

Poor Souls Month

COURIER-JOURNAL
Friday, November 20, 1959

As the month of the Holy Souls draws to its close, we do well to remember our responsibility to our dear ones.

Our Catholic teaching is very definite in the matter of our part in helping those who die with our personal prayers and especially with our Masses arranged for the repose of their souls.

A donation to this or that organization, no matter how worthy the cause, is not the Catholic way of doing it.

Even memberships in various Purgatorial societies, pressed upon the family of the deceased, often with unseemly haste, lack the personal element of even one Low Mass.

We should like to see the deeply spiritual and essentially Catholic announcement in the obituary column, "Friends are requested to have a Mass offered." From the point of view of the deceased, it is the only way.

Refugees Shake Our Consciences

In a letter read in all the parishes of the Diocese last Sunday, Bishop Kearney appealed for support of the eleventh annual Thanksgiving Clothing Collection as a response to the request of Pope John XXIII to make "a success of this World Refugee Year."

The idea of a year set aside to shake the conscience of the world and to arouse interest in the problem of the refugees was first publicly proposed in 1957 at an international Catholic convention in Assisi by Monsignor Edward E. Swannstrom, executive director of Catholic Relief Services—N.C.W.C., the American bishops' relief agency which will conduct the clothing campaign next week in some 16,000 parishes of the nation.

Some British parliamentarians later made the same proposal to accent the plight of the refugees much as the International Geophysical Year accented science.

Following discussion of the proposal at the United Nations, 59 countries voted for the World Refugee Year and appointed a secretary to stimulate and coordinate all the activity. The Holy See, one of the 25 members of the executive committee of the permanent United Nations body for refugees, has appealed for support of the aims of this special year, which began last July 1.

In a message delivered on the eve of World Refugee Year, His Holiness exhorted Catholics throughout the world "generously and effectively" to cooperate. "Upon all those who hasten the fulfillment of so desirable an end by participating in any way," said the Pope, "as we ourselves will do according to our means, in the success of the World Refugee Year, we invoke from Our Heart the protection and special favor of the Almighty and Merciful God."

In the Rochester Diocese several thousand volunteers from parish organizations of men and women have completed arrangements to process next week an anticipated 150 tons of usable clothing and shoes which will be received at parish collection centers.

Following the sorting and packing of the clothing each parish will make its shipment to the huge warehouse of the Catholic Relief Services in the Parkchester section of the Bronx. There a staff of 300 will prepare the sorted clothing to be baled by strong wire, wrapped in heavy waterproof paper, tied with additional metal strips, and finally stencilled with the port of destination.

The Catholic Relief Services, the world's largest voluntary overseas relief agency, has distributed 100 million pounds of clothing without regard to race, color, or creed. Since the first clothing collection in 1949, the Rochester diocese alone has contributed 2,102,613 pounds.

The largest single collection was that of 1956, when 160 tons were received. Last year parishes of the Rochester Diocese contributed 166 tons of usable clothing and shoes.

The diocesan campaign is headed by the Rev. E. Leo McMannus, assisted by nine priests as area directors, and by Miss Sophie Cudizillo and Mrs. Cyril Barker of the Diocesan Council of Catholic Women, which Bishop Kearney has entrusted with the promotion of the Thanksgiving Clothing Collection.

SERMONETTE

The Lord's Day

By Rev. Richard Madden, O.C.D.

It was a terrible blow to me when the analysis of my handwriting came back from Paris. The priestly sage who did the job, wrote: "This subject (meaning me) is physically capable of incessant manual labor, but in the field of administration, he is an irresponsible idiot."

This was all I needed to convince me that I would spend the rest of my natural life on a woodpile. Or as a pot-walloper in the alley. If this had to be my fate, then I would bend to it. I would work hard. I would work faithfully. I would work thoroughly. I would work faithfully. I would work hard. I would work faithfully. I would work thoroughly. I would work faithfully.

Some kiddos have to work on Sunday. Let them. The squad cars have to keep rolling because the hoods figure Sunday for the best day to knock over a joint. Doctors must work because a drunk can't wait 24 hours to have that shot glass removed from his throat. Sunday drivers out in the country for the day can't very well fill their own gas tanks at a gas station. Some people must work on Sunday to keep going for the rest of us. So let them.

As for ourselves, let us put away the fads of merchandising wars and rest for one day. When God finished the creation of the world, He rested. And if God only worked six days a week, why should we work seven?

We occupy ourselves with the business of the world all week; there is no reason why we should not occupy ourselves with the business of God on Sunday. Put away the greasy pants and the paint covered shirt. Get out the Sunday-go-to-meeting clothes and put the Lord's Day back where it belongs. Reserve it as a special day during which, in prayerful rest, we might remove ourselves from the mad modern slavery of our time.

Joseph Breig

Rich Soul

As every American Catholic knows — even if he knows little else about his religion — this is "the month of the poor souls." And if you are a typical Catholic American, at some time in this month you have said to some one, or to yourself:

"Well, if I make it to purgatory, I'll be satisfied."

The statement is so common among us as to be nearly tiresome. Everybody accepts it; or at least nobody challenges it. And yet it is an unthinking saying, filled with psychological and theological pitfalls.

For one thing, you will emphatically not be satisfied if you make it to purgatory. As long as you are there, you will be more profoundly dissatisfied to learn it really — than you have ever been in your life, or have even imagined you could be.

In the dim spiritual light in which we live in this world, absorbed in distracting activities and material things, we miss the direct company of God only vaguely. Some of us think about Him so little that we think we hardly miss Him at all.

OTHERS, HOWEVER, will tell you that a day without Mass and Communion seems empty. That is one reason they are in church each morning, even at the cost of considerable effort.

These people have a kind of faint foretaste of Heaven. They feel in some small measure the burning longing for God which in the souls in purgatory, freed for earthly concerns, is at its whitest.

We in America — and perhaps Catholics generally — are keenly conscious of the "poor souls." That is why we are so ready to help them. We are ready to help them. We are ready to help them. We are ready to help them.

CONVERSELY, it seems to me that we are not nearly conscious enough of the power of the Mass and the sacraments for our own perfection here on earth. These two factors cause us to say we'll be satisfied with attaining purgatory.

But this is a mistake. It sets our spiritual sights too low, and I think tends to encourage a kind of sloth. No Catholic should aim at purgatory; every Catholic should aim at Heaven — Heaven the instant of death.

Once you select that for your objective, your attitude changes. Mediocrity in the spiritual life no longer is your measure of excellence. You begin to cast about for means by which you can go up higher.

Appreciation for the power of the Mass, the sacraments, the sacraments of the Church grows in you. The keys to the kingdom of Heaven, given to Peter, means much more to you than formerly.

GRADUALLY you realize that the Church possesses those keys, and has the power, with your co-operation, to sanctify you in such fashion that it is not impossible, but perfectly possible, for you to be a saint.

More and more you come to understand that Christ, with an infinite desire, wants you to attain sanctity and to come into His presence. The moment your work on earth is done, you will find Him as friend, not as severe judge.

His love for you — which is boundless love, huge, gigantic, overwhelming — begins to be felt by you. And you start to return it. You live in love of goodness, not in fear of sin. A tremendous change takes place in you.

You are then on the right track; you are heading for the destiny God decreed for you — and died to help you achieve. And as a practical step, why not study up on the power of the sacrament we call Extreme Unction — the sacrament some of the saints described in the words, "the anointing unto glory."

Post Publishes Pope John Story

The nationally circulated magazine, Saturday Evening Post, this week carries an informative, color pictured story "Inside the Vatican."

The article tells about Pope John's first year as Supreme Pontiff of the Catholic Church.

Cold War Journalism

U.S. Senator Thomas J. Dodd of Connecticut told Catholic Press Association members the free world cannot coexist with Soviet Communism.

He did not, however, indicate war as the only alternative.

He called for prompt progress "toward a Christian order of social justice."

The Connecticut statesman said free nations must aid underprivileged countries and assure equal rights for all at home to dispel the threat of further Red penetration.

Following are excerpts of the Senator's talk. He spoke Thursday, Nov. 12, at the eastern regional meeting of the Catholic Press Association in Rochester.

"The causes of the cold war lie in systematic betrayal by the Russians of their wartime agreements; in Communist subjugation of Eastern Europe, China, North Vietnam, Tibet; in Communist aggression against Korea and Nationalist China; in the attempted intimidation of Turkey and Iran; and in aggressive internal subversion in every free country on the globe.

"These are the overt causes, and the cold war cannot be relaxed in any meaningful way unless these causes are removed. How foolish then to grasp for straws and to ex-

ist trade offensive.

"It means a body of intellectuals and publicists capable enough and zealous enough to effectively combat the false economics, the false values of Communism."

"Even if the free world succeeds in holding the line against Communist penetration, we can still lose the cold war if we do not continue to make progress in reforming serious disorders in our own system.

"The excesses and brutalities of the modern world, to which Marxism was one reaction, arose from the discarding of two fundamental Christian principles of medieval scholastic thought. One principle was that private property had limited rights and must be subordinated to the good of the community. The second was that the pretensions of kings and of national sovereignty were limited and must be subordinated to a higher law, a moral law.

"When these principles were swept away, the unchecked power of capital led to incredible exploitation of the working masses and the unchecked power of national states led to centuries of war and destruction. Efforts to return to these principles have been made through con-



Auxiliary Bishop Lawrence B. Casey and Senator Thomas Dodd at Catholic Press meeting in Rochester.

trois over corporations, through government welfare programs and through experiments in peace under law such as the League of Nations and the United Nations.

"The Christian principle of charity has now become institutionalized within national borders. The great chasm which separated the privileged classes of old from the rank and file of humanity has been bridged.

"But the gulf which a century ago divided the privileged classes from the toiling masses in Europe was no greater than that which now divides the average citizens of the western world from the masses of the underprivileged nations," he said.

"May we not then move forward to general recognition that the moral responsibility of a nation extends to relieving poverty, misery and injustice beyond its own borders?"

"I believe that if our society is to preserve and perfect itself, we must, in addition to placing controls over the excesses and abuses of private property and national sovereignty, adopt as a moral obligation the responsibility of the western community for elevating the status of the unfortunate hundreds of millions in the backward areas of the world."

Bishop Casey, in his talk before Senator Dodd spoke, said Catholic publications were "essential to the life of the Church."

He said pulp time is not adequate to give Catholics the complete instruction they need in this secularistic age. Church-edited papers and magazines "help to fill the gap" in giving detailed information on current events, he said.

He also cited "that indefinable something called diocesan spirit" — a bond which links the Bishop with Catholics scattered over a far-flung Diocese — which is best developed by a diocesan newspaper.

Dr. Arthur Roberts, University of Rochester physics professor, spoke to the Catholic Press meeting Friday and urged editors to challenge Catholic students to become scientists.

He said he had a "feeling" Catholic school graduates were not represented in scientific circles as might be expected.

Dr. Roberts spoke on the "Challenge of Soviet Science." He cited Russia's leadership in scientific achievement as exemplified by their space exploration and high energy research equipment he viewed on a trip there this July.

He warned that all-out war is mutual suicide and that ultimate supremacy will be determined through success in numerous "tests" in the years ahead.

These tests will be in the cultural, political, economic, industrial spheres, he said, and victory will come not by "marching the opposition's achievements" but by "striving for excellence" in every phase of current American activities.

Daily Mass Calendar

Sunday, Nov. 22 — Twenty-Seventh and Last Sunday after Pentecost (24th Sunday in missal); Gloria, 2nd prayer of St. Cecilia, Creed, Trinity Preface.

Monday, Nov. 23 — St. Clement (red); Gloria, 2nd prayer of St. Felicitas, common preface.

Tuesday, Nov. 24 — St. John of the Cross (white); Gloria, 2nd prayer of St. Chrysogonus, Creed.

Wednesday, Nov. 25 — St. Catherine (white); Gloria, 2nd prayer of St. Peter of Alexandria.

Thursday, Nov. 26 — St. Sylvester (white); Gloria, 2nd prayer of St. Peter of Alexandria.

Friday, Nov. 27 — Mass as Sunday except no Gloria nor Creed, 2nd prayer, common preface; VR.

Saturday, Nov. 28 — Saturday Mass of the Blessed Virgin (white); Gloria, Preface of Our Lady; VR.

VR—Votive or Requiem permitted.

Laymen Take Up Theology Study

By GEORGE GENT

New York — (NC) — Theology may never replace television as a popular diversion, but the Dominican Fathers here are resolved to carry the "queen science" into the marketplace and out to the marketplace.

Twenty years ago such a notion would have been unthinkable. Today in what the popes have called the era of the layman, it is not only feasible but is an unqualified success wherever it has been tried.

AFTER PIONEERING efforts in Boston, Washington, D.C., the spiritual sons of St. Dominic opened the first School of Theology for the Laity in the New York metropolitan area last February. Their plans called for a modest beginning, with one course each in moral and dogmatic theology. Each class would be limited to 42 students.

The administration had underestimated the modern layman, however. As soon as the courses were announced, replies began pouring in.

Many college graduates wrote that theology was the one element missing in their education. Catholics with little formal education wanted to plumb the deepest mysteries of their faith. Unwilling to blunt such enthusiasm, the group finally accepted 215 students.

The original two classes expanded to five, with extra chairs in every room, and another theology professor was drafted from New Haven, Conn.

This year the enrollment has doubled. In addition, an extension course has been started in Red Bank, N.J., with 100 students registered for the first semester.

Coming from every corner of the metropolitan area, the school's 417 students comprise a cross-section of the area's Catholics in age, schooling and occupation. Several Non-Catholics also attend the courses.

The courses, based on the Summa Theologica of St. Thomas Aquinas, are rigorous expositions of the Angelic Doctor's thought, and cover the class.

The classes are divided into two semesters, each of 12 weeks duration. Registration is \$15 per course. The fee, Dean Vicars explained, discourages the merely curious and the sleepy.

There are no educational requirements and no credit is given. However, persons who complete a four-year program of at least 14 courses — including five each in dogmatic and moral theology and two in Scripture — receive a certificate of achievement.

What prompts busy laymen to sacrifice their free evenings to pursue a subject that has no value in the marketplace?

Daniel Vincent, who is taking the course, says he is taking it for the sake of the faith.

"We raise our voices on behalf of refugees," he said, "and we paternally exhort all our children in every part of the world to collaborate generously and effectively in making a success of this World Refugee Year."

I know that you will respond generously to this plea of our Holy Father, who speaks the urgent need of thousands upon thousands of the world's refugees and poor. Certainly you will respond effectively if you will again co-operate with the other parishes of the diocese in the Thanksgiving Clothing Collection.

During Thanksgiving Week please take your gift of usable clothing to your parish collection center at the time designated by your pastor. Your gift will make your Thanksgiving Day that much happier, and your Thanksgiving prayers will be that much more sincere.

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

+ James J. Kearney
Bishop of Rochester



Dominican Father Wendell sees laity as key to building "a new Christian world."

The class, which meets in St. Vincent Ferrer School in midtown Manhattan, is administered by the Assumption Chapter of the Third Order of St. Dominic. Mary Ann Victoria of Floral Park, L.I., secretary to a magazine publisher, is dean of the School of Theology for the Laity.

Another young tertiary from Hoboken, N.J., Violet Slupin, is the registrar.

The lay group has assembled a topnotch faculty of seven Dominican theologians, several of whom hold the highest degrees conferred by their order. Most teach in local colleges and universities, but two come from the faculty of Albertus Magnus College in New Haven, Conn.

The courses, based on the Summa Theologica of St. Thomas Aquinas, are rigorous expositions of the Angelic Doctor's thought, and cover the class.

The classes are divided into two semesters, each of 12 weeks duration. Registration is \$15 per course. The fee, Dean Vicars explained, discourages the merely curious and the sleepy.

There are no educational requirements and no credit is given. However, persons who complete a four-year program of at least 14 courses — including five each in dogmatic and moral theology and two in Scripture — receive a certificate of achievement.

What prompts busy laymen to sacrifice their free evenings to pursue a subject that has no value in the marketplace?

Daniel Vincent, who is taking the course, says he is taking it for the sake of the faith.

"We raise our voices on behalf of refugees," he said, "and we paternally exhort all our children in every part of the world to collaborate generously and effectively in making a success of this World Refugee Year."

I know that you will respond generously to this plea of our Holy Father, who speaks the urgent need of thousands upon thousands of the world's refugees and poor. Certainly you will respond effectively if you will again co-operate with the other parishes of the diocese in the Thanksgiving Clothing Collection.

During Thanksgiving Week please take your gift of usable clothing to your parish collection center at the time designated by your pastor. Your gift will make your Thanksgiving Day that much happier, and your Thanksgiving prayers will be that much more sincere.

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

+ James J. Kearney
Bishop of Rochester

Blessed Are The Peacemakers

Chung Ju, Korea — A man, who beat his wife and children just because they were Catholics, was received into the Church here recently through the example of their steadfast faith.

"This fellow at one time threatened to kill his wife if he saw her make the sign of the cross in his home," says Father Wilbur J. Borer, Maryknoll Missioner of Brooklyn, New York.

"But their perseverance in remaining loyal to their Faith in the face of his threats brought him to study the Church, and eventually, to seek Baptism."

THE CATHOLIC Courier Journal

OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Friday, November 20, 1959 Vol. 71 No. 8

MOST REV. JAMES E. KEARNEY, D.D., President

MAIN OFFICE — 31 Elm St. — Bldg. 4-1111 — Rochester 4, N. Y.

AUBURN OFFICE — 43 Grant Ave., Auburn 1-2518

ELMIRA OFFICE — 313 Realty Bldg., Elmira 1-3688 or RE. 1-3423

Entered as second class matter in 2nd Post Office at Rochester, N. Y.

As required under the Act of Congress of March 3, 1879.

Single copy 10¢; 1 year subscription in U. S. \$4.50

Canada \$5.00; Foreign Countries \$6.15