

## MISSION SUNDAY APPEAL — OCT. 21

My dear Friends,

Our Church is so deeply concerned about the propagation of the faith of Christ that she sets aside one Sunday of each year for special dedication to the work of the Missions abroad and at home.

This day is a day of special prayer for those who have dedicated their lives to this apostleship, and for the world-wide program of missions of which they are a part. By the prayers in the Mass on this Sunday, Holy Mother Church, assures them a universal supplication to Christ for His blessing and assistance in their arduous labors.

For the material help to make these labors effective, they appeal to our generosity on Mission Sunday. You have never failed in your generous support of the Missions, and certainly again this year your generosity will, I am sure, maintain its traditional sacrifice. The world's obvious need to hear the lessons taught by Christ, the Prince of Peace, should stimulate all of us to an even greater donation than usual on Mission Sunday this year.

Praying that the Lord may bless you abundantly for your generosity, and assuring you of my grateful appreciation of your consistent generosity, I am

Your devoted Shepherd of Christ,

James E. Kearney  
Bishop of Rochester

P. S. Mission Sunday Collection will be taken up on Sunday, October 21st.

## Subtle Slurs Wreck Faith in America

Monsignor Bela Varga, president of the Hungarian National Council with headquarters in New York City, called upon nationals in this country to join in a letter-writing "truth campaign" to defend the honesty and good will of America in their homelands.

He said in an interview following a nine-week tour of Europe that such a movement was necessary to counteract the "evil" effects of a new Communist-controlled international propaganda campaign against the United States. The Catholic churchman is a refugee from Hungary, where he was the last freely-elected speaker of the Hungarian Parliament.

"There is no more 'Hate America' in Europe," he said.

"With smiling masks concealing the same fierce faces, Communist leaders have launched a more subtle attack on this country. It is the 'Contentment for America' campaign and there is no doubt that it is proving successful in many quarters."

The new campaign, Monsignor Varga said, does not employ the written word.

"It is carried on by word of mouth, by whispering propaganda," he explained, "and it fits in well with the Soviet 'new look.' Its purpose is to destroy the world's faith in America. The method, in which agents, fellow travelers and others are carefully indoctrinated, is to refer to the United States with a hearty laugh, a shrug and the smiling admonition: 'Put not your trust there.'"

The priest described the propagandists as "apostles of gradualism."

"Gradualism is a word heard in Europe today as often as co-existence is heard here," he said. "The idea conveyed is that although Stalin was admittedly a cruel, wicked fellow, his country is so ashamed of his actions that gradually, under new officials, the past will be wiped out. Gradually, the Soviet will spread sweetness and light. Gradually, it will right every injustice. It is frustrating to see how many people swallow 'gradualism' as if it were the best butter."

Monsignor Varga said he succeeded in establishing contact with underground sources in Hungary.

He described as "the worst blow yet to the future of the Church" in Hungary an edict forbidding the ordination of priests without government approval of each candidate.

On the bright side, the Hungarian exile said, was the knowledge that Hungarian young people are resisting Communist snares.

"Young people are dissatisfied with the regime," he said. "All around them they see only poverty, hard work, poor pay and no share in the fruits of the work. They realize the Hungarians are slaves of Russia. Many who were pro-Communist three years ago have changed their views."

## Strange But True



## JOSEPH BREIG

### Tacks On Principal's Chair

The time has come to consider with philosophical detachment, the abandoned or (suspended) activities of a group of fairly recent propagandists whom you may have half-forgotten by this time.

I refer to the Monolithic Mind Group, if you will permit me so to dub them.

Racking your memory, you might recall that the MMGs—who were intellectual satellites of a couple of Columbia University professors—filled the press for months with denunciations of all schools not owned and operated by government.

Independent educational institutions—and especially religious schools—were attacked as "divisive" and therefore un-American. All pupils is was loudly asserted, ought to be required by law to go to public schools only.

NATURALLY, these promoters of universal conformism were "dared" to carry their "theory" to its logical conclusion. They knew that if they did, the storm of protest would blow them away with one puff.

No harm, and perhaps much good, however, will be done if we pause now to observe where their philosophy would lead us eventually. Possibly by doing so we shall discover where the un-Americanism actually lies.

If anybody ought to go to the same schools in order that harmony might reign among us, then obviously everybody ought to read the same newspaper, and all other newspapers ought to be suppressed.

With magazines. ELEMENTARY logic compels us to the further conclusion that there could be only one TV-radio network government owned and operated.

Not only would this be conducive to making everybody think alike but we would be relieved of the exhausting task of shifting from channel to channel.

There would of course be only one movie producer, Uncle Sam by name. He would own all the theaters, too, and operate the legitimate stage as well.

Obviously, there would be only one religion. Its dogmas would be determined by Washington and its ministers would be civil servants hired by the state. The police would escort us to church on Sundays.

If you think that I am exaggerating, think again. I am underselling. Once you start herding people together in order to make them all alike, there is really no place where you can stop.

In fact, the imposed conformity in such fields as publishing, entertainment and religion would need to be considerably more galloping than in the schools.

SCHOOLS, AFTER all, have a certain natural similarity—or conformity. If you prefer the word, it is called "school."

No matter where you go on earth, you will find classes memorizing the statement that two plus two equals four, or its equivalent.

I doubt that there is a teacher alive who does not inform her pupils with inflexible dogmatism that Paris is in France, Cairo in Egypt, and Helsinki in Finland.

And that children really should put tacks on the principal's chair.

There is much more agreement in education than in religion, or politics or literature. If conformity what we want is more important to force everybody to read the same publication and go to the same church than to herd all the children into the same school system.

COME TO think of it, all the families ought to be housed under one roof, too, lest children hear revolutionary ideas from their Grandpas about thinking for themselves when they grow up.

Well, I said, the Monolithic Mind group has been strangely silent for some time now. Nobody talks any longer about abolishing the independent schools.

I suppose it's my suspicious nature, but I was just wondering whether the fact that all the schools put together can't adequately handle our student population has anything to do with it.

Imagine the chaos if you tried to cram five or six million additional pupils into our public schools at this juncture. I'm afraid the teachers themselves would be putting tacks on the chairs of principals.

## Old Cathedral Altar Recalls Historic Events Of Diocese

Memories of great churchmen and stirring events of Rochester diocesan history will flood around the historic white altar in Sacred Heart Cathedral when Mass is celebrated there on Monday at 9 a.m.



Monsignor Shay offered last Mass on Cathedral Altar when old St. Patrick's Cathedral was closed in 1937.

It will then cease to be a Cathedral altar for it is destined to be replaced by a majestic new altar scheduled to be completed by Christmas.

History will repeat itself in the story of the old and new altars. The old altar was installed in 1888 in time for Bishop McQuaid to celebrate his thirtieth anniversary as a bishop by being the first to offer Mass at it. The new Cathedral altar scheduled to be in use by Christmas will be used by Bishop Kearney as he marks his golden jubilee of priesthood next year, and his silver anniversary as a bishop the year following.

The old altar has served since 1888 as "the Bishop's altar" of the Rochester Diocese.

FIRST USED by Bishop Bernard J. McQuaid, Rochester's founding bishop, on July 12, 1888, the altar has been focal point of ceremonies which have seen five priests made bishops, two monks blessed as abbots, and hundreds raised to the priesthood. Young couples have pledged their marriage vows at that altar and thousands have received our Lord in Communion as they knelt before it.

AND A BOY who served Mass at that altar when it stood in Rochester's old St. Patrick's Cathedral will return clad in the red robes of a monsignor to assist at Monday's Mass. He is the Rt. Rev. Msgr. Charles F. Shay, pastor of Holy Rosary Church, Rochester.

Celebrating Monday's Mass will be Auxiliary Bishop Lawrence B. Casey who knelt in the old cathedral sanctuary for Monsignor Shay's "last Mass" on the historic altar in that edifice almost twenty years ago.

Monsignor Shay as a boy went to the old Cathedral parochial school. He was selected to serve as an altar boy in the vast sanctuary of the diocesan mother church and he recalls how he dreamed during those Masses of someday perhaps being a priest.

In 1912, his dream became reality as he knelt at the same altar to be ordained a priest. Little suspecting that he would one day return, ten years later, as rector of the Cathedral. From 1923 to 1937, Monsignor Shay celebrated Mass daily at the altar where once he served as a boy. And finally on Sept. 12, 1937 he offered Mass in St. Patrick's for the last time.

TIME AND industry had crept up around the old Cathedral at the corner of Platt St. and Plymouth Ave. North. Diocesan officials decided to close the venerable edifice and use Sacred Heart Church on Flower City Park for the principal ceremonies of the new Bishop just appointed to Rochester. His Excellency, the Most Rev. James E. Kearney.

The old Cathedral was torn down, replaced by the present Eastman Kodak buildings. The altar was saved, however, and moved to the Sacred Heart sanctuary.

In the final sermon in the old Cathedral, Monsignor Shay told how princes of the church—Cardinals Logue, Mercier, Wamutell, Lega, Bonzano, Farnley, and Hayes—had presided at solemn rites at that altar.

Four bishops had been consecrated there—Bishop Thomas adutor Bishop McQuaid.



Old St. Patrick's Cathedral Altar shown in Sacred Heart Cathedral soon will be removed for new Sacred Heart Altar.

F. Hickey on May 4, 1905, as Co-Quaid and later to become Rochester's second Bishop; Bishop, later Archbishop, Edward J. Hanna on Dec. 4, 1912, who had been named Auxiliary Bishop of San Francisco; Bishop John F. O'Hern, consecrated Rochester's third bishop on March 19, 1929; and finally Bishop Walter F. Foery on August 18, 1937, to be Bishop of Syracuse.

In its new location at Sacred Heart, the altar was the scene of the consecration of the Most Rev. Lawrence B. Casey, Auxiliary Bishop of Rochester. His Eminence, Francis Cardinal Spellman conducted this impressive ritual on May 5, 1953.

Trappists abbot the late Rt. Rev. M. Gerard McGlinley and the present Rt. Rev. M. Walter Helmsletter received their solemn abbatial blessing from Bishop Kearney at the historic altar.

SINCE 1888, almost all priests ordained for the Rochester Diocese and many who were to serve in other dioceses received their priestly powers at this altar.

Originally donated by the Rev. Frank H. Donoghue in memory of his parents who were members of the old St. Patrick's parish, the altar is scheduled to be used as the parish altar of Corpus Christi Church as soon as arrangements can be completed to have it installed there.

In the Old Testament, God's revelation demanded that the Jews fashion an altar of precious wood, overlaid with purest gold, and consecrate it with a holy oil. Each morning and night incense was burnt on this altar as a symbol of the perfect sacrifice Christ the Messiah was later to offer on Calvary and on the hundred thousand altars of Christendom.

Since Holy Mass renews the sacrifice Christ offered on the Cross, Christians have always endeavored to hew their altars from the finest marble and decorate them with the finest carvings and paintings.

FOR HALF a century the old white altar has been the principal altar of the Rochester Diocese. Its greatest beauty is the history which glides it.

The new altar will usher in a new chapter of diocesan development and progress. It will stand not only as a monument to the Cathedral parishioners who will erect it. It will also stand as a challenge to the people of the present generation to continue the traditions of faith and fervor on which this Diocese was established.

## FATHER SHEERIN

### Teaching Morals In Public Schools

About a year ago, the Board of Superintendents of the New York City public schools published a statement on how to teach moral and spiritual values in the public schools. It met with bitter opposition. Some said it was a Trojan Horse designed to smuggle the teaching of religion into the city schools.

One Columbia University professor said it was "creeping clericalism." The New York Board of Education said such teaching would break down the wall of separation between Church and State, and that these moral and spiritual values described in the statement were so wishy-washy as to offend real believers in religion.

On October 4th this year, a revised form of this report was submitted to the Board of Education of N. Y. City and it was approved unanimously by the nine-man Board. It too met with criticism, but the President of the Board said the report enjoyed the approval of the general community and the majority of religious and civic groups. The United Parents Associations, however, asked that teachers be instructed not to act "as missionaries for their own beliefs."

THE BOARD'S decision may confuse some persons. There is a general impression that religion cannot be taught in the public schools. Vashli McCollum of Illinois felt her son was embarrassed when the rabbi, minister or priest taught religion classes in the public school where her son was a pupil. She sued to revoke the law which permitted this practice. The Supreme Court of the U.S. agreed with her. In the famous McCollum case, it ruled that public school property could not be used for the teaching of sectarian religion.

But the New York Board of Education does not permit the teaching of sectarian religion. It expressly forbids any teacher to give instruction in the doctrines of a particular denomination. It confesses that the public schools are not equipped to give religious instruction and that such instruction should be given by the parents of the child and by his priest, minister or rabbi.

The public school, however, does have the task of teaching the role that moral and spiritual values have played in American history.

MOST EDUCATORS realize that in shy away from teaching sectarian religion, the tendency is to fall backwards and slight religion or ignore it altogether. As a result, children who get no religious or moral instruction at home, graduate from school with the notion that they are only bio-chemical mechanisms or workers whose only purpose is to make money. They know nothing about God, about the fact that they are children of God, about the duties and rights of conscience, about the duty of a child of God to respect the rights of other children of God—regardless of race or national-ity.

## Making Marriage Click

## Trifles Cause Tensions, Demand Prompt Solution

By MSGR. IRVING A. DEBLANC  
(Director, Family Life Bureau, N. C. W. C.)

The tale of the good monk is to the point. Though really a holy man, a cloistered priest, he could not get along with a companion and reported it to his superior. "But, my good man," said the Abbot, "I know from the Rule that you do not speak to one another, how is it you cannot get along?" "We do not speak, that is true," replied the monk, "but you should see the way he hands me holy water!"

It is the most normal thing in the world—especially among human beings living close together—to have tensions and disagreements. Tension situations in handling less serious situations is to admit that they are normal. If you have not had them, either you are dishonest or you are a refugee from some cemetery.

No married couple should ever believe that just because they are having some "tensions" that there is no longer love and that their marriage is doomed. As long as you are alive you will have tensions.

Where there is real love, however—and some sense—the sun never sets on an argument between two people. It is therefore essential that tensions be solved soon. Do not delay. It will get harder and harder to solve them.

IT IS SOMETIMES fun to watch those who love each other and who had had an argument. They are constantly looking from the corner of their eye for a chance to get together again. If anyone can go for days not being so far from reconciliation, then one seriously doubts that there is love between them.

Another rule is to learn to understand the other's point of view. It is not so much what he or she says, but what he or she means. Often there is no disagreement at all. It is what is read between the lines, the way it is expressed, or the manner in which one or the other reacts to

what has been said. A technique is needed to handle apparent disagreement. But some never learn this technique, try as they will. It is a mysterious personality problem. Once that is realized, however, it is the beginning of a solution.

Never attribute unworthy motives to the other party's conduct. In nine out of ten cases you would be in error. I believe most of you who have talked out disagreements would concede that, in spite of what was done, the motives were generally good. Good motives behind any act, no matter how painful.

Never make an important decision when you are not yourself. Anger, jealousy, loneliness, moodiness, disloyalty, the picture and warp your judgment. One small mistake in judgment at this time can derail your whole life. It is best to wait, to remain silent and just "cool off." Sometimes it is good to go out and take a brisk walk, or to work in the garden or maybe a good warm bath will do the trick.

Never give in and let yourself worry when you are on your back, insignificant as it sounds. Somehow things always look up a second when you are in that position.

Remember small things in marriage can become "tremendous trifles."

This I cannot sufficiently emphasize. Not obviously appreciating the special dish she cooked. Not putting a button on his shirt. Not remembering to give her an extra dollar. Not being there to smile and greet him when he comes home. That is the type of tremendous trifle which can fester into a poisonous distrust.

Talk out the problem when the time and the situation are most conducive to a calm discussion. The best time would be when you are not fatigued, not worried, but relaxed and in a good humor.

Typical scenes in the Rochester St. Patrick's Cathedral showing historic altar now in Sacred Heart Cathedral, and destined to be transferred to Corpus Christi Church.