

# New Role For Priest Editor

Monsignor Patrick J. Flynn this week writes a "30" to his 15 year career as priest editor of the Catholic Courier Journal.

The "30" in newspaper jargon means "the end." He has been assigned to new duties as administrator of St. Agnes Church, Avon.

During his 15 years at the editor's desk of the diocesan paper he has lifted the Courier Journal to its present position as one of the nation's better Catholic newspapers.

HE HAS THE ENVIED ability to fill a dozen roles. — as writer, editor, artist, layout expert and other journalistic talents evident in every issue of the Courier Journal.

Even in the face of relentless deadlines, he demanded perfection. "Read every line of those proofs," was his favorite press day statement.

His motive was that of a man who is as much a priest as an editor. "The Church deserves the best," he often said.

Besides the 780 regular every-week editions of the Courier Journal issued since he was named editor in 1943, Monsignor Flynn also edited a score of tabloids including the 100 page special edition honoring Bishop Kearney's silver jubilee this past October.

There were also other editions to mark the centenary of the Sisters of Charity, the Sisters of Mercy and the Sisters of St. Joseph, another to highlight the construction of the new St. Andrew's Seminary, and a special tabloid edition for Bishop Casey's consecration in 1953.

His Advent and Lenten articles based on episodes recorded in the Bible showed his knowledge and love for God's inspired Sacred Scriptures. His "On Guard" column was along a favorite feature of the Courier Journal.

He had a keen awareness of the varied tasks done daily by prelates, priests, nuns, and lay people in the many programs aiding souls throughout the far-flung twelve-county Rochester Diocese. All these he featured in special articles in the diocesan paper.

In between his editorial duties, he found time to play a quiet but influential role in other ways too — assisting employers and workers to iron out their difficulties, serving on the Mayor's Committee to eliminate obscene publications from Rochester newsstands, and as head of the diocesan Holy Name Society.

We know Monsignor Flynn will have many duties in his new assignment at Avon but we hope he will still find time, sometimes, to write again for the Courier Journal.

—Rev. Henry Atwell

## Making Marriage Click

## 'Planned Parenthood' Disguise For Selfish

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

It was disturbing to read recently from the Midwest that some "Planned Parenthood" are subtly adding a new chapter to their "gospel" in preaching that Americans are mainly divorcing because they do not want children.

It, by that, they mean that these Americans do not love children then this is unnatural and revolting.

The Planned Parenthooders would themselves then rightly share much of the blame for this fantastic and monstrous creed; it is they who promote a general climate of birth control thinking which is appearing "as far South as the palms and as far North as the pines."

It is absolutely basic to normal human nature to be fond of children. It is an instinct that one craves to perpetuate himself. It is birth-control propaganda has gone that far in this country, then, meretricious heaven, freaks are being developed—not human beings.

On the other hand, if the Planned Parenthooders mean that couples are mainly divorcing because they cannot agree on the number of children, then whatever studies they may be producing (if any) are in open conflict with recent U.S. Government figures which show that 52 per cent of the divorcees have no children at all, that among couples with more children there are fewer divorces.

Drink, economics, conflict over the role of a husband and wife, adultery, immaturity, sex as such, irreligious values, and so on, have all been conspicuous in family breakdown, but the number of children as a direct factor has never been noteworthy.

But again, if the Planned Parenthooders are saying that they prefer divorce to more children,

then this phenomenon is obviously their newest skeleton in a ghastly collection.

We constantly have trouble believing that the promoters of birth control are sincere.

Some Planners claim to be great patriots and that they practice birth control because the country will otherwise become overpopulated, but in countries like Belgium, France, and others, which plead for more children, are they setting up patriotic fertility clinics?

Would these Planners have ten children if the country needed them?

We Catholics love our country, too, and want to preserve it. That is one reason good Catholics will not practice birth control. If this practice ever prevails, it will sap this country, morally and physically. Is it has consistently done in other countries.

There are also some who preach birth control because they pity the poor, but then the hundreds of millions of dollars spent annually in the United States alone on these clinics and on contraceptives could be given to the poor they loved so dearly.

Those who say, "I want only two children for I don't want my children to suffer economically," may really mean, "I don't want to suffer. I want to drink, smoke, to eat, to have sex, but I don't want to suffer."

This doctrine of birth control is often proposed even by non-Catholic religious leaders. This consistently shows us for one reason: Sacred Scripture in vain for one passage which permits it. On the other hand, see how it is explicitly or implicitly condemned in Genesis 38:10; in Romans 3:8 and 1:28, 27, and 13; and in 1 Timothy 3:2.

## Not A Bit Of It

Doctors: "This peculiar behavior you speak of in your son, isn't it after all, a matter of heredity?" Mother (fiercely): "There's never been the slightest trace of heredity in our family!"

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## JOSEPH BREIG

Now Is It Clear?

I keep telling myself that as a writer I have at least one thing in my favor—I say plainly what is on my mind. Am I mistaken about that? Either the answer is yes, or there are readers who read me without paying attention. I see no other way to explain some of their reactions.

A couple of months ago, I wrote a series of seven columns, analyzing what Msgr. John Tracy Ellis of Catholic University, Father John J. Kavanaugh of Notre Dame University, and others had said about the alleged "intellectual mediocrity" of Catholics in America.

In the first and second columns, I showed that statistics they quoted, based on examination of "Who's Who in America," are worthless as a gauge of intellectual attainment. In no sense is "Who's Who" a compilation of mental achievement.

In the third column I warned against accepting the secular world's judgments as a basis for conclusions about Catholic intellectuality.

IN THE FOURTH column, I showed the inadequacy of other evidence offered by the critics. For example, the number of Catholic senators is meaningless in this context. In many states, the greatest statesman, if a Catholic, cannot be elected—precisely because of his religion.

In that same column, I pointed to some neglected considerations, such as the fact that in this country, only a couple of generations back, most Catholics were poor and unlettered immigrants.

In the fifth column, I faced the question, "Well, are or are not American Catholics (whatever the reasons) lagging in the intellectual life?" I quote my answer:

"I do not know. I don't think anybody knows. Nobody has taken the trouble to define what we are talking about."

Then I cited some intellectual fields in which I think Catholics excel, or at least are not behind the pack.

In the sixth column, I analyzed Msgr. Ellis' book, "American Catholics and the Intellectual Life," and found it wanting in some respects.

In the final column, I reflected, as unsatisfactory, answers given by others to the charges of Msgr. Ellis and Father Kavanaugh.

STUNNING UP my position was this: critics of Catholic intellectuality in America did not prove their case. Neither did the critics of the critics.

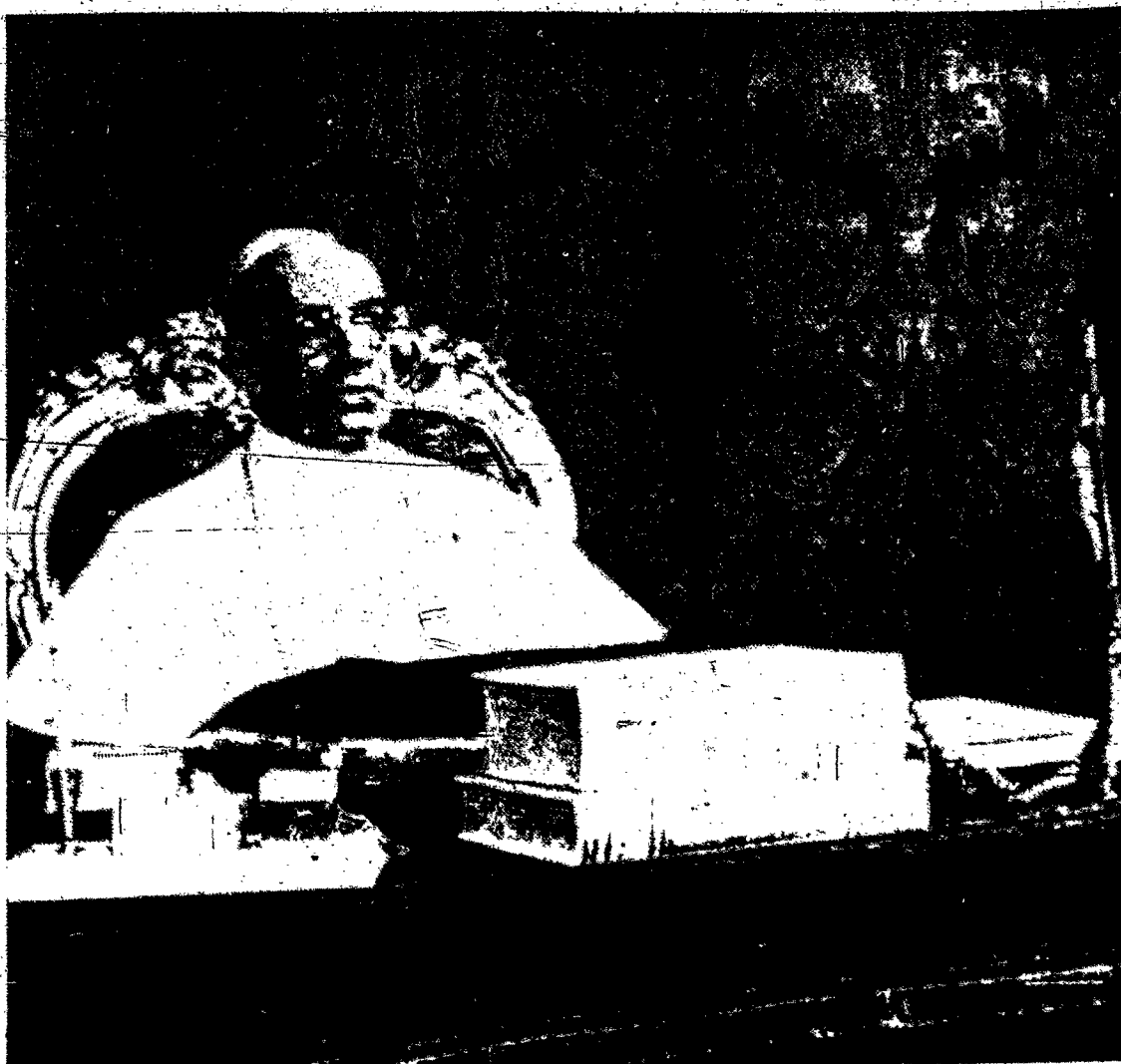
I gave credit to Msgr. Ellis and Father Kavanaugh for wanting to improve our education and scholarship. And I urged that the discussion be continued—but be more rational and scholarly, in order to be more productive.

Some of the reactions were stupefying. I was accused of having attacked Msgr. Ellis and Father Kavanaugh. I hadn't.

I WAS represented as taking the position that Catholics are intellectually superior, or at least not lagging. What really said was, I didn't know, and I didn't think anybody else knew, because nobody had produced convincing evidence.

I was charged with holding that the answer to the problem of producing more intellectual leaders among Catholics is: do nothing. I never held that.

ONE WRITER said my "satisfaction might be construed as a Philistine's sign of contentment." But I never said I was satisfied with our educational or intellectual achievements. What I did say was that I was dissatisfied with the evidence offered for the statement that we are intellectually lagging. As of now, I repeat that I don't know whether we are lagging or not. But one thing I do know—I wish some of my readers, when they read me, would try to pay attention to what I am saying. Or do I delude myself in thinking that whatever may be my other faults, I do speak plainly?



Pope Pius presides at report meeting to hear recommendations of Holy Office experts to guard Christian faith and morals of Catholics throughout the world.

## 'Holy Office' Guards Catholic Doctrines

By JAMES C. O'NEILL

Vatican City — Like an iceberg, only a small fraction of the Supreme Sacred Congregation of the Holy Office is visible on the surface.

Though most of its activities are known only to a few — bound by strict secrecy — the Holy Office is among the most powerful of the 12 administrative bodies, called Roman congregations, through which Pope Pius XII governs the Church.

It alone bears the title "Supreme" because its job is linked with the supreme duty of the Church, preserving the Faith. The congregation deals with matters of faith and morals among Catholics in all parts of the world.

Established in 1542, the Holy Office deals with problems of heresy and acts leading to the suspicion of heresy. Its court has power to judge the religious crime of apostasy, heresy, schism, profaning the Holy Eucharist and certain cases of immorality among the clergy.

In a decree issued in April, 1951, the Holy Office automatically excommunicated any bishop of "whatever dignity" (thus including cardinals) who would consecrate a bishop without the appointment and consent of the Holy See. A similar excommunication was leveled at anyone accepting such an illicit consecration. Thus, almost seven years before it happened, the Holy Office anticipated the illegal consecration of "patriotic" bishops such as happened in China earlier this year.

Any visitor to the Vatican can see the ponderous square building which houses the Holy Office. It sits to the left of St. Peter's on the other side of the colonnade. A guard on the door keeps the curious out but even they can see the large courtyard within and its pleasant fountain.

That's about all the visitor or curious can see. Its activities are shrouded in deliberate secrecy. The Holy Office, whose job it is to investigate the orthodoxy of Catholic laymen, priests and bishops, is protected by an oath of secrecy equal to that which guards the

most widely known department of the Holy Office, the Index of Prohibited Books, is one of its smallest. This has only four employees. Most of the books submitted for judgment to the Index are thoroughly read by the consultants or qualifiers who give their opinions to the Index officials for action.

The range of the Holy Office's decrees is startling.

Some of them are world shaking, such as Pope Pius XII's condemnation of Nazism through a decree of the Holy Office before the beginning of World War II. Among the most fateful decrees in recent years is that of July, 1949, when it was declared that a man cannot be a Catholic and a communist at the same time. This decree has played a great part in the political future of Europe and has proved a bold and effective answer to Stalin's bold question: "How many legions has the Pope?"

Equally fateful was another decree of the Holy Office against Action Française published in the reign of Pope Pius XI. This decree struck at the roots of a monarchist movement in France which tried to use the Church to destroy the French Republic.

Most of the Holy Office's decrees are not as world shaking. In 1932 the Holy Office made public some advice on the elements of sacred art in church and in the same year it warned Italian Catholics of a sect which claimed extraordinary healing powers, similar to sects in parts of the United States.

In January, 1953, the Holy Office published a decree permitting evening Masses and relaxed some of the conditions of the fast for Holy Communion.

The decrees of the Holy Office, which carry the specific approval of the Pope, call for true and sincere assent by Catholics.

If the decrees of the Holy Office are personal, they affect only those persons directly involved. If they are general, such as the decree forbidding Catholics to be communists or to support them, they apply to all Catholics and must be observed.

Though only a fraction of its vast bulk in the affairs and day-to-day operation of the Church is visible to the average person, the Holy Office stands guard in the field of philosophy and theology. Its unseen work reaches deep into the past, back to the age of Christ, the Apostles, the Fathers and the Doctors of the Church.

Shorty  
A small boy called information to ask the number of the ball park. The operator told him, "The number is in your directory."

"I know that," said the little boy, "but I'm standing on the book."

Difficultly  
When little Mike answered the phone the voice on the other end said, "Could you get a pencil and take a message for your mother?"  
"All right," said Mike. "Just a minute, please."  
After quite a while Mike returned. "I finally found a pencil, but I just happened to think that I can't write."

## An Irish Name For Uganda Girls

By FATHER PATRICK O'CONNOR  
Society of St. Columban

Kampala, Uganda — (NC) — African girls named after an Irish saint, Kevin of Glendalough, are found in many parts of Uganda.

It isn't because their mothers had a special devotion to St. Kevin, seventh-century Abbot of Glendalough. It is because a 20th century nun, Mother Kevin, had a special devotion to Uganda.

"MAMA KEVINA" the Ugandan people called the Franciscan missionary Sister who gave them hospitals, schools, nurses' training centers and even an African sisterhood. She brought maternity care to countless African mothers. In admiration and gratitude, many of them named their baby girls "Kevinina" after her.

Mother Kevin was born in County Wicklow, Ireland, near St. Kevin's Glendalough. She died last year in far-away Boston, Mass., after a lifetime spent in missionary labors here. Through the generosity of Archbishop Richard J. Cushing of Boston her body was flown back to Uganda, home to the people for whom she had spent herself.

(Mother Kevin was in Rochester in 1956 to attend the Mission Scenarium exhibition at the Community War Memorial.)



MOTHER KEVIN  
Uganda remembers her

els, African nuns, are trained as nurses.

I talked to a Moslem who had just visited a patient, who was also a Moslem, in the hospital. "He is very pleased—they take such good care of him," was the comment.

Another aspect of the hospital life appeared when I saw Sisters and nurses, African and white, before the Blessed Sacrament in the cathedral.

It was a sturdy young African nurse who conducted me from the busy outpatient section through the hospital buildings. Her name was not Kevin. But smiling, she said she had the name of a distant-born saint now world famous. It was Bernadette.

## SERMONETTE

By REV. MICHAEL J. BENEDICT

It Is In Pardonning That We Are Pardonned

Sin and death, pardon and life—inseparable pairs. It was through sin that death was born. It is through pardon and forgiveness of sin that new life is born.

This is true of man's dealings with God, and of man with his fellow man. The serious sinner is dead to God without God's pardon; with it a new life takes root in the repentant sinner's soul.

The man who refuses to forgive his fellow man a real or imagined wrong gradually brings death to himself through a slow spiritual strangulation. The atmosphere of revenge or grudge-bearing is stifling and so gradually smothers the soul. Forgiveness expands the spirit; vengeance constricts it. Life does not thrive in cramped quarters.

In another way too, unwillingness to forgive is spiritual suicide. "Forgive us our trespasses as we forgive those who trespass against us." The unforgiving soul invites the disaster of God's wrath each time he prays the Lord's Prayer.

There is no lack of opportunity for forgiveness. Human relationships provide the fertile soil in which sins and offenses of man against man grow so luxuriantly. It must have been so in the time of Our Lord too. He gives this mandate as a condition of worshipping God: "If thou art offering thy gift at the altar, and there rememberest that thy brother has anything against thee, leave thy gift before the altar and go first to be reconciled to thy brother, and then come and offer thy gift. Come to terms with thy opponent quickly . . ."

If you are unforgiving towards man, you are at odds with your God, for it is in pardonning that we are pardonned.



## Strange But True . . .



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