

Editorials

Seven Great Days Awaited
Seekers Of Peace Rejoice
Sin Brings Eternal Torment
By Miss William M. Hart

The Great Week

The Great Week begins with Palm Sunday. We know it as Holy Week, but the Church calls it by the traditional and significant name of the Great Week. Greater than all the other fifty-one weeks of the Church year, more important than any other series of seven days in the civil year, calling for more devotion to and understanding of the dying Saviour on the very anniversaries of His suffering and death.

The Great Week gave the world its Redeemer, its High Priest, its unending sacrifice of Calvary with its continued oblation in the Sacrifice of the Mass. It gave the world its Priesthood in the institution of Holy Orders, when Christ made His Apostles true priests at the Last Supper when He said to them: "Do this in memory of Me!"

Spy Wednesday reminds us of the treason of Judas in arranging with the enemies of Christ for the actual betrayal carried out after the Thursday Supper.

Holy Thursday gives us the Last Supper with its institution of the Holy Eucharist, of Holy Communion, of the Mass, of Holy Orders. It gives us the last discourse of Christ to His Apostles. It gives us the present-day exercise of the priestly power in its highest degree in the blessing of the Holy Oils for use in the conferring of Baptism, Confirmation, Orders, Extreme Unction.

Good Friday in its Mass of the Presanctified fixes our attention on the Sacrifice of the Cross, omitting on this one day of the year the consecration of Bread and Wine into the Body and Blood of Christ.

Holy Saturday gives us the ancient preparation through services on the eve of Easter for the Resurrection. Final instructions of the catechumens, blessing of the Baptismal water, Baptism of the neophytes, blessing of the Paschal Candle to stand in the sanctuary until Ascension Day, lead up to the joyful Mass anticipating the Easter celebration.

Indeed, it is for the Church, for the world, for the faithful, a Great Week! May it help all of us to make devout and personal preparation for the triumph of Our Saviour by a worthy confession and Communion to climax the mysteries of His Great Week. Get your blessed palm this Sunday, enter on the Great Week by joyfully welcoming Christ to Jerusalem!

Twelve Against The World

Peace comes closer to realization through the signing of the North Atlantic Pact last Monday in Washington, by the representatives of twelve nations of free men. President Truman spoke in solemn words reflecting the fundamental significance of the action for all generations present and to come. Leaders of the other eleven nations joined with Secretary of State Acheson in the eleven minute ceremony of signing the Pact.

All men who seek peace will rejoice in this needed action of free governments pledging needed help to any member country attacked by an aggressor.

Twelve against the world. By the world we mean not all the nations, but the enemies of freedom who would subdue all nations to their way of life, to a surrender of every freedom of religion and mind and heart.

The world here referred to is patently the world of Russia. Only Russia and its satellites speak out against the Pact only Russia assails it as a threat of war. It remains to be seen whether or not Russia will dare to carry on her war program in the face of the North Atlantic Pact. Meanwhile, let us pray that the Pact may soon be ratified and put to work.

Fear Of The Lord

The fear of the Lord is the beginning of wisdom. A definite part of the teachings of Christ was punishment for sin here and hereafter. Christ looked for higher motives for obedience to God's law than mere fear of punishment. But Christ never ceased to remind men of temporal punishment and eternal punishment reserved for the wicked.

Pope Pius XII in connection with His Fiftieth Anniversary of Priesthood reminded preachers to emphasize the doctrine of punishment for sin, particularly of the eternal torments of hell reserved for those who willfully turn away from God through mortal sin and final impenitence.

As we recite daily the Act of Contrition, let us dwell carefully on the reasons we give for our sorrow: "Because I dread the loss of heaven and the pains of hell!"

Let the horrors of eternal punishment be at least a beginning of continued obedience to all of God's commands. Fear of the Lord is needed today as of yore to overcome the wickedness that today claims the adherence of so many souls. May God's warning bring men back to goodness, to reasonable and constant obedience to their Lord and Master!

You Have A Guard

Palm Sunday gives us the Passion according to St. Matthew. We go from the solemn joyfulness of the entry of Christ into Jerusalem down through all the events of the Passion right to His death on the cross. We see His body taken down from the cross, placed in the tomb. Now let us see the reaction of the enemies of Christ to His burial. Are they satisfied? Is their hatred of Him finally confirmed once and for all by His entombment? Are they sure they have attained a final triumph over Christ?

No! They are not satisfied! They are by no means assured that their seeming victory is final! They still fear Him even in death. Calvary saw His death, His descent into the depths of apparent helplessness, suffering, humiliation, death. But Calvary also saw its miracles: Calvary saw the darkness that covered the earth; Calvary heard the Centurion exclaim, "Indeed, this was the Son of God!" So they are taking no chances. They have buried Christ; they want to see that He remains buried. They go to Pilate, ask for a guard that no follower be given any opportunity to steal the body. "You have a guard; go guard the tomb as well as you know how."

You have a guard! Yes, and your guard shall stand to all generations as an integral evidence of the resurrection of Christ from the dead! Your guard will tell any man of good will, any man not moved by diabolical hatred of Christ, that helpless Apostles could be no match against trained Roman soldiers. Your guard, armed as soldiers should be, will stand to all generations as the protection intended to be against any attempt, violent or otherwise, to steal the body of Christ. "You have a guard; go guard the tomb as well as you know how!"

You have a guard! You are guarding the tomb as well as you know how! No carelessness, no let down on caution, no laxity in anything as complete until the third day of burial. Remember the saying of Christ an imposture: "If this man's body had cured this imposture; you fear that his body would reintroduce the imposture, instead of the imposture would be worse than the first. You have a guard! A guard that can prevail against all enemies of God! But a guard that will surely fall against the power of God!"

Who's A Softie?

The American 'USSR'

By REV. VINCENT J. O'CONNELL, S.M., Chairman, Catholic Committee of the South

When you are sparring with an opponent who packs a more powerful atomic punch than you, your best weapon is confusion. Uncle Joe Stalin knows that. So right now his American agents are trying to distract Uncle Sam with the help of our "USSR"—the United States Softies and Reactionaries.

"Softies" is what Communists call our "soft-hearted" and "soft-headed" liberals. They would have us believe that the greatest threat to America is so-called native fascism. They would have us rivet our attention on every social and racial injustice in our own back yard. You will find them rushing to join fronts which have as a by-product the defense of the civil rights of Spanish Loyalists, minority groups, Communists and the foreign-born.

The name of Rankin on the House Un-American Activities Committee blinds them to the fact that Communists and their agents have infiltrated our government, stolen our atomic secrets, influenced our foreign policy and used unions, students, professors and even religious groups to push the party line.

THESE "SOFTIES" CAN be awfully hard-hearted towards the millions of their brethren suffering brutal persecution behind the colored curtain. Some of them are so hypnotized by the "pie in the sky" ideals of Marxism that they can rationalize Soviet brutality with the old sophism that the end justifies the means.

The second group of Commie-helpers are the "Reactionaries." Their attitude is well described by the NCWC Bishop's Statement of 1940: "They want no interference whatsoever with the individual either from the government or from the social pressure of group organizations."

If there is to be any social planning, they will do it themselves without the collaboration of labor, consumers or the government. They are liberal only to the extent that they wish to be liberated from all social responsibility.

This group left-handedly pours millions into the Communist propaganda fund. They tell our Negro citizens that it is the Communists who are fighting for protection against lynching, the right to vote, equal pay for equal work and equal opportunity to work.

They tell the laborer working for 40 cents an hour that it is the Communists who are trying to get him 75 cents or a dollar. They tell the slum dweller that it is the Communists who are trying to get him decent housing.

They tell the debt-ridden father of a large family that it is the Communists who are trying to get medical facilities for his sick child. Without such help, The Daily Worker would be hard put for editorials.

BOTH THE "SOFTIES" and the Reactionaries are guilty of the same charge, namely, ignorance of what Communism really is. Catholics have no excuse for such ignorance. Twelve years ago, Pius XI wrote a letter to all Catholic Bishops in which he set forth a realistic synthesis of the principles of Atheistic Communism, its method of action, and a constructive program for a better social order.

He warned the "Softies" against "invidious deceptions which... all too successfully attract even men of good faith." He predicted the recurrent Soviet "peace offensives" and the innumerable high-sounding front organizations. Many in Caecobolavka and the Danubian countries must read these words with inexpressible regret: "Those who permit themselves to be deceived into lending their aid towards the triumph of Communism in their own country, will be the first to fall victims of their error."

The Reactionaries will find this document positively shocking. In his defensive and constructive program, Pius XI recommended such things as unions, social security, minimum wages, old age, unemployment, and health insurance.

THOSE WHO OPPOSE as Communistic the principles of equal pay for equal work and equal opportunity to work are reminded that "It was Christianity that first affirmed the real and universal brotherhood of all men of whatever race and condition... the inner force of the Church's teaching made the proud Roman matron see in her slave a sister in Christ."

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The Catholic Committee of the South with its feeble resources has been doing battle against the American "USSR" in the South. Its opposition to the Wallaces, the Dixiecrats and the Southern Conference for Human Welfare.

We might even be so bold as to suggest that more of the Catholic press could help in this job by following the recommendation of Pius XI: "Its foremost duty is to foster in various attractive ways an even better understanding of social doctrine."

But there are indications—notably what happened on November 2, last—that the majority of American people are neither Softies nor Reactionaries.

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STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY Copyright, 1948, N.C.W.C. News Service

San Silvestro in Capite CHURCH IN ROME - St. Sylvester's of the Head - COMMEMORATES THE FACT THAT ST. JOHN BAPTIST'S HEAD is preserved there. The first FOREIGN MISSION SEMINARY in AMERICA was established at TECHNY, ILL. in 1909 by THE SOCIETY OF THE DIVINE WORD. The South AMERICAN CHAPEL SHIP "El Christo Rey" IS COMPLETE WITH BELFRY and STEEPLE! The old CAPUCHIN MONASTERY at AMALFI, ITALY, is now a modern hotel - HOTEL CAPPUCCINI.

Sacredness of Sex Education The Albany Evangelist

That Parent Teacher Associations and local school boards are fostering a program of sex education for young people is a fact. In a recent issue of the Albany Evangelist, a group of adolescents in an alarming evidence of the debilitating effects of secularism. The program, abetted by the New York State Department of Health, actually fosters a vast conspiracy underway on the part of irreligious, modern intellectuals to destroy the very principles of sexual morality. The New York State Catholic Welfare Committee's condemnation of the showing of the motion pictures "Human Growth" and "Human Reproduction" represents the protest of all right-thinking individuals concerned with the welfare of youth and the preservation of Christian cultural ideals.

The reasoned statement of the New York State Catholic Welfare Committee has more to offer than mere condemnation of false and dangerous approaches to the problem of sex. It points out the fallacy that mere knowledge automatically produces virtue. If this were true, all biologists would be beatified and all scientists saints. The Committee insists on a positive religious approach to the problem. It recognizes the inherent weakness of human nature, the beauty of purity, the necessity of modesty, the need of self-control and of avoiding the occasions of sin.

Nazis Opposed Election Of Pope Pius XII, Says Fr. Walsh

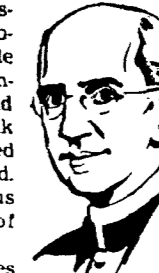
Seranton (NC) The German Ambassador at the Vatican tried to prevent the election of Cardinal Eugenio Pacelli to the Papacy in 1939 by the Rev. Edmund A. Walsh, S. J., Georgetown University vice-president, declared here in a sermon at a Mass noting the Holy Father's 50th anniversary of ordination.

FATHER WALSH said that the Nazis saw the hand of Cardinal Pacelli then Papal Secretary of State, in the publication of the encyclical "Mit Brennender Sorge" in 1937. This was the document in which Pope Pius XI threw a sharp light on the anti-Christian character of the Nazi program.

"Such a candidate for the Papacy would be persona non grata, a person unacceptable to National Socialism, because of his accurate knowledge and known opposition to the claims of racism," the Georgetown official pointed out.

Dr. Gillis Says: More 'Disease or Siff'

So many letters have come in apropos of my article on "Disease of Sin" (the last week in February) that I ask permission to answer them, not one by one (a physical impossibility), but all together in this second article on the same subject. The comments were both for and against my thesis. I thank equally those who approved and those who disapproved. All the writers were courteous and their opinions worthy of careful consideration.



But there was in some cases a misunderstanding of what I had tried to say. Any such misunderstanding is usually the fault of the author of the article; in this case the fault is probably mine. It wounds my vanity to say so, because there is one quality I aim at and think I usually achieve. It is clearness of utterance. So let me make a second attempt.

THE MOST SWEEPING statement made by any of my critics is that of Father Anthony F. La Gatto who (quite properly) sent his communication not to me but to The (Brooklyn) Tablet. He says: "Great harm is being done by men like Father Gillis and even by Msgr. Sheen at times (both of whom I admire very strongly) who are creating the impression in the minds of some of their thousands of listeners and readers that modern psychiatry, psychology, and social practice are bunk and a milk toast, an unreal, fantastic and ineffectual method of treating objectionable behavior."

AS FOR PSYCHIATRY, I may say that I was, in a measure, associated with what I think to have been one of the earliest attempts to combine Catholic ethics with what became later known as psychiatry, but which stemmed from what was called in my student days, "experimental psychology." A classmate of mine, Father Thomas Vernon Moore was a pioneer in the subject studying under Dr. Shields of the Catholic University. I respected the work of such specialists when I first became acquainted with it a great many years ago, and I have not changed my views about its usefulness since then. Later, and indeed all through my life as a priest being particularly interested in and greatly worried by the sad plight of those who drank too much, I have cooperated with some of the most competent Catholic psychiatrists and at least two non-Catholics of that profession in New York City.

I AM ALSO aware that, as Father La Gatto reminds (I didn't need to be reminded), the Catholic University is nursing a breed of future priest psychiatrists. To drop psychiatry, about which the article in question was primarily concerned, and to come to alcoholism, I admitted at least by inference that indulgence in alcoholic drinks, which started as a habit and which could have been cured by a combination of divine grace and free will, can become a disease, one of my correspondents compares alcoholism with cancer which gives no premonitions. The same writer quotes also from the Tablet Press pamphlet which compares alcoholism with diabetes. The second comparison is more accurate.

DIABETES (COMES from overindulgence in starches and sugars. The danger can be recognized early, and the patient of progressive diabetic, if he heeds the first warnings, can escape the disease. So I think can the one who becomes an alcoholic. I said in the article (and I speak from observation) thousands of cases) that the future alcoholic is disdainful of warnings, refrains to give examples. He didn't become a hypochondriac instantaneously. I have seen too many who rejected all warnings and entreaties, and who became in consequence confined alcoholics. It was with them in mind that I said "to refer to one as sick" as if that word covered the entire situation, is in all intents a denial of two great Christian doctrines: free will and divine grace."

One of my correspondents, an alcoholic says: "Anyone can become an alcoholic at any time." That's what I have preached for almost five decades. That's what impels me to recommend total abstinence. In fact, to make no bones about it, that's what has made me a lifelong total abstainer. I am afraid of "the stuff." I think anyone and everyone should be afraid of it. But that's not the main point. My principal contention was that there is something more than "disease" at least in the early stages of alcoholism.

Do You Remember? 25 Years Ago - April 4, 1924 Plans were submitted by I. Edgar Hill, Geneva architect, to the building committee of Geneva Council, Knights of Columbus for a new home on a Main St. site. A bequest of \$2,500 to the Propagation of the Faith Society and one of \$500 to St. Bernard's Seminary were included in the will of the Rev. John J. O'Donohue, pastor of St. Felix Church, Clifton Springs.

10 Years Ago - April 6, 1939 His Excellency, Bishop Kearney giving the project to Rochester Diocesan Holy Name Men launched a diocesan-wide campaign against indecent literature.

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