IT DOESN'T ADD UP by the Rev. James D. Moriarty

Everybody wants to go to heaven. Nobody wants to die How does it figure? Unless we get a 59 model of Eliza flery chariot there is no way to get to heaven without first.

Want to have some fun? Conduct your own yersion. of the Gallup poll on this question. Ask the next ten peotle you meet if they want to go to heaven. You will find that everyone who believes in a hereafter will answer.

"Yes." Then ask him if he wants to
grammatically you will get a big.



We believe that the souls in heaven have it better than any of us here on earth. They have it made. St. Paul, who on more than one occasion expressed himself very well. threw up his hands in futility when he tried to describe the happiness of heaven. Paul said some pretty powerful things in his Epistles and he said them very well. There isn't an editor-in the world today who

vouldn't hire Paul. And yet he was speechless when it came to telling about heaven. In his own words: "Eye has not seen nor has ear heard or has it entered into the mind of man the wonderful things that God has prepared for those who love Him."

And so the Green Pastures idea of heaven or the version of having our own free wheeling cloud with a harp that never gets out of tune is rather disiple.

Our apparent confusion about heaven and death probably arises from this. Paul says heaven is prepared for the enes who love God. Maybe our fear of dying stems from the fact that we question the degree of our love for God. We know that there can't be any room for those who hate God in heaven. The haters of their own choice go to hell.

Equality In Aid To Education

President Eisenhower in his January 7 "state of the union" message to Congress repeated his "pump priming" proposal of federal aid for schools.

Both the Senate and the House also have bills well along in the intricate legislative process to grant government funds to subsidize education,

None of the proposals include private elementary or high schools -

Private colleges, however, are included.

It is a clear fact that most private elementary and high schools are run by Catholics. Most private colleges are not run by Catholics.

If any conclusion is obvious, even if not intended by those proposing such legislation, we think it is: time our political leaders opened their eyes to the rank discrimination poised a g a l n s f American

If private colleges rate federal aid, why not pri-

Why is federal aid at the elementary and high Poland. While Mr. Gomult a school level restricted to the already tax-supported had originally eased the communications. school level restricted to the siready tax-supported public schools?

Either our schools are thoroughly loyal and American schools or they are not. If they are not, they ought to be forced to change or close. If they are American schools, they ought not to be discriminated against.

THE OFFICIAL U.S. CATHOLIC position was stated a year ago when federal funds were proposed in

At that time it was pointed out, "Private and public education are partners on the American education scene and their welfare should be advanced simultaneously." This is simply a plea to practice the vaunted American boast of equality for all.

Citizens who are fired of being second-rated should fellow Los Angeles' William N. Webber's method of appealing year after year to his state representatives.

If thousands more would do likewise we suspect there would soon be a fairer distribution of funds.

Unity Octave

Catholics, Protestants and Orthodox will unite in common prayer for unity during the eight days

The Chair of Unity Octave was initiated by she comb to older people. Many then Episcopadan minister, Rev. Paul James Watson, young persons keep their 1008. He and his communistive the Frience of the Atoma. Taith despite the communistic in 1908. He and his community, the Friars of the Atonement, became Catholics within the year and introduced leisure. their devotion to the universal Church.

POPE JOHN HAS asked for a widespread observance of the octave this year in preparation for the Ecumenical Council expected to be held in 1961 or 1962.

The word "ecumenical" is heard frequently these days in both Catholic and other Christian churches. Re-ligious leaders who once boasted of their separate and divided denominations now deplore this scandal of dis-

The Catholic Church has, even centuries before there were Orthodox or Protestant churches, believed, itself to be the one and only true. Church of Jesus Christ. Leaders of the other churches reject this claim and seek a unity yet to be fashioned.

This quest to heal the wounds of separation is termed the "ecumenical" movement from its Greek original "oikos" which means a home, a dwelling place. All Christians are agreed on this goal that God's house. Is meant for all His children, that those who seek union with the same heavenly Eather ought not to build walls to separate themselves from their fellow men.

The Church has approved as the special prayer for the octave the first of the three Mass prayers immediately before Holy Communion.

The faithful are also urged to offer their octave ravers each day as follows: Jan. 18 - for the return of all the "other sheep" to the fold of St. Peter, Jan. 19 — for the return of the Orthodox to unity with Rome; Jan. 29 — for the return of Anglicans (Episco-palians) to their Mother Church; Jan. 21 — for the reurn of Lutherans and European Protestants to the Catholic faith; Jan. 22 — for the unity of America's Christian groups with the Catholic Church; Jan. 25 for the return of lapsed Catholics to the faith; Jan. 24—for the conversion of the Jews to the Christian religion, and Jan. 25—for the missionary conquest of the world for Christ.

The Trouble With Most New Year's Resolutions

to conduct our annual exercises in hypogrisy. Liefer, of course, to the New Year resolutions. o glibly professed by the majority of us weak - greater attendance at their various functions.

Some of us will resolve to avoid this or that evil; others will resolve to be thrifty, or kind, or good, Most of us will resolve to svoid the mistakes of the past Trade unionists will resolve to get higher wages; the businessman will resolve to make greater profits; the baseball players will resolve to aid their toam with a championship; the football players will do

On the ecclesiastical level the altar boys will resolve to attend Man on time; the priest to start Mass promptly; the laity to get there before the first Gospel. The convert makes will resolve to get more converts; the cate-chists will resolve to teach better; and the ushers will resolve to avoid pushing the basket too close to one's face,...

In the parish organizations there will be resolutions galore. The Holy Name Society will resolve to have bigger and better Communion breakfasts; the Knights of Columbus bigger and better banquets, the Catholic Daughters—the evils of Communism; the evils of secular. If I follow my trade as a Catholic journalist will resolve to have a bigger number of lam; and a host of other evils which endanger very little effort is required to carry them out Courts; and the secalities will resolve to have—our way of life

51 other weeks in which we can more over and regret our failures - even regret our

of our new year resolutions are quite imprac-tical — and for the yeary reason that very few of us have the will to carry them out. We over-estimate our capabilities in this regard. The realization of failure even before the first week of January is out leads us to a type of abandonment which borders on lunacy.

I think we should take stock of what we honestly know and can do in the new year, even if it's only the resolution to continue what we feel we have done right in the old

In 1960 I resolve to keep on writing about the evils of racial discrimination; the evils of right towork laws, the evils of bad housing;

I resolve to defend the Church's position I suppose all these type of resolutions are in relations to its cooperation with many of most laudable and what better time to make the agencies of the United States; to uphold them than the new year After all, there are the Church's right to speak out on any subject which embraces the Phote of life; to uphold the rights of our bishops and priests to speak out on social problems; to defend the rights of parents to educate their children in schools One of the troubles is, of course, that most not their own choice, to defend the rights, of parents to protect their children from the immoral influences of indecent literature and obscene films.

> I resolve not to avoid controversy simply to keep the peace; to answer lies with truth: to answer misrepresentation of the Church's position even when such misrepresentation is without malice aforethought; to promote an anti-communism; which is based less on po-litical theory and more on Sacramental life; to expose those who use their religion for the advancement of pet political theories at the expense of the teachings of the Church.

It will be noted that I am on safe grounds all these resolutions - it's part of my job.

For instance, I cannot resolve to "stick to religion. In my writings This because re-ligion embraces the whole of life Religion bass vital concern for labor and management. for sociology and economics, for politics and science. It would be futile to attempt to diworce one's writings from these subjects. They are all art of our everyday life and, as such, are vital in a religious as well as a secular

Those readers who disagree with my ob-servations will find little comfort in the coming year. They will be faced with such com-mentaries from time to time. But let them resolve to disagree in a charitable way. I, for may part, will resolve to be kind, if not

new year is always something for which to thank God, for it is a new opportunity for us to resolve to serve Him to the best of our ability. The failure of all our other resolutions won't be half as bad if we keep this cen tral one before us not only on the first day of January but also on the last day of De-cember.—GERARD E. SHERRY.

The Duel of The Cardinal and The Commissar

By GERARD E. SHERRY-(N.C.W.C. News Service)

Wladyslaw Gomulka may be the political boss in Poland, but the man who has the most influence is His Emilience Stefan Cardinal Wyszynski, Primate of

This is the opinion of a Polish lawyer whom I ihterviewed recently at Warsaw airport. The interview was impromptu and unexpected.

For three months I had applied for a visa to visit Poland. As quickly as I filed applications, the "no" answers came back from the Polish embassy. There was never any reason given, but it was not hard to find the answer. The Red regime does not look kindly on western journalists, and a Catholic editor seemed too much of a risk.

communist tactics with wide-

spread catéchetical instruction

both on a parish and diocesan-

level, Instruction in the home

is also practiced on a large

ly criticize the mounting re-

strictions on their ministry

and on the Catholic press.

Even heavy taxes have not takened the Church in its fight for surjival. The Polish Catholica just give more in collections to help the fight.

The Cardinal Ise and to feel that too many popular demonstrations in his favor

will result in his re-arrest as

threat to state security. The

people don't think Gomulks,

would again dare to conline

the Primate. But the commu-

nists did it ence and might

The lawyer said, however,

a civil war. Despite the un-

easy truce between Church and state, it is better than having the Sovietarmy breath-

ing down their necks. As to the future in Poland, the law-

yer did not appear too opti-

mintic. He said there were so many difficulties, some which

lay directly at the hand of

added:

he communists and others

"There's a great shortage of...

drafted into the army. Many

parish buildings are inside-

quate for services or social

"Bishops and priests open-

On my way to Moscow I lopped at Warsaw for a scheduled layaver of lyo. hours. I was confined to the transit section of the sirport in-which people of all na-, tionalities a was it e d their flights. My plane made the . same stop on the return jourmey and I met the lawyer who was making a trip to a Scam-dinavian capital. I found he mpoke excellent English and had perved with Goneral And ers' Pelish forces in Italy.

He said that the effects of mignist pressures on the people, he is once more applying. the screws both economically and from the point of view of the Church, he said.

"However," the lawyer said. Gomulka knows he cannot go all the way and have peaces. Our people realize that beliet the Seviet army, Our prople have to tolerate the commanusia but their telerance. has its limits. We Poles have two leves, our country and our Church. We will right to defend them."

Lasked him how the people had answered the regime's new pressure tactics. He said:

Take the case of attacks.
on the Church and its priests. Every time this happens, the people go in droves to demonstrate where they stand. They back the churches, not only for Sunday Mass but also for evening services, special no-veniss and pilgrimages. They can't demonstrate in the streets so they go before the Tabernacie. This applies not intronds in education and

The lawyer said the people are noticeably loyal to their bashops, especially to Cardinal

"Everywhere the Cardinal goes," he said, "crowds gather It's almost embarraising at times, for it is all so spontameous. Whenever communist dignitaries go places; the regwds have to be marshaled. The mood of the audiences also is completely different. For the Cardinal there are sincere cheers of joy; for Gomulks, the crowds are often sullen and silent."-

The lawyer went on to ex-plain what he meant about the embarrassing nature of Cardinal Wyszynski, He said:

"The Cardinal knows that the gulf between the opposng ideologies of Church and state leaves the way open for constant conflict and discord between the two officially, the government and the Church have agreed not to interfere with the work of each other However, the regime, learful of its future, is always trying to consolidate itself at the expense of the Church.

Every possible tactic is used by the communists to keep people away from the Church. This is especially true smong Polish youth. Atheism is openly encouraged, but very lew youngsters repudiate



Cardinal Wyszynski presides at religious rife in Communist controlled Poland.

activities. Rebuilding is at the whim of the communists. They have rebuilt some war-damagbe foolish shough to do it ed cathedrals and churches to tive foreigners an impression of benevolence towards the Church. However, they create so many impediments in the that the people do not want way of building new parishes and buildings that the work of the Church is slowed in this field.

"The one bright hope is the At present Poland is a land. of great raligious fervor. If it can be kept this way, then ... we have nothing to fear, no matter what the communists within the Church itself. He may plan for us in the future. faith of our Polish people. After all, we must not for priests. Seminarians are being that we also have May, Queen of Poland, as our protectress.**



WLADYSLAW GOMULKA emulious Communist

Vatican Radio Warns Agginst Race Hatreds

Vatican City—(RNS)—The Vatican Radio, com-menting on continued anti-Semitic Incidents in many countries, broadcast a solemn exhortation to the people of the world against racial hatred.

THE STATION recalled that on Nov. 29, 1945, Pope Pius XII, speaking at an audience to a group of Jewish refugees, expressed his deep sympathy over the innumerable Jewish victims who perished primarily as victims of racial hatred during the war.

This hatred is behind the anti-Semitism of today," the Vatican station said. "And now, after 15 years, we must issue this authoritative warning: in the name of Christianity and humanity, and in the name of all the Jews who have perished in the persecutions of the past, the people of the world, and more especially certain sections of youth, must be warned against returning to the evil, deplorable practices of the past."

Courier Journal

Friday, January 15, 1960

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MOST REV. JAMES E KEARNEY, D.D. President MAIN OFFICE M. Seie St.-Bakes S-M19-Rechester L. N. 41 Grant Ave., Aubern 1-1111 RIMERA OFFICE \$17 Rebinson Billing Links Rt. R.E. 3-1682 or RE. 2-1615

As record claus matter in the Pres Office at Richester.
As required under the Act of Congress of March 4. 1879.



Princip of the Rochester Die he whose names are listed below died on the date indicated. Your prayers are requested for them.

Sunday, Jan. 17 - Second Bumduy after Epiphany (green), Gloria, 22nd prayer of St. Anthony, Creed, Trinity Fleface, 1924 — Rev. Herbert R. Regenbogen; 1931 — Rev. Dennis V. Monday, Jan. 18 - St. Peter

at Rome (white), Gloria, 2nd prayer of St. Paul, 3rd of St. Prisca, no creed, preface of Apostles, 1909-Bishop Bernard J. McQuaid; 1953—Rev. John A. Smith; Tuesday, Jan. 19 - Mass as Sunday except no Gloria, 2nd prayer of martyrs, 3rd of St Canute, no creed, common preface; VR Wednesday, Jan. 20 - St. Fabjan and St./ Sebastian,

martyrs (red), Gloris, 1927. —Rev. James J. Gibbons. Thursday, Jan. 21 -St. Agnes, marty: (red), Gloria
Friday, Jan. 22 - St. Vincent
and St. Anastasius, marty: (red), Gloria, VR. 1886— Rev. Nichael Meagher, 1956

-Rev. John Burke: Saturday, Jan. 23 — Saturday Mass of our Lady (white). Gloria, 2nd prayer of St. Raymond, 3rd of St. Emerentians, preface of the Blessed Virgin: VR. 1932— Rev. Walter Golden: 1953— Rev. J. Edmund O'Brien; 1957—Rev. William Ayers VR-Votive or Requiem per-

Symbol of Love

In all the history of man the heart has been the

God Himself said, "Thou shalt love the Lord Thy

It was only natural that Jesus should focus attention upon His own Heart. What heart has beaten so strong in unselfish love? What heart has known more pain in reburned more flercely with the desire to be loved?

The life of Jesus Christ is. the life of love itself. The touch of his heating hand, the oft-spaken, "I forgive," His death on the Cross, His gift of self in the Holy Eucharist, His gift of love Reell, the Holy Spirit. These are the acts of a Person unbelievably in love with man Amd man is

What is this thing called love? How important to man' is love? The song writer tells us, "Fis love-slone that rules for aye." This is the "sweetnature we must love some that someone he oneself, er who came to hear witness.

Every man has a free will to to the fruith. choose what he regards as good. This we call love.

Obviously, then, the word love has many meanings. "I love ice cream" and "I love clambakes" are trais state ments in a certain mense. St. Thomas Aguinas called this kind of love the love of desire or conduplacence. It is not a very lofty love because it is quite selfish and also quite animal,

Animal, selfish love can' also be had for other human beings. Boy meets girl. She is very attractive, very desirable. We might say the first awakening-of human love is always on this selfish basis, The fact that it is based on desire doesn't make it bad. God, made us with this builtin desire and so it must be good. It becomes bad only if it doesn't rise above this animal level.

When love is nothing more than animal desire, uncontrolled like a runaway steed, it can be disastrous. Just how disastrous it is to indulge this kind of lave, we can see in the countless social tragedies which attend it — abortions. divorce, ruined lives, child delinquencies, tears enough to fill an ocean.

Let's go another step higher on the scale of love. This brings us to true conjugat love. It desires union but only secondarily does it meek pos session. The main contern is the good of the one loved. "I love him because he's so wonderful. I want him to be happy, I want him to be good. If I must make sacrifices for his good, I am only too will-ing." Such is the "platform" of the good and true wife or

Such is the love which St. Thomas calls the love of benevolence. It is unselfish, reasonable. As Edna St. Vincent Millay put it "If you pitch your tent each evening nearer the town of your true desire and glimpse lis gates less far, then you lay you down on nettles, you ley you down on vipers, and you scarcely notice where you are." This is the highest kind of love one human can, have

The limits of a man respace Ity to love have not yet been reached. It remained for God to teach us how to go even-higher. The Son of God became man Not that He needed to. Nor could it mean anything to his own happiness.

He was infinitely happy from all eternity. But there was man on earth. Made in the image and likeness of God; man had a goodness about him that made him worth awing.

Sacred Heart Year

By REV. LOUIS HOHMAN

symbol of love.

Jesus wanted man to really

live, "I have come that you may have life and have it more abundantly." Men were wallowing in filth. Jesus want. jected love? What heart has ed to lift them up, make them true children of the Father, beautify their minds and hearts, give them a share in divinity itself. With what seemed like fanatical desire, He tried to show them the way to happiness and com-

pleteness We can measure His love only by the means He used to bring this about It was not enough that He stooped to earth. He bent down to the very poorest and lowest of men, He was born in a stable "The foxes have holes and the birds of the air have nests, but the Son of Man has not whereon to lay His head." He mystery of life." By our very was the Good Shepherd who gave his life for his sheep. He

> His was an Immense pity for the infirmitles of men. And so He healed them wherever He went. He knew and understood their weaknesses. And so He forgave

And in the last hours of His life, His arms were extended world, "Come to me all you who labor and are burdened, and I will refresh you." No one who has ever walked this earth could apply to himself more truly the words of the great Jeremias, "I have loved thee with an everlasting love, therefore I have drawn thee,

taking pity on thee," Such love as this was some thing new to the world. Is it any wonder that Jesus Christ should say to St. Margaret Mary, "Behold the Heart which has loved men' so

Behold the Heart, To this. we are called by our Bishop in this year of the Sacred Heart 1960, See how Jesus Christ lovel you, as you have never seen before, I'll thou didst know the gift of God," Jesus said to the Samaritan woman. If we but knew the sift of God's love for us how our lives would be ennobled, our peace of soul assured, our happiness guaran-

The sweet mystery of life-God's love for us and ours

Cincinnati-(NC)-A priestmathematics teacher says modern schools are "too easy" and advocate 10 to 15 hours of weekly home study "from the sixth grade up."

Father Raymond W. Allen, S.J., chairman of the Xavier University mathematics department, told the St. Clare parish parent-teacher association: 'Too many of the problems we face in college should have been solved in high school or grade school, or even before that

"Educators wonder whether were sufficently challenging the top students, "Father Al-len said, "and also whether we're getting the most out of the students of middle abil-

Citing the "softness" of today's education, the Jesuit priest said: "Forty years ago it was common to teach Latin and algebra in the second se-mester of the eighth grade.

Marie Marie