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MOST REVEREND JAMES EDWARD KEARNEY, D.D.
Bishop of Rochester

ARCHBISHOP SPELLMAN RETURNS

History has been made by the journey to the warfronts just completed by Archbishop Spellman. Travelling as a private citizen, making his visitation of the camps in all parts of the world save India and China as Military Ordinary, he brought comfort to our chaplains and their charges, encouragement of every effort to give our boys the best in the way of spiritual ministrations. Never before has such a journey been undertaken by a Bishop, never before has so much ground been covered, never before has direct contact been had with so many of our soldiers. Our soldiers have had in the visit of their Archbishop first-hand evidence of the concern the Church has for each one of them, of the gigantic organization of the Military Ordinariate to furnish them with priests and priestly services in every part of our farflung battle line.

The Archbishop spoke of his visit with Pope Pius XII as the happiest and most significant in all his life. He was happy to be with the Pope whose secretary he was in days gone by, happy to discuss with him problems of the spiritual care of soldiers. He was sad to see the burden of sorrow and trouble that rested so heavily on the Pontiff's shoulders. Neutral among all the battling nations, his is the fasting concern for all the churches. Helped by his children in America and elsewhere, he strives to lessen suffering by monetary gifts to war-relief.

Archbishop Spellman expressed the hope that Italy would soon choose the way of peace, by capitulating to Allied Arms. Only disaster can come to Italy by continuing a losing struggle. Only good can come to Italy by accepting the terms of the Allies. The world will surely have a demonstration of the pacific desires of the Allies in the treatment they will afford the Italian people. What a contrast such treatment will be to the persecutions and murders and rapine that have marked the history of the nations that have surrendered to the Axis powers!

When the history of World War II is written, an important chapter will go to the religious care afforded our men by the combined acts of the government and the Church, and to the devoted reaction of Catholic soldiers and sailors to the attention given them. Symbolic of that care shall be the long and fruitful journey made by Archbishop Spellman to the warfronts in Asia, Africa and Europe.

"TIME" MARCHES OFF!

Off the line of courtesy and right and truth marches "Time," when it vents its sarcastic comments on the Holy Father. Long experience with this weekly makes us ready for almost anything that it may bring forth to insult the intelligence and feelings of its readers.

While other publications were treating in a considerate manner the questions connected with the bombing of Rome, while thoughtful editors were weighing gravely the letter of the Holy Father to the Cardinal Vicar of Rome, the slipshod and irresponsible pages of "Time" dare to reproach the Pope for his protest, for his expression of hope that the bombing shall not be repeated; insisted that the Holy Father considers Rome an exception to the rule that governs other cities in time of war. Blissful ignorance or willful suppression of facts may explain "Time's" neglect to point out that the Pope has protested many times against bombing of cities, against endangering civilians by such bombing; has appealed to the warring nations to outlaw such use of their air-power. The wrong impression created by incomplete presentation of facts is bad enough; but the contemptible and sneering attitude taken by a supposedly fair magazine against one who has the respect and support of all the Christian world, is surely no triumph for American journalism.

Thousands of Americans would rejoice to see "Time" marching off this line of indecent and unjust and unbecoming treatment of the Holy Father; thousands would rejoice to see "Time" marching on to a type of journalism based on facts and brightened up with intelligent consideration for the rights and feelings of its readers.

FOUR FREEDOMS

Every community has pride in the efforts made by leading concerns and citizens to sell War Bonds. Rochester and its environs is happy now to see the Four Freedoms made the vehicle for a campaign of such selling by Sibley, Lindsay and Curr Co. When a department store sets aside a large portion of its floor space, uses much of its personnel, overlooks expense in preparation of a continuous series of pageants and displays, all in the interest of an increased sale of War Bonds, we feel all the community, young and old, is bound to respond. Congratulations to Sibley, Lindsay and Curr Co. May their patriotic interest be more than matched by the patriotic response of their clients!

RELIGION AND THE WAR

Interesting items come to us from the boys at the front and from their chaplains. We rejoice at the report of the safety of Father Wheaton whose cruiser the Helena sunk in the battle of Kula Bay. We find pleasure in the report of Father Cuddy who was called from a service presided over by Bishop Tooken to care for a sick soldier, and whose associate Chaplain of the Protestant faith helped Bishop Tooken into his vestments, lighted the censor, and fixed the Bishop up for the Benediction, without attempting to be the altar boy. We love the candid report of Pfc. Frumosa who was host to two fellow soldiers in Texas when they had a three day leave in a neighboring town of some three thousand, taking them to Mass with him each morning. His and Frumosa's reports both were "Virginia Presbyterians." Pride in his men shines forth in the account given by Chaplain Wm. O'Brien of N. Africa, who revels in the fine Catholic example of his men in dropping bills in the collection to help the French Pastor pay the church debt, where only the smallest coins formerly greeted his collecting hand; and lining up before his confessional before the High Mass, because they wanted to go to Holy Communion at that Mass. Father O'Brien hopes the native French Catholics will learn

Theology and the Forlorn Hope

By REV. JAMES M. GILLIS, C.S.P.

President Roosevelt and Prime Minister Churchill in their message to the Italian people — call it invitation, summons, warning, ultimatum — relied entirely upon the logic of facts and upon common sense. If they had known the teaching of Catholic moralists they might have added an argument from ethics. St. Thomas Aquinas lays it down as one of the conditions of the conscientious waging of war that there must be a reasonable hope of success. No prince or ruler or general, no parliament or congress may declare a war that they know they cannot possibly expect to win. Of such a conflict one might perhaps use the famous apothegm, "It is magnificent but is it war?" Mass suicide

is not war, slaughter is not war. To command one's army to commit suicide, to send men forth to futile slaughter is not to wage war. It is a sin and a crime.

Cajetan, perhaps the most authoritative commentator on St. Thomas, goes further. And so does the great theologian Victoria. They say that before a leader may send his nation to war he must have a moral certainty that he is going to win.

Suppose we apply that criterion to the present predicament of the Italian people. Have they a moral certainty that they still can win this war? Have they even a reasonable hope? If not what can be the purpose of continuing? Just to go down fighting? Just to obtain

the respect of the rest of the world, hoping that the world will say, "At least they didn't quit"? Would that be reason enough to sacrifice another million lives? Does national honor warrant such slaughter? Would the Bishops and priests and professors of moral philosophy tell the people that they should go on with the war? Not if these advisers of the people follow the teaching of Aquinas and Cajetan and Victoria.

What other possible reasons are there for continuing the war? Do the Italian people imagine that when the settlement comes they will get better terms if they hang on to the bitter end? The President and the Prime Minister have assured them to the contrary. The ultimatum reads: "The time has now come for you, the Italian people to consult your own self-respect and your own interest and your own desire for a restoration of national dignity, security, and peace. The time has come for you to decide whether Italians shall die for Mussolini and Hitler — or live for Italy; and for civilization."

I would not project my own opinion into this matter as if I were an authority. Moral theology is a specific science in which I do not claim any more competence than that of any other priest. We priests may be compared to general practitioners in the field of medicine. If the family doctor gets an opinion from a famous specialist — say some great diagnostician — and if that opinion contradicts his own he backs down and out as gracefully as he can. So will I if a recognized authority in theology contradicts me.

But perhaps I may be permitted to express my opinion as an amateur, that not only have the Italian people no hope of winning the war from this point on, but that they never had a chance to win from the beginning. At least they never had a chance to win from the time the United States went in against them. Neither had Hitler. And so if by an impossibility — a ludicrous impossibility — I had been consulted as to the legitimacy or the morality of the Italian nation's going to war or continuing the war, I would say "You haven't a ghost of a chance to win, and since you haven't a ghost of a chance, it is only suicide or slaughter if you continue."

I am of the opinion that such would have been the advice which any theologian of the school of St. Thomas would have given them. And I have more than an opinion — it amounts to a conviction — that such will be the advice they will get if they submit the question to the best authorities in Italy today. It may seem ignoble to "fold up" just now, but it is wiser than ignoble, it is immoral and criminal to commit national suicide, especially in a war that the Italian people probably never wanted.

(Note: The above was written before the resignation, voluntary or enforced, of Benito Mussolini.)
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More Prudent

Catholics have occasion often to ponder how the poor are so conscious with the Church, while the rich neglect the privilege to promote God's work by their larger donations. Catholics have the faith, have the sure confidence that they have a part in the Church of Christ and its work of saving men; but in life and in death men of means often show no significant evidence of all that that faith should mean. In life they give about what their poorer fellow-parishioners give; in death they have no mention of Christ or His Church, no professed help to the works of Christian charity.

How justly Christ points out in the parable of this Sunday's Gospel that the children of this generation are more prudent than the children of light! The children of the Jewish dispensation, unlearned in the lore of Christ, deprived of the fuller graces of the Christian dispensation, unblest with the benefits of membership in the Church of Christ, are more prudent than Christians! Why? Because they are unwilling, unready, to use their spiritual goods to acquire spiritual goods of far greater value.

The steward was unjust, but was prudent. The goods he called his, which unjustly he dispensed out of his master's store, he did use with an eye to the future, to his own advantage. He saw trouble ahead, foresaw he would need friends in the future when he should be without employment. In all prudence then, he made unto himself friends with the mammon of wickedness: that they might minister to him in his time of need.

We children of light should realize the privilege that is ours to help Christ and His Church from our means. Not to wait till some drive or campaign seems to urge us to give, but out of the fulness of our own faith to look for opportunities to help Christ through our parish gifts, through our gifts to special causes, through our desire to purchase special blessings for ourselves through our loving ministrations to every cause that is dear to Christ.

Diocesan Recordings

When men and women of the Catholic faith join with non-Catholic acquaintances or neighbors in some civic enterprise or a bit of recreation, they are being watched for their behavior, more than is realized. The man or woman, not of the Catholic faith, has a pretty fair idea of the high standard of Catholic behavior. While the slip-ups are often laughed off, they serve to discredit, as can be learned in intimate chat, with our non-Catholic friends. Whether it is a business deal, on a party, or in any activity which brings a mixed group together, the Catholic who lets down in the matter of his speech, or action, or who remains away from Mass on Sunday, for instance, to be with those who are not obliged to go, would get a rude awakening if he or she knew what was really thought of such laxity. Remaining away from those not of the Catholic faith will never bring them to realize what that faith has in store for them, but getting together with friends and neighbors means that the giving of good example must be kept in

mind always while making the others feel at ease at all times. Knowledge of the Catholic faith is a requisite when in mixed company, and it must be so acquired as to be transmitted to others without giving offense. The layman or laywoman who does not keep informed on the Catholic stand on current issues of the day is at a loss, when questioned, becomes disrespected to a certain extent when mute on matters of moment in Catholic affairs.

In these United States where the sons of persons of all faiths are fighting shoulder to shoulder on the fighting front, their parents are working together on the home front. Greater harmony will prevail when Catholic people maintain their high standard which their non-Catholic friends expect of them and deport themselves in a manner to win the regard, rather than disrespect of their friends.

Soze men are like hens that eat the family grain but lay eggs for the neighbors.

much from the Catholic practice of his own men in service. We see true Catholic living reflected in the report Lt. Connelly sends us of the missionary chapel observance of Corpus Christi: far from home, far from his home parish, he sees the native Catholics preparing for days the roads over which the Eucharistic Procession will pass, showing their faith in Christ in the Blessed Sacrament by building up a triumphal way of roses and tropis blooms enclosed by an ornamental fence of over a mile in length; with the missionary Sisters preparing the sanctuary in which Father Cronin is to celebrate the Mass of Corpus Christi. Forgetfulness of God, contempt for man, produced this war: forced our nation to take up arms against pagan dictators. Faith in God, readiness of men to look to God for all that is good, remain in the souls of good men everywhere, whether they be in mission centers or in centers of modern industrial life.

Five and Ten Years Ago

(From the Files of the CATHOLIC COURIER)

From August 2, 1932 Edition
That cooperation of clergy and laity in the CATHOLIC COURIER circulation campaign was getting results was reported by Charles A. Tucker in charge of the diocesan newspaper's drive for new readers.

From August 4, 1936 Edition
Impetus to the nation-wide movement stimulating interest in laymen's retreats was accentuated by presence of a Rochester diocese delegation at the national conference held at Niagara University. His Excellency, Bishop Kearney pontificated at the open Mass and lent his encouragement to the movement. The Rochester diocesan group was headed by Rt. Rev. Msgr. Charles F. Shay.

Man's Opinion

The average woman has a vocabulary of only 500 words, according to an authority. It's the rapid turnover that produces the volume — Greater Missionary.

Brotherly love is the badge by which we should be recognized as disciples of Christ.