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Father McCabe

Suddenly and unexpectedly death came last week to the Pastor of Holy Cross Church, Rev. Alexander McCabe. It found him prepared. A priest of the diocese for some forty-five years, he was exact in the fulfillment of every obligation belonging to his pastoral calling.

At St. Bridget's and Ithaca an Assistant in Stanley and Holy Cross as Pastor, Father McCabe spent the years of his Primathood. His warm personal attention to every parish interest made him a host of friends. He was the dean of a large group of priests furnished to the diocese by the parishes of Auburn. His years weighed lightly upon him, and he was always a welcome companion of the older and younger priests as they gathered for the Forty Hours Devotion in the various rectories.

Memories of a devout, zealous, Assistant Pastor of St. Bridget's who directed our closing years in the Parish school, who presided at the 1903 graduation of sixteen pupils, who guided and inspired one of that class into the priesthood, who was close to him in all the later years up to now, will always be associated with our departed Father McCabe. A kindly soul, a man of God, a priest among priests, he tread in constant joy the path of Christ. He led his children in the spirit of sublime faith along the same path. He has followed in the way of the Master, he has run his course, he has kept the faith. May his priestly soul find peace in Christ! The God of all consolation be with his bereaved brother and sisters in this sad hour of bereavement.

The Pope and the Truth

They go together, the Pope and the truth. When one is attacked, the other is also under fire. When you and a nation, a government, a subsidized totalitarian newspaper, turning its venom on the Holy Father you know it is not in the interest of truth; you know its charges are not based on truth. Pravda is not for the Holy Father, is not for anyone who is a minister of religious freedom, is not for truth when that truth concerns one whom it hates.

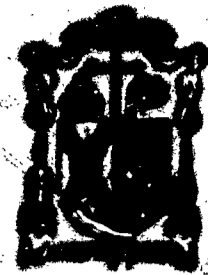
Many of all faiths, of all nations, have had reason to know the charity of Pope Pius XII during and since the war. Thinking men have witnessed his dealings with all nations during and since the conflict, as also before the war was on. His spoken word, his written word, of determined protest against abuses by Mussolini and Hitler are matters of history. The world is full of observers of current affairs, of important happenings. Pius XII has been under attentive observation on all sides. Pravda is the first to reveal what it knows about him, what no other observer knows. He has been the close friend of Hitler and Mussolini, he has favored Fascism and Nazism, he has shown himself the enemy of the people who were under the heel of these dictators.

When will Russia begin to act in a way to command the respect of America and her allies? When will she have a right to our respect, our ready cooperation? When will she be able to have from us cooperation free from all taint of suspicion? Let Russia know that any attempt to vilify the Holy Father, to attack Christianity through him, can only hurt her and lessen the inclination of free peoples anywhere to have dealings with her. Peace we must desire, but it must be a real peace. It must be a peace based on truth, on respect for religion, on reverence for the great Pope of Peace, Pius XII, who is not helping the world attain that peace!

Religious Hope for the Japanese

There is joy in the declaration of Hirohito that he is not divine. With that declaration closes a period of religious degradation that has affected the whole nation for many years. With that declaration opens a new period that means much for the Christian missions in the years to come. When the period of transition is over, when MacArthur's reconstruction is at an end, Japan may find help in a new set of peaceful ideals in her deliverance from the worship of Emperor-worship. May Christ step in as the light of the evil sun marches out.

WOULD CURB MURDER
Washington — (INS) — Senator Edwin Johnson, (D) Colorado, demands Congress probe army demobilization disorders: "It is distressing and humiliating to all Americans to read in every newspaper in the land accounts of how guilty in the Army. No American Army must ever be permitted by Congress to degenerate into a mob."



Feast of the Holy Family

My dear People:
Once again your community conducts the annual appeal for the benefit of the National Foundation for Infantile Paralysis. I am sure the worthiness of the cause appeals to everyone and that the drive will meet with sincere support in your vicinity. Each community shares to a considerable extent in the funds collected locally so that we are meeting one of our own local responsibilities in giving to the National Foundation for Infantile Paralysis. May I ask your generous cooperation with those who have accepted the responsibility of conducting this campaign in your locality.

Your devoted Shepherd in Christ
JAMES L. KEARNEY
Bishop of Rochester

Communists Fear Truth

(Editorial in New York Journal-American)
The Communist Party in the United States is beginning to conduct openly and boldly its campaign of vilification against the Catholic Church, a campaign which it has hitherto conducted secretly and with subtlety.

The factor inciting the American Communists to direct action appears to have been the Christmas Message of Pope Pius XII, which denounced "tyranny of the total State" and was interpreted by the Communists as an indictment of Soviet Russia.

Since Russia is a country under "tyranny of the total State," the Pope unquestionably DID intend to include Russia when he said:

"For a lasting peace, all nations must RENOUNCE artificially created censorship of public opinion which directs the thought of and will of voters, like sugar cane stalks in the wind."

While the observations of the Pope in this vein seem reasonable to all peace-loving people, and are AXIOMATIC to the democratic American people, they are understandably objectionable to the Red Fascist Russian Government — and are consequently offensive to American Communists, who take the cue for all their thinking from Moscow.

However, we may be sure that the Pope will not be diverted from his uncompromising opposition to Communism by the vilifications of Moscow.

And we have good evidence that American Catholics will not be intimidated in their political and moral beliefs by the vilifications of the Moscow-directed Communist Party in the United States.

Bishop Thomas J. Toolen of the Catholic Diocese of Mobile provided this evidence in a recent address, saying:

"We see the sphere of the mighty Bear reaching down into the central European countries, in the Baltic countries, into the Far East and even into our own country, and we wonder where it will stop."

"We see our country, the most powerful Nation in the world, sending our statesmen to Moscow, to Teheran, to Cairo, and we listen with SHAME to the appeasement policy they follow."

"We know what appeasement policy meant at Munich and Berlin."

"We wonder will it mean the same in Moscow. Is there no one to say to this Godless nation: 'This far you go, and no farther?'"

The Communist Party in the United States has been FORCED into the open in its war on the American Catholic Church, because the courageous and clear-thinking leaders of the Catholic Church are telling the TRUTH about Communism, and because Communists do not want the American people to KNOW the truth.

The Pope's Christmas Message was reasonable and accurate and TRUTHFUL in its denunciation of the dangers and evils of Communism.

The only weapons the Communists have against the truth are those they use so well—the weapons of hate and slander.

It is not only the Catholic Church and the Catholic leaders and Americans of the Catholic faith against whom the American Communist Party is waging its war of vilification, but the whole structure of American democracy and all the American people who acknowledge and revere God and who value their free way of life.

Feast Days

- Sunday, Jan. 20 — Second Sunday after Epiphany
- Monday, Jan. 21 — St. Agnes
- Tuesday, Jan. 22 — St. Vincent and Anastasia
- Wednesday, Jan. 23 — St. Raymond of Peñafort
- Thursday, Jan. 24 — St. Timothy
- Friday, Jan. 25 — Conversion of St. Paul
- Saturday, Jan. 26 — St. Felicity

Summa Corda By Rev. James M. Gillis, C.S.P.

Electra Becomes A Distraction

While witnessing an excellent performance of Electra at the Catholic University Theatre, I confess that my mind wandered somewhat from Sophocles. Not that the players were responsible. The cast, headed by Janet Felma as the tragic heroine gave a performance which might have been envied by any professional group. They spoke their lines with assurance and eloquence. At times the combination of speech and action was deeply moving. The theme itself is, of course, gripping — say father harrowing. All in all the presentation was one to catch and to hold the attention of a mind even more vagrant than mine. But may I say with apologies to Miss Felma and to Sophocles, that my thoughts ran off on a not altogether too wide tangent from what the great master and his young interpreter were trying to tell me.

By some odd trick of memory I kept thinking of a passage in Sir John Seely's Edition, 1881. The learned author in the chapter headed, "The Law of Mercy," is speaking of the sensitiveness of the Christian as compared with the barbarous insensibility of the pagan. The illustration he offers is from the Iliad of Homer, but the point he makes is equally noticeable in the Electra of Sophocles.

"We have in the Iliad," he says, "an interesting record of the stage of insensibility. In that poem the distinction between right and wrong is barely recognized, and the division of mankind into the good and the bad is not recognized at all. It has often been remarked that it contains no villain. The reason for this is not that the poet does not represent his characters as doing wicked deeds, for, in fact, there is not one among them who is not capable of deeds the most atrocious and shameful. But the poet does not regard these deeds with any strong disapprobation, and the feeling of moral indignation which has been so strong in later poets was in him so feeble that he is quite incapable of hating any of his characters for their crimes."

"The few deeds that he recognizes as wrong, or at least as strange and dangerous — killing a suppliant or killing a father — he, notwithstanding, conceives all persons alike as capable of perpetrating under the influence of passion or some heaven-sent bewilderment of the understanding. . . . In the stage of insensibility, men, easily tempted into crime, flung off the effects of it as easily. Agamemnon, after violating outrageously the rights of property, has but to say 'My mind was bewildered,' and the excuse is sufficient to appease his own conscience, and is accepted by the public and even by the injured party himself, who feels himself equally liable to such temporary mental perplexities."

In other words, the Greeks in the 5th Century before Christ, at the height of their civilization, didn't recognize the difference between a crime and a virtue. Homer considers no one in his epic poems a villain no matter how wickedly he may act. Likewise Sophocles, generally held to be the greatest writer of tragedy that the world has ever known, represents his characters as having no conscience about what we know to be — since Jesus Christ — atrocious crime.

Critics of the drama often compare Electra with Hamlet. But there is an immense difference between the two. Hamlet hesitates, debates, argues with his conscience and battles his scruples. If, in the end he decides to murder the King, he still remembers that "God hath set His canon" not only against suicide but against homicide. He does not call upon God to help him do the murder. He certainly would not ask Christ to approve his sin. But Electra sacrifices to Apollo before the murder of her mother to get strength for the deed and after the murder to render thanks.

Such was my distraction; the difference between pagan and Christian civilization. Perhaps that kind of distraction may be pardoned. Sophocles could not have guessed, four hundred years in advance of our Savior that his great play would be, 2300 years afterwards, a lesson in the superior morality of a religion of which he knew nothing. But it had that effect on at least this one member of the audience.

A Wedding Took Place

The wedding just the last of Communion had over before taking place, some feel like it would take place over after. The Mother of Jesus there, Jesus also was present. Indeed, were the bride and groom that married such a grace as the presence of these two guests at their wedding.

The miracle of the changing of water into wine, offered our attention. But a more lasting miracle, that of Christ's power was the setting of marriage to the dignity of a sacrament. A merely human contract is turned into an instrument of divine grace. A contractual union becomes a sacramental one. Sanctifying grace enters the soul of bride and groom to consecrate their love for each other, to bind them together until death.

Christ's public mission for the salvation of mankind begins with the institution of the Sacrament of Marriage. Holy marriage gives the best foundation for Christian living, for the institution of the Christian family, for the founding of the Christian home. May the world of today learn from Christ the importance of marriage, the lasting stability in which he founded a the necessity of respecting it until death.