Diocesan Sisters of Mercy To Celebrate Centenary

(SEE PAGE 1)

Rochester EDITION

The Official Newspaper of the Rochester Diocese

Catholic Courier

Last Week's Circulation 24,936

VOLUME XVI Number 15 | 5 Cents a Copy | THURSDAY, APRIL 13, 1944 | $2.00 Per Year | Two Sections 16 Pages

Strategy of Soviet Exposed In 'Vicar of Christ' Attack

On Guard!

By Rev. Patrick J. Flynn

A new chapter was added last week to the international comedy of errors when a Soviet official in New York resigned from Stalin and Molotoff, Incorporated, and after accusing the Soviet regime of tyranny against the Russian people placed himself "under the protection of American public opinion."

* * *

Charging the Soviet government of Mr. Stalin with a "double-faced" foreign policy and suppression of political and civil liberties in Russia, Victor A. Kravchenko, a Russian army captain and official of the Soviet purchasing commission in Washington, publicly confessed that after many years of loyalty to the Soviet government he "cannot keep silent any longer."

* * *

American Communists have often bored all of us to death with harangues on freedom of speech. They are constantly demanding freedom of speech every place except in Russia, which is the one place where even the Communists are not free to talk about free speech. American Communists and their liberal friends, who have never come any closer to Russia than an Earl Browder speech, assure us that democracy abounds in the former lands of the Tzars. But now we have Captain Kravchenko, a Russian and until last week a trusted member of the Russian Communist Party, telling us a very different story. Kravchenko made his startling criticism of the Stalin regime in New York City. It is very significant that he choose to exercise the democratic principle of free speech in the shadow of the Statue of Liberty rather than in the shadow of the Kremlin.

* * *

Here is what Kravchenko says about civil liberties as they are enjoyed by Russians in Russia today:

"While professing to seek the establishment of democracy in countries liberated from fascism, the Soviet Government at home has failed to take a single serious step toward granting elementary liberties to the Russian people.

"The Russian people are subjected, as before to unspeakable oppression and cruelties, while the NKVD (Soviet secret police), acting through its thousands of spies, continues to wield its unbridled domination over the peoples of Russia. In the territories cleared of the Nazi invaders, the Soviet Government is re-establishing its political regime of lawlessness and violence, while prisons and concentration camps continue to function, as before.

"The hopes of political and social reforms cherished by the Russian people at the beginning of the war have proved to be empty illusions.

"The war is not yet ended, but already the rulers in the Kremlin are preparing a new reservation for the next war. An enduring and genuine peace after the conclusion of the present war and the interests of my people require a different policy than that now pursued by the Soviet Government.

"I maintain that more than any other people the Russian people require that they be granted elementary political liberties—genuine freedom of, press and speech, freedom from want and freedom from fear. What the Russian people have had from

(Continued on Page 4)

'And upon This Rock I Will Build-'

Christ established His Church on earth as a visible organization which men could recognize. A visible organization must have a visible leader. Accordingly, before He left the earth, Christ appointed a visible representative to act as His Vicar or Supreme Viceroy in governing the Church in this world.

This Vicar received from Christ the supreme authority to teach and govern the whole Church. The man whom Christ chose to exercise this high office of Primacy in His visible Church was the Apostle Peter.

At the very outset of His public career, Christ calls a Galilean fisherman named Simon, son of Jona, and immediately He changes Simon's name to "ROCK." (In the Aramaic, it is "Kephas"; in Greek, "Petros"; in Latin, "Petrus," and in English, "Peter" or better "Rock.")

Christ gave no meaningless nicknames. Among the Jews a special name was given to show what a man was or what he was to do. Simon, therefore, was to become the "Peter" or "Rock" upon which Christ was going to build His divine Church. The changing of his name by Christ forecast the supreme office to which Simon-Peter was destined.

Then comes that dramatic day at Caesarea Philippi when the Master reveals clearly and unmistakably Peter's role of Vicar of Christ on earth . . . Peter has just made his classic profession of faith in Christ's divinity, saying: "Thou art Christ, the Son of the living God." And Jesus replies to him: "Blessed art thou, Simon, son of Jona . . . And I say to thee: Thou art Peter [the Rock], and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shall loose on earth, it shall be loosed also in heaven."

This is the solemn promise of Christ to confer upon Peter the Primacy of ruling and teaching the Church. Peter is to be the Vicar of Christ. Christ makes Peter so necessary to His Church that the Church can not be built without Peter (the Rock!) As long as the Church remains identified with Peter and his successors (that is, established on the Rock), it will last forever. As long as Peter is the ROCK or foundation of Christ's Church, it shall be supported victoriously against even the powerful attacks of hell itself. Christ's guarantee of everlasting protection to His Church is dependent upon the Church's constant loyalty to Peter or his successor.

Christ, moreover, gives to Peter the power of the keys. "And I will

POPE PIUS XII

give to thee the keys of the Kingdom of Heaven," that is, the Church. By the Master's own words Peter's functions as Vicar of Christ are described by two words: the Rock and the Key-bearer. Only a rock gives an immovable foundation to a house. But when the house is built and dwelt in there must be a key and key-bearer to make the members of that household safe. Peter is not only the Rock but also the key-bearer of Christ's Church. Always keys have been the perfect symbol of ownership and supreme authority. He who holds the keys is master of the house. By the solemn promise of Christ, therefore, Peter and his successors, the Roman Pontiffs, shall be the Masters and Rulers of the Church.

The Primacy was actually conferred on Peter after the Resurrection of Christ when He appeared to His Apostles by the Sea of Galilee. Christ took Peter aside from the rest and asked him three times, "Peter, lovest thou Me more than these?" After receiving Peter's triple protestation of love, Christ made Peter the Shepherd of His whole flock, saying: "Feed My lambs . . . Feed My sheep."

Christ, who had called Himself "the Good Shepherd" and his followers "the sheep" now tells Peter to care for "the sheep," who are the other Apostles and all who believe in Christ. Thus Christ makes Peter the Good Shepherd in His stead. Christ will be with the Church until the end of time, but the visible representative of the Visible Church will be Peter, the divinely appointed viceroy of Christ Himself.

Peter's office of Vicar of Christ on earth is perpetual. The Primacy is to be exercised until the end of the world. The "lambs" and the "sheep," that is, the members of Christ's Church, shall always need the protection and guidance of the Shepherd. Their Shepherd, therefore, St. Peter through his successors, shall always be with them.

Even as a flock will always need its shepherd so also a build-

(Continued on Page 4)

Discrediting Of Pius XII Seen Political

Latest move in the Soviet campaign to discredit the Vatican is the repudiation of Pope Pius XII, as Vicar of Christ on earth, by Metropolitan Sergei, Moscow head of the Russian Orthodox Church.

In an article entitled "Is There a Vicar of Christ on Earth?" published in the Journal of Moscow, the Russian Church leader advances biblical texts in his attempt to deny that the Roman Pontiffs, as successors of St. Peter, are the visible representatives of Christ in the world.

Sergei reportedly quotes against the Holy Father the farewell statement of Christ to His apostles, "I am with you all days, even to the consummation of the world."

(This text in the Associated Press dispatch carried by the American press is identified as coming from the Gospel of St. Mark, Chapter 16 and verse 20. This is a mistake. There is no chapter 16 in the Gospel of St. Mark. The text of Christ quoted by Sergei is actually found in the Gospel of St. Matthew, chapter 28 and verse 20.)

If these words of Christ do anything they only confirm more strongly the Catholic doctrine that

(Continued on Page 12)

Fr. Parsons Calls Dispute Over Pope Ill-Timed and Hindrance to Peace Effort

NEW YORK (NC)—Raising of the question of the Pope's right to claim to be the Vicar of Christ by Metropolitan Sergei of Moscow, Patriarch of the Russian Orthodox Church, has served only to muddy the waters at a time when Christian groups are striving to achieve world peace are based upon the natural and moral law, the Rev. Wilfrid Parsons, S.J., professor of political science at the Catholic University of America, declares in an article published Apr. 11 in the New York Times.

Expressing regret also that the Anglican Archbishop of York, now visiting in this country, had seen fit to echo the words of the Orthodox leader, Father Parsons called attention to the fact that there is nothing new in the statement that the Orthodox and Anglican churches challenge these "Papal claims," since they have done so for many centuries.

Hardly News

"It seems to me unfortunate, at this time, that the Russian Patriarch, echoed later in this country by the Anglican Archbishop of York, should have raised the question of what they call the 'Papal claims,'" Father Parsons said.

"As a purely theological question, this has been a matter of dispute between the Catholic Church in communion with the Pope on one side, and on the other, the Russian Greek Church and the Anglican Church for many centuries. It does not come under the head of news that these two high dignitaries reject the Pope.

"It might have been well, however, if the Patriarch, in rejecting 'Papal claims' to be the Vicar of Christ, had put them on the scriptural basis which the Catholic Church actually adduces. The Pope claims to be the Vicar of Christ on the historical ground, admitted by the Russian Orthodox Church, that St. Peter the Apostle was the first Bishop of Rome, and that the Pope is his successor in that See, and on the Scriptural ground that St. Peter was given a special commission as Head of the Church.

"These two grounds were admitted for many centuries both by the Eastern Churches and the Church of England and were freely accepted by both the eastern and western Fathers of the Church.

Papal Plan for Peace

"It does not seem to me, however, that the 'Papal claims' to be the Vicar of Christ forms the real issue raised originally by the Russian patriarch.

"The present Pope has been especially active in presenting what he conceives to be the base of a just peace. In proof of his position he, and Catholics who have interpreted him, have not appealed to the Pope's infallibility or to other theological sources, but to the natural and moral law which can be, and is, accepted by all who believe in God.

"The heart of the Papal plan for peace is the necessity of an inter-

(Continued on Page 4)

America's No. 1 dessert—French Apple Pie—is still only 35 cents at AUNT JENNIE'S CAKE SHOPPE, 316 Meadow Ave. Phone orders reserved. Phone Newark 168. —Adv.

Pontifical Rites Set For Father Szupa

Solemn Funeral Mass for the Rev. Stanislaus J. Szupa, Chaplain of St. Mary's Hospital, Rochester, will be offered at St. Stanislaus Church on Monday morning at 10:30 by His Excellency Bishop Kearney.

The clergy will chant the Vespers of the Dead for Father Szupa's soul at St. Stanislaus on Sunday evening at 8 o'clock.

The deceased chaplain died at St. Mary's Hospital early Thursday morning (April 13) after an illness of several weeks.

For a long time a popular figure in the hospital, Father Szupa was widely known through his contact and faithful work with the sick, and his passing is genuinely mourned by thousands who have enjoyed his priestly ministrations.

Marking his 20th year in the priesthood at the time of his death, Father Szupa was born 43 years ago, on February 3, 1901, in Kasieszi, Poland.

Coming to this country he studied at Buffalo College and the Polish Seminary in Buffalo.

After pursuing studies at the Gregorian College in Rome, Italy, he was ordained from St. Bernard's Seminary, Rochester, on June 10, 1905, by the Most Rev. Bernard J. McQuaid.

Two weeks after his ordination Father Szupa was appointed pastor of St. Hyacinth's Church, Auburn, where he remained for 21 years.

In 1926 he was appointed pastor of St. Stanislaus Church, Rochester. Ill health caused him to resign this pastorate in December, 1933.

In July, 1934, Father Szupa was appointed Chaplain of St. Mary's Hospital, where he has labored for the past ten years.