the program. Thirteen have day-and-night schedules. Twelve have daytime adoration.

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