

Editorials

Loyal People Pray For Him Testimony Was Written Down Should Know That Revelation By Msgr. William M. Hart

Monsignor Gabbani

Our Easter observance was saddened by the death of a beloved priest and prelate off he papal household, Monsignor Adolfo L. Gabbani, Pastor of the Church of St. Francis in Auburn. For more than fifty years he had preached the glory of the Risen Christ, and now on the anniversary of the Resurrection he was called by the Risen Christ to his eternal reward.

Monsignor Gabbani came to this diocese as a young priest. He lived to celebrate his Golden Jubilee at St. Anthony's Church in Elmira, which he founded; at St. Carmel Church in Rochester where he labored over many fruitful years; at St. Francis of Assisi Church in Rochester, of which he was the first pastor; at St. Francis Church in Auburn, where he spent his closing years; Monsignor Gabbani ministered to many thousands of Italian Catholics.

Zelous for souls, gifted as a preacher of the word, a lover of the ceremonial of the Church, he made himself all things to all men. Always a priest, always filled with the spirit of his vocation, this man of God spent himself in a saving ministry that has brought sanctification and salvation to uncounted thousands of souls.

Raised to high office in the Church by Pope Pius XII, he continued to be the same humble priest he had always been. His life has been a boon to his people, a standing good example to his fellow priests.

Bishop and clergy unite in making a special blessing from God on this man who has so faithfully served as a priest of the Most High. A loyal people pray for his soul. All extend to his relatives heartfelt sympathy in their loss. May he rest in peace.

Faith In The Risen Christ

So general and so widespread is the professed faith of millions in the Risen Christ, that it can not pass unnoticed. Those of the faith, understand full well all that it means. They go along with St. Paul in the absolute certainty of the fact of the resurrection.

Witnesses such as God alone could pick, saw Christ, spoke with Him, touched His body, ate with Him, listened to His teaching, for forty days following His resurrection; the same witnesses know Him before He died, knew He did not know He was buried. In two and three and in large groups, finally in a group of more than five hundred, all these sensible, honest, trustworthy, witnesses of the resurrection testified to its truth, over the years of their lives, some of them living even to the time in which St. Paul wrote. Their testimony was written down, even as facts of history have been written down from the beginning.

Christians know that Christ rose from the dead. Christians know the power of the Risen Christ shown over forty days till His ascension into Heaven. Christians have experienced His power down through 2,000 years. Death has not been the end of their lives. Death did not close the career of Christ, but rather prepared for the fullness of power that His career should develop in the Church.

Only those who are lacking in powers of perception will view the great Easter observance in any other light than the true one. It is no tribute to the wisdom or understanding of anyone to attribute the Easter Feast and all it involves to anything other than the great historical fact of the resurrection.

Christ rose from the dead. Christ lives on earth after His resurrection. Christ lives with His Father in Heaven in glory. This history can stand out in clearer manifestation than the fact that the Christ rose from the dead. Only faith in the Risen Christ can bring blessings to the world. He has truly risen. Alleluia!

Catholic Curious

Catholics are curious. They should be. They have for their own all the revelation of Jesus Christ, and they should know that revelation in all its parts. They have the history of the Church, which they should know. They have the daily activities of the Church dealing with men of every type and race and condition. They have the law of the Church, which they should know.

Catholics are curious. Sometimes their curiosity is not well directed. They are looking for definite instruction in doctrine or history or practice, but for special information on cases that have been decided by the Church through the Pope, the Bishop, the Pastor.

They must know just how so-and-so was able to marry again before the priest; they will remain curious, even in the face of the fact that the Church has given her decision on the facts and the law which the Church knows, and which very often poorly trained Catholics have neglected to know. They will call the rectory asking how so-and-so was given Christian burial. Sensible Catholics will accept the decision of the Pastor and higher authorities as covering the case completely; only the over-curious will want a detailed list of all the data that led up to the official decision.

Some Catholics would surely object to the mercy of God reflected in consideration for some poor soul, even as they might find fault with Christ's pardon of the good thief. Catholics have a right to be curious, but their curiosity will always be accompanied by common sense and the loyal cooperation a sensible Catholic always gives to Church authorities.

Life In His Name

For this Christ lived and died and rose from the dead, that men might have life in His name. Without Christ, no man can find eternal life. With Christ, all men can find eternal life. It is a blessing intended by Christ for all. It is available to all who believe. Without faith it is impossible to please God. Without faith in the power of Christ, in His life, death, resurrection, no man can come to God, can attain to eternal life.

Life in His name! Unto this end Christ directed all His acts, His words, His thoughts. Many of His acts were the ordinary acts of an inspired teacher, many were so far out of the ordinary that they were recognized by all who witnessed them as miraculous. Not all the acts of Christ, not all His miracles, were written down; but the principle miracles, above all His Resurrection, were written down, were recorded in history. Why? That men might know them. That men might believe that Jesus Christ is the Son of God, and that believing men might have faith in His name.

Life in His name! Thomas had this faith. But not until his own eyes had seen the Risen Christ, his hands had touched the risen body, Christ granted to Thomas the gift of faith; even after he had insisted on his own conditions for belief. But Christ told Thomas and told us through him, "Blessed are they that have not seen, and have believed."

Life in His name! Remember that faith is a necessary condition for our approach to Christ. Only by giving our minds and wills to the Risen Saviour can we be numbered among the blessed among those who have life in His name.

Revised Catechism For Adults Ready

By C. M. ZENS

Washington — (NC) — Time changes all things, and the Baltimore Catechism is no exception.

Though the Church's doctrine remains the same in 1949 as in the 1880's when the famous "penny" textbook was first formulated, the ways of American living have brought out new problems, new relationships, new meanings, new points to be emphasized by religion teachers. This is underscored in the new No. 3 edition of the catechism which was released to the public this week.

In the old "No. 3" or Secondary school version of the Baltimore Catechism, for example, millions of Catholics had their future obligations in economic life set down for them as follows:

"The duty of servants or workmen to their employers is to serve them faithfully and honestly, according to their agreement, and that they are justly paid their wages at the proper time."

Comes now the new "No. 3" issued by The National Center of the Confraternity of Christian Doctrine here. The obligations remain as before but they have been rephrased as follows:

"Employers who defraud laborers by not paying them a just living wage keep what belongs to others and are guilty of grave injustice not only to the employee but also to members of his family. This injustice can cause serious sins in the domestic life as well as in the social life of a community. Employees who waste time during working hours, do careless work, or neglect to take reasonable care of the property of their employers violate the seventh commandment."

THIS is just one instance of the "face-lifting" that has been done on the standard U. S. catechism text by the Confraternity's theologians working under a Catechetical Commission of Bishops.

Twelve solid years of work went into the revision. A revised No. 2 textbook for use in the elementary grades and containing the same questions No. 3 was published in 1941. With the publication of the revised No. 3 which is intended for use of adult study groups, Newman Clubs, college and high school classes, the task of the Confraternity's commission is completed.

The No. 3 catechism differs from the No. 2 in that it contains additional statements to the primary answers. Scriptural quotations from the Old and New Testaments are also included to buttress the answers to many of the questions. In all the revised work runs to 426 pages. Publisher is The St. Anthony's Guild Press, Paterson, N. J.

IN A POSTSCRIPT to the new work the Episcopal Committee of the Confraternity explains that the No. 3 catechism is to be considered primarily as a basic text. The Bishops consider the use of the text "extremely important" and also set forth that it should be "a source from which teachers and authors of courses of religion can draw accurate information."

It could be said of the original version of the Baltimore Catechism that it drove home particularly the relationship between each individual man and his Maker. It can be observed that the 1949 revision makes no attempt to show that a man's struggle for redemption is closely related to his work for the welfare of his fellow.

Discussing the corporal works of mercy, the new Confraternity catechism states:

"One can feed the hungry, give drink to the thirsty, clothe the naked, and shelter the homeless not only by actually providing the necessities of life but also by working to correct economic abuses which cause unnecessary unemployment and poverty. Those who work to provide comfortable and sanitary housing for the poor perform a corporal work of mercy."

"One can visit the sick by paying a social call or by providing the necessary medical care as far as means and circumstances permit. Those who help support hospitals for the poor and home nursing organizations also perform this work of mercy."

In regard to the spiritual works of mercy, new generations of Catholics learning their basic principles of religion will find this about "instructing the ignorant." Those who help to support Catholic schools, colleges, and missions as well as those who teach merely secular subjects perform this spiritual work of mercy provided the motive of their actions is love of God and neighbor.

Concern for economic justice reflecting present day conditions is shown in the following passage:

"The seventh commandment is violated by merchants who use false weights and measures, make exorbitant profits, by those who essential qualities of their goods, by those who obtain money from others by persuading them to make unsound investments, with the assurance of gain; and by those who knowingly pass counterfeit money or take undue advantage of the ignorance or necessity of another."

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Here's How Federal Aid Bill Counts Out Catholic Pupils

Washington — (NC) — The Extent to which the Thomas Federal Aid to Education bill counts parochial school pupils into its aid formula, and then counts them out when the funds are distributed, is shown in the following State-by-State table. The bill has been approved by a Senate committee and submitted to the full Senate membership for action.

Table with columns: State, Estimated number of Children, Estimated number of Catholic School pupils, Amt. Fed. funds allocated per child, Total Appropriation for all Children, Amt. Appropriated to account of Catholic School pupils, Amount Guaranteed to aid Catholic Children.

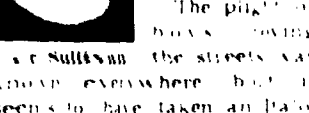
*In these States some Federal funds might, if the States so decided be used to finance part of the cost of supplying free non-religious textbooks to non-public school pupils.

**In these States some Federal funds might, if the States so decided, be used to finance part of the cost of public school buses which transport both public and non-public school pupils.

Now--A Girlstown U. S.-Educated Italian Widow Forms Community

By REV. J. J. SULLIVAN

Home -- Boystown, long a familiar word in the United States has since the war become almost entirely unfamiliar in Italy where generous but neglected efforts to care for poor orphans have been modeled after the world famous methods of the late Father Misgr Edward J. Flanagan.



The picture of boys living on the streets was known everywhere, but it seems to have taken an American middle-aged widow to realize that girls as well as boys were foundering in war's aftermath and to decide it was time to do something for them.

Her idea and inspiration have taken shape in Domus Nostra, a new home for girls the type of which they had

never known, and probably never would have known had it not been for Maria Lonto Rocco. It is situated against a slope of the flat gentle rise of the Anio hills at Grotte Castellana, a dozen miles south of Rome.

A year ago few saw any hope for success of the project. This correspondent visited and found a small house, old and cold, only large enough for a small family. It had to heat little light, water and yard.

THE RESIDENTS were Maria Rosca and four small girls ranging from eight to ten years of age. One girl, engaged in preparing the supper while the others stood around. It didn't take long to see two rooms and their folding U. S. army cots with out mattresses, a room which alternately served as a school, chapel and living area and one which was the office store room, assembly hall and a dozen other things.

The brightest things in the whole place were the children's smiling faces, their spirit of cheerful, unflinching faith and courage. They were well and happy, they would have you know, God and St. Francis were taking care of them, and Maria and the girls were perfectly confident that they would continue to do so.

The evidence today after little more than a year completely justifies that faith and courage. There is a new and different house with more, brighter rooms, real beds with mattresses, better furniture, a yard and garden and a few acres of land. Bright-eyed youngsters and an assistant for Mrs. Rosca.

SOMEHOW, THAT original blow the purchase of the wrong house by a misguided agent while Maria was begging girls in the U. S. to pay for it has been overcome. The family has increased more than five times and Domus Nostra is now a lively, happy home.

Maria, who was born in Italy but educated in the U. S. where she married and became a widow, came back to Italy as an economic analyst with UNRRA. While here she used her spare time to investigate conditions and formulate plans.

She returned to the States to enlist friends for her project and came back to Italy in the late summer of 1947. On September 1 she received her first girls, two sisters, Rosalia and Guliana, aged eight and ten, practically without clothes, wearing wooden slats for shoes, pale, undernourished and scared.

They, as all the others, were entrusted to Maria by the National Agency for the Moral Protection of the Child. All the girls come to her through the agency and the closest cooperation exists between it and Domus Nostra. They would send her many more if she had room for them.

ALL THE girls were taken out of circumstances involving real moral danger. To the girls Maria is "Mamma" and her assistant is "Mamma" and her Little Mother. The place is truly a Domus Nostra. Our Home, and lacks the atmosphere of an institution.



CANONIZATION of ST. JOHN FISHER & THOMAS MORE in 1955 was the first to occur without proof of miracles since Pope Urban's decree of 1634.



BEATIFICATIONS have only been celebrated in ST. PETER'S, ROME. Since the 17th Century first was that of FRANCIS DE SALES in 1662. Previously ceremony was held in a church particularly connected with the "BEATUS."

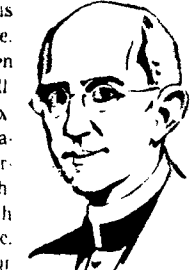
The Archangel Gabriel & Raphael were only admitted to the CHAIRS OF SAINTS CALENDAR of 1940.

SAINT SEPULCHRE'S FAMOUS LONDON CHURCH whose TOLLING BELL HERALDED THE EXECUTION DAY FOR MARTYRS WEAR BY NEGATIVE JAIL IN FINAL DAYS, WAS A CAUSADER'S CHURCH AND IS CALLED "THE NEW SEPULCHRE" AT JERUSALEM.

Fr. Gillis Says:

The 'Russian Enigma'

Everyone has heard and almost everyone has quoted Winston Churchill's saying "Russia is a riddle wrapped in a mystery inside an enigma."



As an apothem it is good but of course it isn't true. "Winnie" has always been more anxious to turn a well rounded phrase than to express a fact. Like Lord Macaulay whose style has apparently affected his own. Church never lets the simple truth interfere with his rhetoric. Russia is no enigma not for anyone who has read Karl Marx or Lenin or Stalin's commentary and continuation of Lenin.

The Communist Manifesto of 1848 and all authoritative writings based upon it are as clear as well let us say, as clear as Hitler's Mein Kampf. Hitler told the world just what he was going to do. If the world thought Hitler's enigma it only proved that the world was too stupid to detect just what Hitler meant what he said. Poin Chamberlain didn't have the diplomatic sense to see that the plan of world conquest in Mein Kampf was what Hitler really meant and that his promise to stop after he had taken the Sudeten and Austria and Czechoslovakia was a lie. A diplomat who doesn't know when another diplomat is telling the truth and when he is lying has no business in diplomacy.

AS WITH HITLER, so with Stalin. If Mr. Churchill or Mr. Roosevelt could tell the difference between Stalin's truths and Stalin's lies what business had either of them at Tehran and Yalta? As for Mr. Truman versus Stalin at Potsdam it was like Caspar Milquetoast bargaining with Dutch Schultz or John Dillinger.

It is the simplest thing in the world to know when Stalin or for that matter any other Communist is lying and when he is telling the truth. When he repeats the Communist Manifesto he is telling the truth. When for some momentary advantage or just to the sake of "balancing" non-Communist diplomats he says something that contradicts Marx or the Manifesto he is lying.

For example, the original authentic Communist doctrine is that all non-Communist nations must be destroyed either by takeover or by bloody revolution or by both. If any Communist from Lenin and Stalin to the way down the line to Earl Browder, William Z. Foster and Eugene Dennis says that Communism and non-Communism can exist together on the one planet he is lying. In fact he is blasphemous for he is an apostate and as such would be instantaneously ejected from the Party if the Party didn't know that he was, for the moment and for the immediate purpose, employing the Party tactic of the lie.

FOR THAT REASON, Russia's presence in the United Nations is a fraud. The basic idea of the U. N. is compromise. Russia has not the slightest intention of compromising in the civilized world it is intended that there shall be free debate concerning a "lost forest" vote. But Russia has a thousand times repudiated the very idea of compromise or parliament. Why then did she join the U. N. Not for the purpose of uniting the nations, but for her own purpose of disuniting the nations. That fact has been manifest from the beginning. Why it should be necessary to keep on proving it is a mystery.

In the American Mercury for May it is an article "The State Department Report on Russia in the U. N." The writer, Neal Stanford says "A look at the record of the U. N. in the U. S. discloses a startling non-conformity between the Soviet words of respect for the U. N. and the Soviet deeds of disrespect in the U. N." Then he goes on with ten pages to show that "non-conformity." They are good pages in fact excellent pages. They prove his point to the degree of complete demonstration. But why use ten pages or indeed one page in demonstrating what has been and is being demonstrated in the Communist Manifesto of 1848? There is no need of proving the multiplication table. We simply say, take two and four and four times two are eight and that's that. To a Communist the Party's job is to dominate the world's affairs, to be the need of proof as the multiplication table, so what part can Communism occupy in democratic assembly where give and take are of the essence?

EVERY FEW DAYS someone comes upon a magazine or a newspaper or on the radio program with the discovery that the U. S. is using the U. N. as a sounding board for Communism and to announce the conquest of countries. It is an interesting and important rises in the east and west and east. This important, but not true.

So there is no Russian enigma, no Russian enigma wrapped up in a mystery. The Russian plan, the Russian objective and the Russian means to that objective are plain and simple and obvious. If we would let that fact sink into our consciousness and stop kidding ourselves with the idea that Communism is mysterious we might get somewhere.

Do You Remember?

25 Years Ago — April 18, 1924 Solemn Pontifical funeral services were conducted by Bishop Thomas F. Hickey for the Rev. Michael U. Dwyer, pastor of St. Patrick's Church, Seneca Falls and brother of Eugene J. Dwyer, prominent Rochester attorney. Joseph P. Flynn won the \$1000 first prize with his home plan in an architect's contest conducted by Rochester Gas and Electric Corp.

10 Years Ago — April 20, 1939 A class of 75 inmates of the State Prison of Elmira Reformatory was confirmed by His Excellency Bishop Kearney in the presence of 1025 new Catholics.

5 Years Ago — April 20, 1944 Tribute to the Most Rev. Edmund F. Gabbani on his completion of 25 years as Bishop of Albany was paid by His Excellency Bishop Kearney of Rochester at the Solemn Pontifical Jubilee Mass in Albany's Cathedral of the Immaculate Conception.