

# Crossroads

## Salvation Or Ruin

POPE PIUS XII said world events are bringing the nations of the world to a "crossroads of salvation or ruin." His words were addressed this week to the people of Milan as they closed their "Great Mission"—a three week diocesan mission aimed especially at the 600,000 office and factory workers of Italy's industrial capital.

Churches in this northern Italian city were filled to hear over 600 mission preachers ranging in rank from Cardinals in their scarlet robes to monks in frayed garments.

Milan's Archbishop Montini personally pleaded in department stores, banks and business offices to invite workers to attend the mission services. He told the preachers in a preliminary instruction, "Go forth and preach. Your lips are opened. Now open every heart to God."

The Pope addressed the mission goes in a special radio broadcast from the Vatican. He said world events have poised nations at a crossroads where they must make a definite choice between materialism or a renewed supremacy of the spirit. He stated the "supremacy of the spirit" is the only sure guarantee for peace in the future. He said the tremendous progress in technical science must be met by building a "City of God" where men can learn to use their achievements for peace rather than mutual destruction.

The blueprints for the Pope's City of God, he said, were the eternal truths taught by the Church for the salvation of souls and repeated by the preachers at Milan's Great Mission.

## Survive And Strike Back

DR. EDWARD TELLER, one of the top scientists who developed the hydrogen bomb, this week opened the Senate's "searching inquiry" into America's lag in the world's weapons race.

His warning seemed to echo the words of Daniel the prophet who read the handwriting on the wall in ancient Babylon which foretold the doom of that city.

There was also a bit of the Joseph in him too as he urged Americans to stockpile food supplies and rebuilding equipment to tide over survivors of Russian attack. In the days before Moses, Joseph, grandson of Abraham, told the Pharaoh of Egypt to lay up food in years of abundance to provide for ensuing years of famine. Dr. Teller said today's surplus foods which we consider a "nuisance" may someday be "a life-saver in the most literal sense of the word."

Dr. Teller, now a University of California research expert, in the old calm way of scientists outlined the crossroads of destiny to which Russia's missile development has brought us. He bluntly stated, "We are in a very dangerous situation." He used the phrase several times "immediate emergency."

His testimony at Monday's Senate subcommittee hearing took for granted that the Soviets can blast any American city. This fact, he says, demands that America have the ability to "strike back" after a surprise attack. This, to him, is the key to victory, but he also hints that a Russian attack followed by a U.S. counter attack would leave both nations in shambles. The final victory will go to the country which can survive after the initial blasts wreck each nation.

To assure such survival, the California scientist urged immediate strengthening of defenses, construction of shelters capable of withstanding radio active fallout and the fire storms following a atomic attack, and stockpiling of necessities "including air" for the survivors.

"A country where the masses are starving, as Russia," said Dr. Teller, "will be in a very difficult position to match us along this purely defensive line, and we might be able within a few years to put ourselves into a position where the Russians can hit us badly but not so badly that we can't recover, and at the same time we shall be able to retaliate in such a way that they won't be able to recover."

The difficult and dangerous days of the future will obviously require of each Christian and each citizen a heroic courage and a divine wisdom. These virtues will be obtained only through humble and constant prayer.

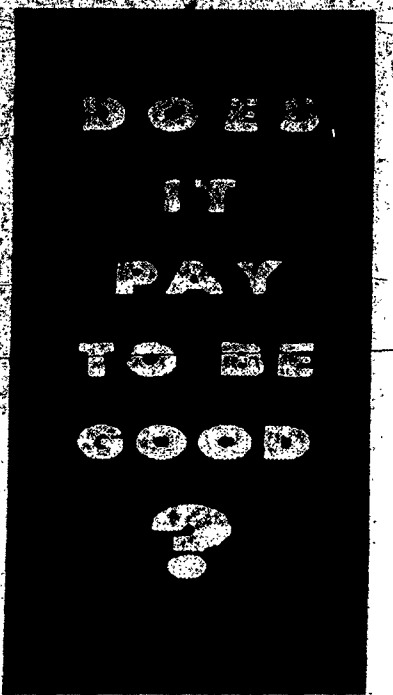
# Our Lady's Quiz

Advent is dedicated in Catholic devotion to the Blessed Virgin Mary as she prepared for the coming of the Infant Saviour. How much do you know about our Lady's life? Check your answer to each question and compare with correct solutions below.

- The parents of Mary, Our Blessed Mother, were (a) Anna and Joachim (b) Mary and Cleophas (c) Elizabeth and Zachary
- Mary and Joseph belonged to the race of (a) Joab (b) David (c) Ahsai
- Mary and Joseph belonged to the tribe of (a) Ruben (b) Juda (c) Benjamin
- The Annunciation took place in the home of Mary's parents in (a) Jerusalem (b) Nazareth (c) Bethsaida
- Mary visited her cousin, Elizabeth, who lived near (a) Jerusalem (b) Naim (c) Tyre
- Jesus was born in a stable in (a) Nazareth (b) Capernaum (c) Bethlehem
- After the days of Mary's purification, Mary and Joseph carried Jesus to Jerusalem and presented Him (a) in the Temple (b) to His grandparents (c) to Elizabeth and Zachary
- Jesus was lost for three days at the age of (a) six (b) ten (c) twelve
- His parents found Him in the Temple at (a) Jericho (b) Bethel (c) Jerusalem
- Under the Cross, with Mary stood (a) Mary Magdalene (b) Mary Cleophas (c) John, the Beloved Disciple
- Mary sat with the Apostles when they received the Holy Ghost on that first (a) Easter (b) Pentecost (c) Trinity Sunday
- The Feast of Mary's Assumption into heaven is celebrated on (a) February 2 (b) May 8 (c) August 15
- "The Immaculate Conception" refers to (a) Mary's conception (b) the conception of Jesus (c) neither
- The Feast of the Immaculate Conception is on (a) Sept. 8 (b) Sept. 12 (c) Dec. 8
- The most richly indulgenced devotion honoring Mary is (a) The Rosary (b) Litany (c) The Advent Venerating.

1-a 2-b 3-b 4-b 5-a 6-c 7-a 8-c 9-c 10-a, b, c 11-b 12-c 13-a 14-c 15-a

From "Our Lady of the Cages," Cap de la Madeleine, Que., Canada



In pragmatic America, where most things are measured in terms of their dollar value, a frequent question is this: "Does it pay to be good?"

Also a frequent comment is this: "I was good for a long time, but what did I get out of it?"

A third attitude is expressed in the words: "Why should I be good, when evil and irreligious people seem to be the ones who prosper?" This calls for clear thinking about the rewards that should be looked for in life.

### 1. THE ONLY REWARD

with which true Christians should be concerned is that which Christ has, promised them in heaven.

That reward is so rich, so wonderful, so unending, so vast, that it is worth the price of any amount of suffering here in this world.

Our Lord promised that those who were suffering for Him would be suffering for those who want the only perfect reward of heaven. He never promised that being good would make them rich, or spare them from sickness, bereavement and the other trials of life on earth.

At the same time, however, He did assure them that the sufferings asked of them would never be too much for them to bear, and that peace of heart would always be theirs if they recognized His hand in tending the suffering.

### 2. THERE IS such a thing as an earthly reward for those who choose to ignore and reject the reward of heaven by ignoring and rejecting the authority and rights of God.

No man is so utterly evil that he does none of the things that are deserving of at least a tiny reward.

Thus it will be noticed that some people have a very smooth and prosperous time of it in this world, even though they are fundamentally irreligious and even scornful of many of God's laws.

They are being paid here on earth for whatever good things they have ever done; but heaven is lost to them and they will suffer forever in hell unless there be complete repentance and reform for their sins before death.

Our Lord Himself revealed this when He said to some of the godless rich of His own day: "Woe to you rich, for you have your reward."

### THE TRUE CHRISTIAN,

therefore, should never express jealousy of the good times and prosperous years enjoyed by people who pay little attention to God and His laws. Such persons are to be pitied and prayed for.

They are being paid off in full for the little good they have done in this world; in eternity they will be paid off in full for their evil.

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# Catholic Faith Explained To Baptists

By JOHN MARKWALTER

Savannah, Ga. (NC)—Whatever be the freedom of the individual Christian, he is certainly bound by a collective duty of complete submission to the truth revealed by Christ.

So writes Archbishop Gerald P. O'Hara in a long letter addressed to the Rev. Dick Houston Hall, editor of the Christian Index, weekly publication of Southern Baptists.

The Bishop of Savannah, who is also Apostolic Delegate to Great Britain, made public the text of his 28-page reply addressed to Dr. Hall, head of a committee appointed by the Southern Baptists which seeks explanation of doctrines held by the Catholic Church. The reply covers a list of fourteen questions submitted by the Southern Baptist group.

The committee has written two letters to the Archbishop, who now is in England after having been in Savannah for a time. The 28-page letter he released before returning to his post overseas was his response to the group's second letter.

The Southern Baptist committee first got in touch with the prelate after issuance of a pastoral letter last year which he addressed to the faithful in connection with the ninth regional congress of the Confraternity of Christian Doctrine held at Savannah.

In his discussion with the Protestant group, the Archbishop used the King James version of the Bible when replying to their questions on the Holy Scriptures.

Archbishop O'Hara notes in his letter that the chief differences between the writers is the Church. He states the greater part of his reply to an outline of the Church as Catholics see it.

At the end of his letter, he answers briefly the committee's 14 questions, stating, "The answers will come better against a positive background."

In tracing the Church's history the prelate quotes from John 20: 21: "As my father has sent me, even so send I you."

He reminds that "at the outset of the Christian community, therefore, there are authoritative teachers. Was the arrangement merely temporary? No it was permanent, by Christ's own decision.

## JOSEPH BREIG

### Sputnik, God, and Mankind

Now that we have had time to get a bit used to the idea of artificial earth satellites,

perhaps we can begin to talk calmly and sensibly about the technological new world in which we find ourselves.

Apparently a great many people were dumbfounded by sputnik and mutnik. I can only say that such folks did not do their science-fiction homework when they were youngsters.

Thirty years ago, I was reading magazines in which all the stories were devoted to the coming scientific marvels—television, rocket missiles, man-made satellites, space travel.

You may argue that science fiction was merely the product of vivid imagination. It was much more. Those story-tellers back up their fiction with believable technical theories.

What the science fiction writers did was to apply creative imagination to known facts. In effect, they simply argued that since we had made this and that conquest of nature, then logically we ought to be able to move on to such-and-such further conquests.

THEY DRESSED UP their stories with beautiful princesses and unprincipled villains on Mars or Venus, and threw in some interplanetary romances for readability, but essentially they were adding twos and twos and coming up with entirely reasonable fours.

WHAT I MEAN is that there is nothing essentially new about earth satellites, except that theories long held familiar to every science-fiction

"After giving the commission to teach all nations, Jesus goes on: 'And, lo, I am with you always, even unto the end of the world' (Matthew 28, 20)."

With them, now? At least in their function as teachers, the function He has just entrusted to them. So the teaching office is to endure and have always the same authority and same guarantee: the Archbishop writes.

CALLING ATTENTION to the fact that Christ established one church and not "churches," the Archbishop writes: "Christ's commission to His Apostles was universal; they were to teach all His revelation to all nations. They were one single body."

"The night before He suffered, Christ prayed for them and... for them also which shall believe on me through their word: That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17, 20-21).

"CHRIST'S PRAYER is all-powerful. So the unity of pastors and faithful is guaranteed. It is a visible unity; it has to convince the world of a divine fact. It is close-knit; it is patterned on the ineffable unity of the Most Holy Trinity."

Archbishop O'Hara also states that there can be no second independent community distinct from this. "In what would the difference lie?" his letter continues. "Not in doctrine, legitimately, for Our Lord has already entrusted to this community (the Catholic Church) the right and duty to teach all things whatsoever He has commanded. If a new community were to arise, teaching part of Christ's revelation, which the other had omitted, then Our Lord's promise of the Holy Spirit 'To guide you unto all truth' would have failed."

Stressing the Divine Tradition of the Church, the prelate compares the Catholic Church to a Church whose basis is the Scriptures only.

Nothing is easier, Archbishop O'Hara points out, "than to set Scriptures against Scriptures; to press one text so hard that it makes nonsense of others."

"Whatever the complexities, there can be no real contradictions in Holy Scripture," the prelate states. "Truth does not

contradict itself. I am sure we agree that the Scriptures are the truth. It is a matter then of seeing the details in right relation to the whole picture if the apparent contradictions are to be rightly resolved," he says.

"Does the Holy Ghost give this master-view to the private Christian as he reads the Sacred Text so that he infallibly understands the true relation of the part he reads to the whole truth?"

"It is clear he does not. The Holy Spirit is the Spirit of Truth; He does not contradict Himself. Yet within 50 years of Luther's revolt, private Christians had read 50 conflicting meanings into so simple a text as 'This is my body; to the great scandal of Christendom,'" the Archbishop writes.

"Scripture needs an authentic interpreter: one in a position of guaranteed eminence and security."

"He is not high enough unless he has sight of all Christ's revealed principles; he is not safe, enough, unless he is steadied by Christ in his judgment of the right relation of the parts to the whole; he writes to the unwritten, the conclusions of the premises. He may not penetrate at once all that the revealed principles positively contain, but he must know a genuine development of them from a false one," the Archbishop says.

At the conclusion of his letter, Archbishop O'Hara expresses his thanks for the opportunity to explain some parts of the Faith.

"Believe me," he writes, "it is a joy of my own Faith I have sought to supply, not criticism of others."

To boll it all down, despair in face of sputnik or mutnik is ridiculous. Both from fiction and from history, we can learn that these things come, and that mankind indubitably survives them.

I do not mean to belittle the danger of the breakneck progress in creating instruments of fantastic destruction, nor of their possession by godless men whose fixed minds are prisoners of a fanatical philosophy of world conquest.

THERE IS PLENTY of peril. But God has not ceased to be almighty. The divine irony which has brought countless despots to humiliating collapse has not gone out of business. Prayer has not lost its power, nor has the human soul stopped demanding the freedom God gave it.

Our Founding Fathers calmly faced up to what they had to do in defense of the truth that all men are endowed by their Creator with certain inalienable rights. The revolution they started for man's rightful liberties is still expanding, still stirring the multitudes.

We need only face up calmly to our present day responsibilities, declining to be awed by sputniks or anything of the kind. We have plenty of allies. We have the words of the Lord: "The hosts of Heaven, and the Supreme Ruler of all things. They are all on our side because we are on the side of the truths that make men free."



ARCHBISHOP O'HARA  
Duty of Submission

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# Catholic University Appeal - Dec. 1

My dear People: On December 1, the first Sunday of Advent, once again we appeal for your support of the Catholic University in Washington.

The Catholic University enjoys the rank of being a Papal University, that is, directly under the care of His Holiness, Pope Pius XII. Through your generous support it likewise enjoys a national rating of the highest class among universities in this country.

As a member of the Board of trustees of the Catholic University, I am personally interested in the welfare of this school. May I, therefore, ask your generous contribution to make the Catholic University worthy of the generous heart of the Diocese of Rochester.

With a grateful blessing, I am  
Your devoted Shepherd in Christ,

*James H. Kearney*  
Bishop of Rochester

## Bishop Kearney's Appointments

DECEMBER

- Tuesday—McQuaid Jesuit High School: Low Mass in Honor of St. Francis Xavier
- Friday—St. Joseph's Church: St. Monica's Society Mass—9:00 A.M.
- Sheraton Hotel: Address—First Friday Luncheon—12:15 P.M.
- St. Bernard's Seminary: Conference—5:30 P.M.
- Saturday—Our Lady of Mercy Motherhouse: H.C.A. Mass—8:30 A.M.
- Sunday—New York City: Xavier Alumni Communion Breakfast
- Monday—St. Patrick's Cathedral, New York: Golden Jubilee of Marymount College
- Tuesday—St. Patrick's Cathedral, New York: Consecration of Bishop-elect John Farnas
- Wednesday—St. Joseph's Villa: Anniversary Mass for Archbishop Hickey—9:00 A.M.
- Thursday—St. John Fisher College: Christmas Mass—9:00 A.M.
- Saturday—Most Precious Blood Convent: Blessing of 'Convent and Low Mass—9:00 A.M.
- Wednesday—St. Andrew's Seminary: Pre-side at Christmas Mass and Sermon—9:30 A.M.
- Nazareth College: Christmas Mass—7:40 P.M.
- Thursday—Academy of the Sacred Heart: Christmas Play—2:30 P.M.
- Manger Hotel: Diocesan Christmas Party: 6:30 P.M.
- Friday—St. Monica's Church: Capping of Nurses—4:00 P.M.
- Monday—St. Monica's Church: Anniversary Mass for Monsignor Bergan—9:00 A.M.
- Tuesday—St. Mary's Hospital: Low Mass and Visitation of Patients
- Wednesday—St. Mary's Hospital: Low Mass of Thanksgiving—12:00 Midnight

## Making Marriage Click

### Money, Idol or Servant

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

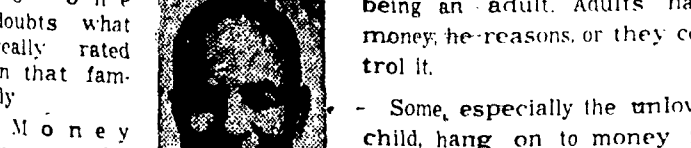
Money is an infinitely complex subject. There is a story of a priest who visited a couple with five children: ages one to five. He thoughtfully gave each child a new crisp one dollar bill. The three year old held the money in momentary ecstasy. His eyes were widely opened. He pressed the green back reverently to his lips. No one doubts what really rated in that family.

Money means different things to different people at different ages. It almost always has a great emotional significance.

Children generally learn the meaning of money from the importance given it around the home. Money for many means that they are loved. It may mean self-sufficiency, respect, power, strength, success, money, adulthood. To have that one will be forgiven for even crimes for crudeness and even crimes. The meaning money has for the individual will determine what he will do with it in the future.

To a child money may mean that when he is bad an allowance will be withheld, when he is good money will be given him, when his parents feel good they are generous, when they are in a bad mood they pinch pennies.

When Mom overspends, Pop



Monsignor DeBlanc

# Pope On

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