Diocesan Unity, Treasury Of Faith

My dear People:

During Catholic Press Month—the month of February—it is our custom to renew our subscriptions to the Catholic Courier Journal, our diocesan newspaper.

The importance of a diocesan Catholic paper cannot be overemphasized. It brings every Catholic home into direct contact with the Bishop and enables his people to know the mind of their Shepherd in Christ. This paper is a means of diocesan unity by keeping before your eyes the activities of all organizations in the diocese. Again, it offers a treasury of Catholic thought on marriage, education, labor — on all matters that pertain to Catholic life and right living.

This year we urge you to bring our paper — the Catholic Courier Journal — into your home. The price you pay is very small in comparison with the rich benefits you will derive from reading it.

May I, then, once again solicit your generous support of the Catholic Courier Journal.

With a blessing, I am

Your devoted Shepherd in Christ,

+ James E. Kearney

Bishop of Rochester

Read To Know, Know To Love

Catholic Press - Church's Most Modern Apostolate

By MRS. ARTHUR ENNIS
(Editor DCCW Counsellor)

Each year at this time, our Catholic people are reminded that this is Catholic Press Month. What exactly makes this different from all the other "months" or "weeks" or "days" of the year that we celebrate — "Eat More Apples Week," "Love Your Dog" day, etc.?

The modern world as never before deals in propaganda: propaganda of the advertiser, of the birth control advocate, of the communist disciple. The word "propaganda" as used by the Church had an honorable meaning, but like many other words it has, in our day, fallen into disrepute because of its associations.

The term "Catholic Press Month" is then merely a modern extension of the Church's ancient conception of propaganda.

To observe the above-mentioned periods ("An Apple Week" etc.) is to observe something of ephemeral and material concern; but to observe Catholic Press Month is to enter into the mind and spirit of man. And he who controls the mind and spirit controls the whole man.

For Catholics, this "he" can be no other than God Himself, so that when we call attention to the Catholic Press, we are calling attention, literally, to the Voice of God. This is what makes Catholic Press Month so important for us and so worthy of our consideration.

It is significant that this period should come at the beginning of the year when the "winter of discontent" is upon us, and we feel that reforms and resolutions are in order.

What better way to reorganize our Catholic thinking and implement our spiritual life than by a study of the Church's teachings? The literature with which we acquaint ourselves now should serve as a foundation for further reading throughout the year.

To merely lament the current wave of obscene literature, or even to remove this literature from circulation is not enough. We must fill the vacuum left by it. For every cheap and lewd magazine there is a corresponding good one.

In this connection, it might be well to emphasize the obligation which parents have to check their family's secular magazine supply for its influence on growing children. Many of those periodicals, through comparatively harmless in text, often contain indecent illustrations and advertising matter.

Those who do subscribe to Catholic magazines can benefit others by passing these along when used. Many of our local institutions have a great need for reading matter. Supplying the right kind can be a positive way of practicing Catholic action.

Though the daily newspapers furnish us with religious news events, our Catholic paper is essential in elaborating on this news and in interpreting it correctly.

Another worth-while source of Catholic information is the pamphlet. This is a quick and easy way to inform ourselves (and non-Catholics) on the Church's attitude on many controversial subjects. Pamphlets have been well named, "Apostles in Print."

In the realm of books, Catholics need bow to no one. In cost, these books are on a par with secular publications. Today, many of our Catholic books have attained the best-seller lists, and not only do critics in the "Sign" and "America" acclaim them, but also in the "New York Times" and the "Saturday Review."

We have always had fine Catholic poets, essayists, and philosophers; we have not always fared so well in drama and fiction. In recent times, the Catholic novel, especially, seems to have come into its own, and no longer is there any excuse for ignoring it on the basis of weak plot or inferior writing.

Many well-known titles are now published in pocket-book form. Because of their relatively small cost, and their accessibility on public newsstands, they represent a powerful force for Catholic propaganda. Also, since they are not so bulky as cloth-bound books, they make an ideal gift for the sick, etc.

Today, we have many Catholic Book Clubs whose variety of choices is wide enough to appeal to every taste including children's. Instead of subscribing to the secular clubs whose offerings are frequently immoral and unfit for family consumption, patronize the Catholic Book Clubs. Their selections will form an excellent beginning for the home library.

The ideal, of course, is a Catholic library in every home—of reference books as well as of general literature. As a substitute if this is impossible we have excellent main Public Libraries.

Here in the Rochester Diocese, there are also three Catholic libraries—the Catholic Evidence Library in Rochester and the Auburn and Elmira Libraries in these respective cities.

None of these is being used to capacity. In fact, most of our Catholic people seem unaware of their existence. Maintained by a volunteer staff (recruited from the Council of Catholic Women), these libraries offer specialized knowledge which the Public Library, necessarily, cannot always supply.

Even a nodding acquaintance with them may serve to keep us informed on current Catholic literature.

We cannot love what we do not know. To love God and His Church we first must learn about them through the medium which is so accessible to us—Catholic "propaganda," Catholic literature. With this thought in mind, the official slogan for Catholic Book Week—"Read to Know, Know to Love"—takes on added significance.

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A new book of poetry is one of scores of publications highlighted during Catholic Press Month. Jesuit Father Daniel J. Harrigan, in Rochester to give a retreat at the Cenacle Convent, described his "Encounters" as poems inspired by the Holy Scriptures. He has two other books to his credit. Newman Club members on retreat, Ann Collins of Auburn, freshman at Auburn College, and Ruth Brennan of Geneva, Genesco sophomore, scan the Jesuit's just published book.

Sacred Heart Year

Heralds

By REV. LOUIS J. HOHMAN

Devotion to the Sacred Heart of Jesus reached its fulness only with the revelations to St. Margaret Mary. But it was also known in earlier centuries in a sort of embryonic form. Certain of the saints were in a special way its heralds.

Among the first of these was St. Bonaventure. One of the great saints of the golden thirteenth century, he became minister general of the Franciscan Order, bishop, and later cardinal. When the Papal legate came to present him the red hat of the cardinalate, the saint was doing some washing. "Please hang it on that tree until I finish," said the saint. Bonaventure was a true follower of St. Francis Assisi.

In fact it was he who developed the spirit of God's Troubador to its fullest potential. In him the tender love of Francis for the humanity of Christ found its most perfect form. He placed the greatest stress on love rather than on knowledge as the means of reaching God. Bonaventure did not hesitate to teach that an idiot could love God as well as the greatest theologian.

If he were living today, what an opponent he would make to the liberal educators who try to tell us that if you give men enough education they'll be good men. Because of his great love for Christ and his record for the heart as the symbol of that love, in his writings he often pointed the way to devotion to the Sacred Heart. He speaks of the heart of Christ as the source of all gifts to men, as though it was the overflow of His love for them.

The following passage is typical. "Now when the blood and water flowed out of the Sacred Side of Christ, the price of our redemption and salvation was poured forth from the secret fountain of the Heart, to give the Sacraments of the Church their power, to bestow on us the grace of life, and to present to those who live in Christ the chalice of that living fountain which flows there to eternal life."

ANOTHER GREAT saint and messenger of the Sacred Heart devotion was St. Gertrude the Great. Also born in the thirteenth century, she spent most of her life in a convent at Helfta, where she was sent to be educated at the age of five. She was at first not a particularly devout person. In fact she was much too impressed with the importance of intellectual endeavors and the study of the humanities. Not that these things are wrong or forbidden.

Like anything human, they can be exaggerated and given too much importance in a person's life. Knowledge is meant to serve our purpose in life and not be its goal. At the age of twenty-five Gertrude had a vision of Christ which transformed her whole life. From this time on she became an ardent lover of Christ and a great saint. There might be a temptation at this point to say, "Why wouldn't she become a great saint after receiving a vision of Christ Himself."

The fact remains that every grace God gives us still requires our cooperation. And Gertrude did cooperate. Could we say honestly that we cooperate with every grace that God gives us?

These visions seem to have continued for the rest of the saint's life, but it is difficult to distinguish fact from legend in their regard. Some of them seem too sentimental to be worthy of God.

At least some of these visions are certainly authentic. One of these is the symbolic union of Gertrude's heart with that of Christ. Another was her vision of St. John the Evangelist who had laid his head upon Christ's bosom at the Last Supper. St. Gertrude asked him why he hadn't written about the Heart of Christ since he had been so close to that heart. He was the "disciple whom Jesus loved."

JOHN EXPAINED that it was his task to reveal Christ as the eternal Word of God, the expression of God's perfection and goodness. "It would be reserved," he said, "for later times to reveal Christ's loving heart to men, that is, times when the world has grown cold in the love of Christ."

The history of those years shows us the rise of a cold, cruel colonialism, against which we have only recently begun to react. It shows the decline of religion and loss of belief in the supernatural. During those three hundred years we see the rise of the industrial revolution and the philosophy of rugged individualism, "every man for himself."

Let there be no doubt about it. This is an age of coldness and selfishness. And most men have grown cold in the love of Christ. It is our duty, then, to make it the age of the Sacred Heart of Jesus and once again show the world how to become warm in His love.

Classrooms

How Big Is Too Big?

The current effort of public schools to gain federal and added state funds is based on a double plea — teachers need better salaries, pupils need more classrooms.

Teachers' salaries have a reputation, both in history and throughout the world today, to be below standards. Public opinion, rightly or wrongly, assumes teachers, nurses and clergymen should work with meager recompense. Price tags, however, are seldom adjusted to fit these meager incomes.

More classrooms are needed, it is said, to reduce overcrowding, to keep classes at an "efficient" size.

Parochial schools throughout the Rochester Diocese have an official limit of 55 pupils per classroom. Public schools in this twelve county area average just about half that number.

Parents frequently express concern for the "big" classes in the Catholic schools.

An editorial in this month's magazine Catholic School Journal points out that careful surveys on this subject indicate "there was very little difference in achievement of pupils in small classes as compared to those in large classes."

The article says the "more significant factor" is not the number of pupils but the "teaching ability" of teachers.

The initiative of pupils is, of course, a basic factor too.

It also states that the reason we now face "overcrowding" is not because we have too many pupils but because we build classrooms too small.

A room built for 20 will be overcrowded with 25, but a room built for 60 will have plenty of room with 50 pupils — and the surveys indicate "teacher capacity" will determine the success of the students rather than how many there are of them.

Before millions more are spent of taxpayers' money, we might ask ourselves just what is the most "efficient" way to educate. It certainly seems pointless to build classrooms so small we have to build more and more of them.

Would it not be more efficient to build bigger rooms so fewer teachers could care for more pupils and then pay the teachers the money saved on costly construction projects?

HAVE FAITH WILL TRAVEL

Washington — (NC) — "Have faith, will travel," aptly describes a blind American woman who is returning to Thailand to help start another school for blind children.

Genevieve Caulfield, now visiting friends in the United States, has been engaged in teaching the blind in the Far East for half her life. She founded the first school for the blind in Bankok, Thailand, in 1938.

She will return in March to initiate a "pilot program" for the new school in Chiang Mai, Thailand's second largest city.

Drawing upon her vast experience with the blind, Miss Caulfield, 71, will act as adviser and consultant until the new school is under way.

The school will then be placed under the guidance of Aurora Lee, a blind Chinese young woman who Miss Caulfield raised and educated after taking her off the streets of Bangkok in 1940.

Miss Caulfield attributed the high rate of blindness in southeast Asia to three causes: malnutrition, ignorance and lack of doctors.

"Insufficient vitamin A is a direct cause of blindness," she said. "Many of the children never receive any of the necessary vitamins in their diet."

She also cited parental ignorance as a major cause of blindness because parents cannot recognize the symptoms in time to help the child.

"And of course," Miss Caulfield said, "there are not enough doctors to go around. There are very few native doctors, so missionary doctors are the only answer."

Daily Mass Calendar

Priests of the Rochester Diocese whose names are listed below died on the date indicated. Your prayers are requested for them.

Sunday, Feb. 21—Sexagesima Sunday (purple), Creed, Trinity Preface, 1940—Rev. Michael Groden.

Monday, Feb. 22—St. Peter at Antioch (white), Gloria, 2nd prayer of St. Paul, no Creed, Preface of Apostles.

Tuesday, Feb. 23—St. Peter Damian (white), Gloria, Creed.

Wednesday, Feb. 24—Mass as Sunday except no Creed, common preface; VR, 1897—Rev. Patrick Clune.

Thursday, Feb. 25—St. Matthias, apostle (red), Gloria, Creed, Preface of Apostles.

Friday, Feb. 26— Mass as Wednesday; VR.

Saturday, Feb. 27—Saturday Mass of the Blessed Virgin Mary (white), Gloria, Preface of Our Lady; VR.

VR—Votive or Requiem permited.

SERMONETTE

ONE LAW FOR ALL!

by Rev. James D. Moriarty

It happened in Bible study class. The teacher asked, "Who made the angels?"

A little boy answered quickly and correctly, "God made the angels."

"Well, then," the teacher continued, "Who made the devils?"

Not a hand was raised to answer. "Surely God did not make the devils." Finally one little girl raised her hand slowly and cautiously. And then she answered.

"God made the angels and then some of the angels made devils out of themselves."

Her wisdom was greater than she realized. Yes, it was God who made all angels good but instead of serving God as they were meant to do some tried to compete with God. They were not satisfied to be servants. They wanted to be rulers and so they fell from grace.

God made all people good, too. But as we go along through life we find some trying to be like first class devils.

Once He has given you and me free will to use He must allow us to use it. He is not going to take it away the first time we raise a hand against Him.

But he has promised that one day there will be a reckoning of what we have made of the gifts He has given us. And that is the day we will get from God what we have given to others. . . . Only more of it.

"Child, you don't like meat, milk, salad or vegetables!" exclaimed little Helen's father in desperation at the dinner table. "What do you like?"

Helen regarded her father steadily through her big brown eyes: "Why I like you, Daddy," she replied demurely.

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Reapings at Random

Is Tolerance Only Compromise For Catholics?

An article by Cardinal Lercaro, Archbishop of Bologna, appears in the current issue of Catholic Mind. Entitled "Religious Tolerance in Catholic Tradition," the article reflects the well-known candor, realism and humanity of this eminent churchman.

It deserves the close scrutiny of everyone who cares about the problem of religious tolerance.

Particularly in America, where presidential maneuvers gain momentum, this problem has taken on a fresh practicality. Granted that Catholics have held every other political office in this country, without any notable hampering of Non-Catholic religious freedom. Granted that the office of president is hedged about by considerable limitations, no matter who occupies it.

Still the question vexes many minds: do American Catholics espouse religious freedom because they are a minority? Is their present attitude one of crafty prudence? Would not their deepest religious principles force them to become intolerant if they became a decisive majority?

Some Catholic apologists give a practical reply to these suspicions. They say that Catholics won't become a decisive majority to begin with. Even if they did, a great percentage of them would have been former Protestants, with natural feelings of love and respect for their Protestant kinfolk and compatriots.

Besides, the existence of Catholic countries like Ireland where Non-Catholics are not penalized, and Protestant countries like Norway where Catholics are penalized, indicate that intolerance is not a necessary Catholic attitude on the one hand, nor an exclusively Catholic attitude on the other.

In replies of this nature many fair-minded Non-Catholics find a measure of assurance, if they needed any in the first place. We say "if", because there are a great number of American Non-Catholics who don't see what all the fuss is about anyway. Yet there still remain a significant number of persons with a theoretical cast of mind, who are genuinely worried about Catholic theory, regardless of the American Catholic practice.

Cardinal Lercaro's essay will be of particular interest to this type of person. "We cannot deny," he says, "that the Inquisition refused men their freedom of conscience. Nor can we deny that representatives of the Church often praised the sometimes violent methods employed by the Counter Reformation. It is also true that many of the expressions used by Gregory XVI and Pius IX are clearly contrary to the idea of religious liberty."

Yet while affirming that Catholic belief in the sacred objectivity of truth obliges Catholics to be dogmatically intolerant of evil and error, he propounds that this same belief provides the foundation for civil and practical tolerance. The positive good which results from such tolerance and which justifies it is not mere expediency or compromise. It is rather the safeguarding of the act of faith, and the need for truth to be freely accepted as truth.

His Eminence tries to show how unique historical circumstances caused churchmen at times to emphasize dogmatic intolerance. His main point, however, is to demonstrate how Catholic tradition requires civil tolerance as a matter of principle.

He recalls the commonplace truth that Christianity was far ahead of the state in proclaiming the absolute value of the human person, and that, for one of its first historic tasks the separating of the things of Caesar from the things of God.

Indeed modern totalitarian states such as Soviet Russia and Nazi Germany, by denying absolute standards of truth and value, have fathered the most heinous forms of intolerance.

Further, the Cardinal cities numerous authoritative texts to show the necessity of civic tolerance. Pope Gregory the Great, for example, wrote that, those who use violence "under the pretext of bringing men to accept their own religious traditions show that they are seeking their own wills rather than the will of God."

In 1233, Pope Gregory IX declared, "As for the Jews, Christians ought to conduct themselves with the same charity that they would desire to see toward Christians who live in pagan countries."

Innocent III pointed out that, "It is contrary to the Christian religion that a man be forced to become and to remain Christian against his will and despite his opposition."

St. Thomas Aquinas asserted that when Christians make war on the infidel, "it is not to oblige them to accept Christianity, it is only to force them not to oppose the faith of Christ."

In more recent times, Pope Leo XII insisted that the Church "does not. . . condemn those rulers, who, for the sake of securing some greater good, or of hindering some great evil, tolerate in practice that these various forms of religion have a place in the State. And in fact the Church is wont to take earnest heed that no one shall be forced to embrace the Catholic faith against his will."

In his turn Pope Pius XI asserted that "We are, as we stated above, happy and proud to wage the good fight for the liberty of consciences." As late as 1953, Pope Pius XII expressed a similar broad principle by teaching that "The duty of repressing moral and religious error cannot therefore be an ultimate norm of action."

The Cardinal himself points out that no man can pretend to substitute for the action of God in the human soul without exposing himself to obvious sacrilege. He concludes by considering the objection: how did it come to pass that the principles (of civic tolerance) have been so late in yielding to developments.

Once again he invokes the fact of historic circumstance to show that the problem of religious liberty for the Catholic is essentially a modern one. The problem developed is new and complex situations, often colored by anti-religious and crassly secular alternatives.

—GERARD E. [illegible]