

### Joseph Breig

Spare The Rod

"Spare the rod and spoil the child," said Mister Exc.

"It depends," said Mister Zee.

"Depends, your grandmother. It depends on what?"

"On the meaning of words, for one thing."

Mister Exc smiled. "You can understand English, can't you?"

"Yes," replied Mister Zee. "That's one reason I say it all depends."

"I ought to be clear enough. Spare the rod and spoil the child."

"All right," said Mister Zee. "Let's see how plain it is. What does the word 'rod' mean?"

"THAT'S EASY," said Exc. "It means paddle. Or switch. Or a wand on the bottom. Punishment. That's what it means."

"I see," said Zee. "And what does 'child' mean?"

Mister Exc opened his mouth, then closed it.

Mister Zee smiled. "That's not so easy, eh?"

Exc rallied. "Easy enough," he asserted. "A child is a minor."

"So what's a minor?"

"Well—" Exc hesitated. "That's a minor is somebody under 21 years of age."

"So a COLLEGE student is a child?" inquired Zee. "And a 20-year-old soldier is a child?"

Exc opened and shut his mouth again. Then he said, "All right, I take it back. A child is—" He stopped.

"Like I said," remarked Zee, "it depends. Is an eight-year-old a child? A 10-year-old? A 12-year-old? Why, we've got 12-year-olds in high school. We've got them in college that age. And some of them are mathematicians, engineers, even. We've got 12-year-old saints and martyrs—year-old saints and martyrs—"

"All right, all right!" interrupted Exc. "So it depends on what is meant by the word 'child.' All the same, whatever a child is, spare the rod and you spoil him—or her."

"THAT'S ANOTHER thing," said Zee. "Can you imagine yourself taking a stick to a 16-year-old girl?"

"Well, no," admitted Exc. "No, that's pretty silly."

"So maybe the word 'rod' doesn't necessarily mean paddle or switch."

"What else can it mean?" argued Exc.

"Maybe," said Mister Zee quietly, "it means incentive, encouragement, direction, supervision. Like straight A's. Like good performance of lessons. Like praise for accomplishments. Like pointing out new heights to be climbed—and giving the kid a boost up."

"Well," said Mister Exc, "maybe so. I never thought of it that way."

"MAYBE 'ROD' means something else," said Zee. "Maybe it means showing a child how to be self-reliant, trying him on to use his head, reasoning with him, giving him a good grade in achievement, opening his eyes to the talents and opportunities he has been given?"

"Go on," said Exc. "You're not the floor. It's your mouth that's working."

"Maybe sparing the rod doesn't mean like telling a youngster about God, and what a wonderful thing it is to have the Creator create you, and how your Maker expects you to measure up, and all that? It's a pretty good rod if you get that sort of thing into a child's head, isn't it?"

"OKAY," said Mister Exc. "I'll buy. Maybe when the Scripture says 'rod,' it means a lot more than most people ever stop to think it does."

"One more thing," said Zee. "How often do you think any parent takes a stick to a child AFTER giving the matter a good think and without being even the slightest bit just plain sore?"

"Well, yes—there's that," conceded Exc.

"Mind," said Zee, "I'm not saying there's never a time when a lick or two might be necessary. I'm just saying that parents ought to remember that a sign they see in effect."

"What sign?" inquired Exc.

"The one that say 'Think.'"



ROBERT HOOPER to lead the luncheon  
Dwight Eisenhower to plan for peace  
HARRY TRUMAN to meet a friend

### Grant Was First

## Presidents at Vatican

Washington—(AP)—The meeting of President Eisenhower and Pope John XXIII, scheduled for December 6, 1959, at the Vatican, will be Mr. Eisenhower's second visit with a supreme pontiff.

In September, 1945, Pope Pius XII received in special audience Gen. Eisenhower, then commander in Germany, and his son, Lt. John Eisenhower. They were accompanied by Gen. Mark W. Clark, then commander in Austria.

On another occasion, Mr. Eisenhower's wife Mamie and another daughter, Mrs. John S. Doud, were received in an unexpected private audience by Pope Pius XII, in October, 1951, at the papal summer residence, Castelgandolfo.

President Eisenhower's forthcoming visit is history making in that it marks only the second time that a pope received in audience a president of the United States while in office. First such instance was the meeting of Pope Benedict XV and President Woodrow Wilson, on January 4, 1919, when Mr. Wilson was en route to the Paris Peace Conference.

Five other presidents of the United States have met with popes either before or after their incumbency in the White House. They are:

President U.S. Grant, with Mrs. Grant and their son Jesse, while on a world tour shortly after his term as Chief Executive, was received in audience by Pope Leo XIII in March, 1878.

President William H. Taft, while serving as chairman of the Philippine Land Commission, in June and July 1902, had two audiences with Pope Leo XIII accompanied by Mrs. Taft, son Robert and daughter Helen.

President Herbert Hoover, both before and after leaving the White House, met three popes. In March 1946 and in February 1947 he was received by Pope Pius XII. While in Europe on war relief missions after World War I, he became acquainted with the future Pope Pius XI (Archbishop Achille Ratti, the Apostolic Nuncio to Poland) in 1919.

President Harry S. Truman and Mrs. Truman, on a tour after his term in the White House, visited Rome in May, 1956 and were received in private audience by Pope Pius XII. Previously, in June 1951, while Mr. Truman was in the White House as President, his daughter Margaret was received in private audience by Pius XII.

Ex-President Theodore Roosevelt, in Rome on a world tour, had the American Ambassador make arrangements

for an audience with Pope Pius X, to be held on April 5, 1910. Displeased with some of the preliminary stipulations, the ex-President cancelled the proposed visit.

Vatican authorities had asked that President Roosevelt not visit a Methodist church following his audience with the Pope. The Methodist group in Rome was bitterly critical of the Holy See at the time.

President Woodrow Wilson's trips to Europe at the end of World War I were history-making in more ways than one. He was the first U.S. president to leave the American continent. He was the first to be received in audience by a Pope, while holding the office of Chief Executive of the United States.

Shortly after the signing of the armistice ending the hostilities, and following the announcement that the President would personally head the Peace Delegation to Paris, Cardinal Gibbons of Baltimore wrote to President Wilson, under date of November 27, 1918, urging him en route to the conference to visit Pope Benedict XV. "As an American as well as a Catholic, as one who is bound to you by the bonds of patriotism as I am bound to the Holy Father in the bonds of religion, I ask you in the strongest and most affectionate manner of which I am capable not to leave Rome without paying a personal visit to the Pope."

Mr. Wilson visited Rome for 36 hours, with his wife and daughter Margaret. He was greeted as a hero by the Italians and was the subject of great pomp and ceremony. The audience with Pope Benedict XV happened on January 5, 1919. He was driven to the Vatican directly from the residence of the American Ambassador, and was received with all the courtesies due the head of a state.

They conversed for nearly a half hour and exchanged views on the overhanging concerns of the world. At one point during the audience, President Wilson went to the window overlooking St. Peter's square and waved his hat to some 200,000 cheering people.

The President promised to present to the Peace Conference the interests of the Catholic Church regarding Catholic missions in German colonies. It was also proposed to discuss the possibility of giving to the Holy See a small strip of territory connecting the Vatican with the sea, thereby giving free access to the outer world without crossing Italian territory, a plan that was later abandoned.

Mr. Wilson presented members of his party to the Pope, including Secret Service men and newsmen. The Holy Father presented him with a handsome mosaic of St. Peter, valued at \$40,000. Cardinal Gasparri, Papal Secretary of State, presented him with two copies of his volumes on Canon Law, one for Princeton University, where President Wilson was formerly a professor.

After his visit to the Vatican, the President, accompanied by Ambassador Page and Mrs. Wilson, visited the vestry of the American Protestant Episcopal Church where he received representatives of evangelical churches in Italy.

Mr. Wilson in her book, "My Memoir," wrote of the visit: "Being a Protestant, and knowing the temper of many people at home regarding the Pope, the President and I were both surprised to find that the Pope was so friendly to us. He was so kind to us, and so full of life, that we were both deeply moved. He was so kind to us, and so full of life, that we were both deeply moved."

These souls were not at all worldly," he said. "If anything, they are rather too little interested in the world. So determined are they not to be of the world that psychologically they are hardly in it."

"Yet there is often a weary weariness to their personalities, a weariness to their faculties, an absence of enthusiasm, a rigid adherence to routine, a timorous withdrawal from the rough and tumble of life, a solemn self-consciousness, a suspicion of all joy and spontaneous humor, a disdain for saving humor, a distaste for an impatience with plain, practical, 'unreligious' means to long-range religious goals."

Mr. Sherry told the Association that for all its sincerity the piety of such Catholics "seems memorized and mechanical instead of flowing vivaciously from the well-springs of a transmuted personality."

## Common Ideals Bind Churches

### Sad History Divides Us

Pittsburgh—(RNS)—A Catholic bishop and a Syrian Orthodox archbishop agreed here that the first step to Christian unity in all likelihood lay in the reunion of the Catholic and the Orthodox Churches.

The prelates were Bishop John J. Wright of the Diocese of Pittsburgh and Archbishop Anthony Bashir of New York, Metropolitan of the Syrian Antiochian Orthodox Church of North America.

The two shared the speaking program at an anniversary dinner in the parish hall of St. George's Syrian Orthodox church here. The parish committee had invited the two to speak on the prospects of reunion.

Bishop Wright cited the elements of a "common heritage" which the Catholic and the Orthodox Churches shared.

"Our common heritage includes apostolic persons, apostolic places, apostolic doctrine, the appreciation of and attachment to apostolic succession," Bishop Wright declared. "We both understand the concept of hierarchy and the public liturgical life which Jesus intended the Church to have."

"We may not always agree as to what Peter did or Paul taught," he continued, "but we would never sever the tradition of which Peter, Paul and the other Apostles are, for all our peoples, the divinely-empowered teachers."

Bishop Wright noted that "sad history, some of it political, all of it unfortunate, has caused grave divisions between us."

"As a result of them," he commented, "there are good and solid reasons, arising out of the scrupulous protection of the Faith, why we do not pray the Liturgy together and why I and my people cannot join in your public prayers."

"But important and uncapable, given the historic divisions, as are our prohibitions against common cult and joining in liturgical prayer, we both understand what the Liturgy is and we can and do pray for the same things."

The bishop noted that "this latter fact is far more important and than either of us sometimes appreciate."

"At least we are not praying against one another," he said. "Our situation does not parallel that scandal in political society which finds believers in the pathetic situation, when war breaks out of praying against one another."

"Even in the world of religion, men who disagree violently and deeply as to what is God's will are in the tragic position of praying against one another, at least in some degree. But we can, in consulting decree, pray for one another in the confidence that more than other Christians

can appreciate, we, though praying separately because of historic reasons, are praying for many identical things when we pray for the freedom and salvation of the church." Bishop Wright observed.

"When we repeat the Our Father," the bishop explained, "we pray in common with millions who are neither Catholic nor Orthodox; all this is good. But when we repeat the Apostles' Creed, we share a prayer which proclaims doctrine which means almost everything to our two groups and which we share with increasingly few Christians outside our groups."

Archbishop Bashir, in his turn, declared that many of the differences between Catholicism and Orthodoxy he considered matters of "definition," claiming that Catholics had explicitly defined many truths which the Orthodox implicitly believed.

He pointed out how many of the difficulties between East and West were matters of semantics and translations, occasionally translations of Scripture and sometimes translations of the Church Fathers. These differences were paralleled, he added, in political history by misunderstandings between Eastern and Western nations as to the precise meanings in treaties and statements of law.

Archbishop Bashir alluded to Pope John XXIII's call for an ecumenical council and declared that there were many people "on all sides" who were actually hostile or indifferent to the Pope's hopes. He confessed a suspicion that many Catholics failed to share the optimism of the Pope.

The archbishop remarked that many Orthodox had reacted adversely to his own enthusiastic declaration about Pope John's ecumenical appeal, and added that he had even been accused of being "under pressure from Rome."

Archbishop Bashir declared what he termed "unrepresentative" Orthodox statements that the Orthodox should not meet with Catholic theologians unless Protestants also participated.

He said that the differences in faith and theology between the Protestants generally and those who claim apostolic succession and accept ecumenical councils were too complex to be faced until the Catholics and the Orthodox had set a pattern of agreement.

Gerard E. Sherry told Pennsylvania's Catholic Professional Men's Association that the "problem of scattered growth" applies to many people "who seem to be doggedly going through the forms of piety—receiving the sacraments, reciting the rosary, making novenas, contributing reluctantly to every financial appeal made in the name of religion."

"These souls were not at all worldly," he said. "If anything, they are rather too little interested in the world. So determined are they not to be of the world that psychologically they are hardly in it."

"Yet there is often a weary weariness to their personalities, a weariness to their faculties, an absence of enthusiasm, a rigid adherence to routine, a timorous withdrawal from the rough and tumble of life, a solemn self-consciousness, a suspicion of all joy and spontaneous humor, a disdain for saving humor, a distaste for an impatience with plain, practical, 'unreligious' means to long-range religious goals."

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## National Shrine

This is a time for joy. A great work has been completed. The Shrine is as imposing and beautiful as was ever hoped for.

It stands as a great symbol of faith, of love for God, and love for Mary.

It stands as a symbol of the lofty spiritual ideals of the American hierarchy and the American Catholic people, a symbol of a spirit of sacrifice, a symbol of American skill, know-how, and aesthetic integrity.

In the enduring language of architecture, for centuries it will proclaim a profound message to all Americans and to all who visit the Nation's capital, no matter what their culture or language.

Just as the planning and construction of the physical structure has been an enormous task, so will be the task of making the Shrine a living, spiritual force in the Catholic life of the nation. The Shrine must be made to serve the glory of God, the honor of Mary, the good of souls.

May our Lady accept the reaffirmation of dedication to her which all of us and all of our people will make on the morning of November the twentieth. May she make our beloved Land, our people, ourselves, our people her special care.

May all the efforts we make be blessed and fruitful because of her intercession. May the Queen of our race and the Queen of our Land keep us, individually and as a nation aware of God, docile to God, living only and abundantly in Him in Whom all things have their being.

From the statement of the National Shrine's episcopal committee, signed by Cardinal Cushing of Boston, Cardinal O'Hara of Philadelphia, Archbishop Ritter of St. Louis, Archbishop Mitz of San Francisco, Archbishop Rummel of New Orleans, Archbishop O'Boyle of Washington and Bishop Kearney of Rochester

## SERMONETTE

How Much Steam Do We Need?  
By Rev. James B. Moriarty

A ferry boat was carrying passengers across the Ohio River. One man seemed very interested in the engine and the fuel supply needed for the trip from one shore to the other. Just as the ferry left the dock to cross the river he noticed that the pressure in the steam boiler was low. Immediately he asked the engineer if there was enough steam to get them to the other side. The engineer explained that the boat did not ordinarily get up enough steam before starting, to carry it all the way across the river. If he allowed this to happen then the boiler would explode and blow the boat to bits. He would get up 20 to 30 pounds of steam and then start. Of course the boat carried enough fuel oil to make more steam as it was needed.

Many a good man has talked himself out of doing a really worthwhile job or accomplishing some important project in his life simply because he did not have enough "steam" at the start to reach the goal. Instead of starting and then picking up more steam, he went along he failed to start.

If we must always be assured of a job's completion before we begin then we are not going to get much done. We must realize that God as a good and reasonable God will supply the necessary strength to accomplish His will. He will do good. If He does not supply grace then He will not lay the blame at our doorstep. And if a project is not the will of God then we do not want success in the effort.

However, God does expect us to use the strength of grace which He supplies. He is not going to grab us by the scruff of the neck and force His will upon us. But if we cooperate, if we do what we are able to do today with the realization that He will supply the strength when tomorrow comes then each day will be a successful one.

After all it is foolish for us to expect God to supply all the strength we will need for the next year, immediately. If He were to do this we wouldn't know what to do. We would only have a storage problem. God does not work in that manner. He supplies what we need when we need it. And we need only to accept the grace that God gives and use it to the best of our ability.

There will always be enough steam to carry us to the home which God has prepared for those who love Him.

## Daily Mass Calendar

- Sunday, Nov. 15 — Twenty-sixth Sunday after Pentecost (green), from the 8th Sunday after Epiphany, 2nd prayer of St. Albert, Creed, Trinity Preface.
- Monday, Nov. 16 — St. Gertrude (white), Gloria.
- Tuesday, Nov. 17 — St. Gregory the Wonderworker (white), Gloria; VII.
- Wednesday, Nov. 18 — Dedication of the Rome churches of St. Peter and St. Paul (white), Gloria, Creed.
- Thursday, Nov. 19 — St. Elizabeth of Hungary (white), Gloria, 2nd prayer of St. Pontianus.
- Friday, Nov. 20 — St. Felix of Valois (white), Gloria.
- Saturday, Nov. 21 — Presentation of the Blessed Virgin (white), Gloria, Creed, Preface of our Lady.
- VR—Votive or Requiem permitted.

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