



Bishop Kearney's Appointments

JUNE

- 1 Friday — St. Joseph's Church: St. Monica Sodality Mass — 9:00 a. m.
Sheraton Hotel: First Friday Luncheon Club — 12:15 p. m.
Oak Hill Country Club: Chancellor's Dinner, St. John Fisher College — 7:00 p. m.
- 2 Saturday — Powers Hotel: First Saturday Luncheon Club 12:15 p. m.
St. John Fisher College: Preside at Baccalaureate Mass — 4:00 p. m.
- 3 Sunday — St. Francis DeSales Chapel: Mass for the Deaf — 9:00 a. m.
Nazareth College: Preside at Baccalaureate Mass—11:00 a. m.
St. John Fisher College: Commencement Exercises—3:00 p. m.
Corpus Christi Church: Solemn Pontifical Mass and Corpus Christi Procession — 8:00 p. m.
- 4 Monday — College of New Rochelle: Commencement Exercises — 5:00 p. m.
- 5 Tuesday — Sacred Heart Cathedral: St. Mary's Hospital School of Nursing Graduation — 4:00 p. m.
- 6 Wednesday — Nazareth College: Commencement Exercises— 4:00 p. m.
- 7 Thursday — Sacred Heart Academy: Commencement Exercises — 2:30 p. m.
Powers Hotel: St. Andrew's Seminary Senior Banquet— 6:30 p. m.
- 8 Friday — St. Andrew's Seminary: Mass for Graduates— 9:30 a. m.
St. Andrew's Seminary: Commencement Exercises—4:00 p. m.
St. John Evangelist Church: Ad Alare Dei Awards — 8:00 p. m.
- 9 Saturday — Sacred Heart Cathedral: Priesthood Ordinations — 9:00 a. m.
- 10 Sunday — St. Mary's Church: St. Bonaventure Alumni Mass — 9:00 a. m.
St. James Mercy Hospital, Hornell: St. James Mercy Hospital School of Nursing Graduation — 3:00 p. m.
- 11 Sunday — Sister of Mercy Motherhouse: Reception of Habits — 3:00 p. m.
- 12 Thursday — St. Agnes High School: Mass for Graduates — 9:00 a. m.
St. Agnes High School: Commencement Exercises — 3:00 p. m.
- 13 Friday — Our Lady of Mercy High School: Mass for Graduates — 9:00 a. m.
St. Joseph's Villa: Graduation Exercises — 4:00 p. m.
Our Lady of Mercy High School: Commencement Exercises — 3:00 p. m.
- 14 Saturday — Nazareth Convent and Motherhouse: Reception of Habits — 9:00 a. m.
- 15 Sunday — DeSales High School, Geneva: Commencement Exercises — 2:00 p. m.
Nazareth Theatricals: Aquinas Theatricals Commencement Exercises — 3:00 p. m.
- 16 Monday — Nazareth Academy: Mass for Graduates—9:00 a. m.
Aquinas Theatricals: Trinitarian Meeting — 5:00 p. m.
Nazareth Theatricals: Nazareth Academy Commencement — 3:00 p. m.
- 17 Tuesday — Nazareth Academy: Graduation Dinner — 5:00 p. m.



Bishop Casey's Appointments

JUNE

- 1 Friday — Sacred Heart Hall — Kindergarten Graduation, Morning Class — 9:00 a. m.
- 2 Sunday — Immaculate Conception — Brown, Silver Jubilee Mass of St. Rev. John M. Randall — 11:00 a. m.
- 4 Monday — Sacred Heart Hall — Kindergarten Graduation, Afternoon Class — 3:00 p. m.
- 7 Thursday — Sacred Heart Cathedral — Solemn Benediction, Closing of Triduum in honor of the Sacred Heart — 7:45 p. m.
- 8 Friday — St. Francis Assisi — Family Rosary for Peace — 7:00 p. m.
- 10 Sunday — St. Robert's — Blessing of New School Addition — 3:00 p. m.
- Sacred Heart Hall — Girl Scout Court of Awards—7:00 p. m.
- 11 Monday — St. Bernard's Seminary — Priests' Retreat.
- 12 Saturday — St. Mary's, Auburn — Priesthood Ordination — 9:00 a. m.
St. Patrick's, Orange — Address, Opening of Building Campaign — 8:00 p. m.
- 23 Friday — Holy Family High School, Auburn — Commencement Exercises — 3:00 p. m.
- 24 Sunday — Sacred Heart Cathedral — Graduation Exercises, Sacred Heart School — 3:00 p. m.
- 26 Monday — Notre Dame High School, Elmira — Commencement Exercises — 3:00 p. m.

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JOSEPH BREIG
How Rich Are Americans?

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JOSEPH BREIG

How Rich Are Americans?

Maybe the U.S. should start hiring some poor Americans as advisors for our overseas information programs.



Apparently a great many Europeans and Asians imagine that everybody in this country is well-to-do.

They seem to have the impression, also, that we are materialistic.

Both these views are false, or at least grossly exaggerated.

The fact is that most Americans must practice frugality, and many of us are chronically hard up for enough money to make ends meet.

Some of us, even, are hungry.

THERE ARE A number of reasons for the mistaken notions in other lands.

FOR ONE THING, we are generous and hospitable almost to a fault — and not seldom actually to a fault.

Some of us postpone purchases of things we need, or payments on our debts, in order to contribute to charities relief programs.

All of us are paying heavy taxes, largely for foreign aid and for the military protection of the free world.

WHEN FOLKS from other countries visit us, we put our best foot forward. We show them things we're proud of — our skyscrapers, our churches and schools, our great industries, and all that.

When we entertain them, nothing is too good for them.

And we do not send them to our poor people to be housed and shown around. Maybe it would be better if we did, but it wouldn't be fair to the poor. Our more prosperous citizens take on that pleasant task. And pleasant it is: we like these foreign visitors, and we like to ask them about their countries and show them something of ours.

IT IS NATURAL enough, too, that in our overseas information programs, we should stress our American accomplishments and self-praise or problems. After all, we don't want to be crying on anybody's shoulder.

But we Americans, by and large, are not rolling in wealth, and we're not materialistic. Materialists don't support immense charities and philanthropies all over the world. We do support them.

I think folks in other countries would be astounded if they knew what a proportion of the average American's income goes and in contributions or taxes to help others.

We earn our incomes, too, for the most part. Americans work hard. Almost nobody loaf in this country. We consider not working practically shameful.

ALL IN ALL, Americans are a lot finer people than almost any other people — including Americans. They know how most Americans work to get along, and how generous we are to those who need help.

Maybe if we sent some of our poor Americans overseas, they could give others a truer picture of America. They know how most Americans work to get along, and how generous we are to those who need help.

CHANCELLOR Adenauer of Germany once warned the free world against concentrating on material prosperity as the argument against communism. He said we must be idealists, and convince other peoples that we are idealists.

Otherwise, he said, we might wind up in "the grotesque situation in which the Soviets would only be materialists in theory, while western peoples would be materialists in their manner of thinking and living."

Well, we aren't materialists, and we are idealists. It's high time we made that clear. The communist ideal is materialism — and that's materialism with a vengeance. Our ideal is a world with liberty and justice for all — and that's the opposite of materialism. For that ideal on a showdown, we'll sacrifice absolutely everything — except our ideal.



Sacre Coeur, famed Paris basilica in honor of the Sacred Heart of Jesus, towers over the quaint, crooked streets of Mont-

martre section of French capital. The distinctive domes dominate the Paris skyline, symbolic of the infinite, eternal, all-embracing love of God. (Pan American Photo)

Pope Pius XII:

Sacred Heart Devotion 'Synthesis' Of Religion

By REV. HENRY A. ATWELL

In Catholic devotion, June is dedicated to the honor of the Sacred Heart of Jesus. Feast of the Sacred Heart occurs Friday, June 8.

This year marks the 100th celebration of the Sacred Heart feast day, inaugurated in 1856 by Pope Pius IX.

In an encyclical just issued, Pope Pius XII describes devotion to the Sacred Heart of our Lord as the "true synthesis of the whole Christian religion."

The devotion is especially timely, the Pope said, in an era when God, the Church, and Christian moral principles are all objects of hatred and criticism.

The Sacred Heart stands as a symbol of the love Christ has for mankind.

Devotion to Christ's Sacred Heart seeks to fulfill what Jesus termed the "first and greatest commandment": Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.

This love of God is not necessarily an emotional affection, although great saints have experienced actual emotional ecstasies.

CHRISTIAN devotion through the centuries has always taken its inspiration from the love Christ showed through His life sufferings, and crucifixion for the salvation of souls. As Christ Himself stated, "Greater love than this no man hath that a man lay down his life for his friends."

The Holy Week story of Christ giving His life "for his friends" is able to soften year-long hardened hearts and fill churches with reverent listeners as the familiar narrative is retold year after year.

In different periods of Church history, devotion to the story of God's infinite love has developed in various ways. The first Christians pictured Christ as the "Good Shepherd" tenderly caring for His sheep. These first Christians were, for the most part, the poor enslaved masses of the Roman Empire.

Later, especially in the Greek Church, Christ was pictured as a king, a majestic monarch who ruled and protected His subjects by His divine power.

In the Middle Ages, the crucifix became the symbol most commonly used to represent Christ's love for the human race. Often times, Christ's sufferings were pictured with sickening realism.

Following the Protestant Reformation, Catholic life was centered on defending the truths of the faith. Religion became somewhat of a catechism course — supplying ready answers for the objections raised by the Church's opponents. Love, as it were, tended to leak out of the practice of religion which almost deteriorated into a subject to be learned rather than lived.

According to St. Margaret Mary Alacoque, a nun at Paray-Le-Monial, France, Our Lord appeared to her in her convent chapel to rekindle a religious fervor in the hearts of the faithful of the seventeenth century.

Our Lord showed the nun His Sacred Heart and asked for establishment of a devotion using His Heart as its central symbol.

By mid-nineteenth century, the devotion had captured the attention of high church officials and in 1856 a feast was instituted for the entire Church to promote the Sacred Heart devotion.

IN CONSEQUENCE of the gradual spread of the devotion over three centuries, reception of our Lord in Holy Communion

has increased. The First Friday Communion is an established custom, families "enthroned" Our Lord as "king" in their homes. Holy Hours of reparation are given by individuals and in groups and other practices such as Litany, Act of Consecration, Novenas deepen the devotion of devout Catholics.

Our Lord once said, "If you love Me, you will keep My commandments."

Christians who once begin to realize how much God has loved them, as represented by the Sacred Heart of Christ, cannot fail to live their lives in accordance with His divine will. That is why Pope Pius XII could call this devotion the "synthesis of the whole Christian religion."

Now only a momentary glimpse at Krushchev's report will show how badly taken in anyone will be who succumb to this Communist doubletalk. Krushchev declared that he stands "on Leninist principles," and V. I. Lenin declares specifically in State and Revolution that the Government of the United States must be overthrown by force. Indeed,

Mr. Aptekher says it is false to equate "Marxism-Leninism with forcible overthrow of Government" and that it is equally false to equate "the Communist Party with a conspiracy seeking to bring this about." The attempt will therefore be made to confuse students with the new decrees about the present Krushchev line, to the effect that now the Communists stand for a "peaceful transition to Socialism."

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Then came radio and I fought that for a long time. But as I said, I'm progressive. Now I am resisting television!

In some degree, in some facet of our personalities, we are all change resistant. We are creatures of habit, of attitudes. Routine is comfortable, the familiar is safe. But like it or not, we must build our future in a world of change.

The watchword of psychology and sociology today is "adjustment." Life is no longer automatic. A world of change is in the air, and adjustment in a society of invention, rapid transport and cultural explosion, man's way of life must remain flexible.

His religious principles never change, but almost all else does. There is a safety in clinging to something sure and lasting in this past. True religion is the greatest security in the world.

IF WE STAY close to the family and the neighborhood, then we can live within fairly well established boundaries and we have a certain security. But if one leaves home and the past for

the next most effective antidote for insecurity is cooperation. Labor organizations have

The Reds—What Now?

'Academic Freedom' Said Reds' Key To Colleges

By LOUIS F. BUDENZ

Anyone who examines the May issue of Political Affairs will recognize the justification for this column's repeated reminders of Communist designs on our American students.

That invasion of the campus has now become a major undertaking of the conspiracy in this country. Is it attested to by a leading article, presented by Herbert Aptheker, leading Communist theoretician.

It is clear that this invasion is not so much under the open banner of Communism as under the cover of "academic freedom"—which the Communists twist and interpret in their own peculiar way to center around the "right" of Reds to teach.

On this point Mr. Aptheker reports that "on scores of campuses, thousands of students and faculty members" have gone out of their way "to make clear that Communists, too, have the same freedom as have all other Americans." The change on the campuses in this respect, he declares, "in the past five years is breathtaking."

IT MAY BE argued that these words contain an exaggeration for the purpose of encouraging Communist students and faculty members in their undertakings for the conspiracy. Certainly nowhere does the author report "progress" in persuading students that they are merely "non-fodder for Wall Street"—an observation which featured the big directive articles in the Political Affairs making the subversion of youth a chief Communist objective for 1956. But it must be of concern to patriotic Americans and to student leaders that the conspiracy reports any advance at all in its well-laid plans to influence campus thinking.

What is of more importance is to safeguard the future by noting the arguments Aptheker brings out in favor of the Communist interpretation of "academic freedom." These arguments will be heard on many campuses; for it is obvious that this theoretician is telling both the open and concealed Communist students what they must do.

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Khrushchev repeats this thought himself when he says that in countries "where capitalism is still strong," the "sharp class, revolutionary struggle" must be advanced — and that means the dictatorship by violence.

The Communist theoretician also tries to assert that a Party member is not "the prisoner" of Marxism-Leninism, and that this Marxism-Leninism is "a science" which can "change and grow." But it is interesting to observe that this alleged "science" can be interpreted only the Kremlin.

WE OBSERVE this peculiar phenomenon right now. The Communist Party of the United States could not discover of itself that it had to make any "change" in regard to its evaluation of Stalin until Moscow gave the word. It has never been able to make any decision without Moscow's consent.

This Communist teacher has surrendered all freedom from the very moment he enters the Communist Party. He is bound by an iron discipline to obey Party orders. We get a glimpse of what this means from the booklet, How To Be A Good Communist, by the leading theoretician Liu Shao-chi, which has been distributed by the thousands of copies to the Communists of the United States.

A whole section of this book is devoted to hammering home to the comrades the necessity of "the unconditional subordination of a Party member to the interests of the Party." It is there said in parts: "At all times and on all questions, a Communist Party member should take into account the interests of the Party as a whole and place the Party's interests above his personal problems and interests."

On a third point, Aptheker writes: "It is further declared that Communists cherish academic freedom only for themselves and would destroy it if they had the power to do so. We Communists deny this and insist that we seek the fullest flowering of all human freedom and not least academic freedom."

This is one of the most brazen of Red false statements. We have not only the record of Stalin's harsh closing down of all Jewish educational institutions behind the Iron Curtain, but the Communists themselves now admit, we have immediately at hand the story of Father Harold W. Egan, S.V.D., with its account of the brutal taking over by the Communists of the Fu Jen Catholic University of Peking. We have thousands upon thousands of cases of arrests of professors and other intellectuals by Soviet Russia, which a Communist referred to in a memorandum submitted to Marlow Shapley when he was fostering the subversive Waldorf-Astoria conference in 1949.

The fact is the Communists use the cry of "freedom" to crush all freedom. That reality can well be brought home on our campuses.

Making Marriage Click

Changing Times — A Curse!

By MSGR. IRVING A. DE BLANC

(Director, Family Life Bureau, N. C. W. C.)

Fritz Kreisler is reputed to have said, "I have been a fool all my life. But a progressive one. When the phonograph became popular, I decided that I must resist this medium because it would kill concerts."

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done it through their unions. Married couples can do it with true marital love, with larger families, with family clubs, with volunteering their time to help the Church, the schools. All must discover a sense of belonging to a community.

In wartime we have this psychological unity within. All feel so well integrated that suicide rates drop precipitously. To feel needed and important, to have a cause and a purpose, makes life worth living.

In the new city suburbs, as in rural neighborhoods, mutual aid within being revived. There is a spirit of community. Less sense now are being made upon the mate for emotional security, for friendship, and for dependence in time of crisis.

WE MAY CURSE the changes of our day, and some we must curse, some change. Those which are inhuman, unchristian, we try to change. Many of the changes, however, are a challenge and an opportunity. The life of stable peoples in the past had many great family blessings; but often associated with that life were want, misery, frustration and resigned defeat.

Poor as our moral standards are, in many respects they represent a higher level of liturgical life, of Christian virtue, of adult Catholicism, of human sympathy, or understanding of human needs than most former ages.

Our religion and our society gives us tools and hope, we need only courage to apply them.