Frankenstein, 1949

Editorials

A Century in the Service of Christ

True Communism—Communion of Saints

Render Unto Caesar—And to God

By Msgr. William M. Hart

Centenary In Elmira

Not alone the people and priests of SS. Peter and Paul's Church, but all the Catholics of Elmira are to be congratulated on the happy centenary celebration of last Sunday. It was a real commemorative day for religion.

It marked one hundred years since the establishment of the first parish in Elmira. It gave honorable testimony to all the good wrought by religion in the hearts and minds of many generations of Catholic men and women during that period. It gave praise to God for the manifold blessings that have fallen on the people of SS. Peter and Paul's, on their pastors, on their parish.

Now for the work ahead in this second century of parish life now opening. SS. Peter and Paul's is not now the only parish in Elmira. Daughter parishes are on every side, bringing to eight the number of churches now serving the faithful of a growing city. Constantly the congregation has numbered yearly increments, so that one parish could no longer serve their needs. Cutting off of these new churches has not taken away from the "mother Church;" rather it has left it with new strength to minister to its people.

SS. Peter and Paul's Church has given Elmira its first church, its first parochial school, its first cemetery. SS. Peter and Paul's continues to serve Elmira as a thriving parish living on the energies of today while commemorating the true Catholic spirit of yesterday's pioneers.

Father Naughton has accomplished wonders for the material plant in the few years in which he has been pastor; he has done great things for the spiritual upbuilding of his people. He is a worthy successor of worthy men of God who in the earlier years have served SS. Peter and Paul's. While we congratulate him on this happy Centennial Celebration, we thank God for all that this first among the parishes of Elmira has wrought for religion and Catholicity and the Church of Christ in its first century of existence. Ad multos annos!

The Communism That Counts

Words that deserve a better fate have been seized upon to decorate pagan causes not worthy of them. Communism is one of these words. Today it means all that is anti-Christ, anti-religious, anti-faith, anti-God, anti-man. There was a time when it could be used and was used for things that are true and right.

There was a communism in the early Church, when Christians held all things in common for the love of God and the brethren. There has been all down the years from the time of Christ a communism based on faith in every type of the religious and community life. Men and women have lived in their convents and monasteries the common life that glorifies the chastity and obedience and evangelical poverty of consecrated souls. Religion has respected their free will—subjected now to lawful superiors, never surrendered to dictators. Religion has glorified their free will as an offering freely laid on the altar of Jesus Christ.

The Feast of All Saints and the Day for the commemoration of All the Faithful Departed are observed this week by all the members of the Church on earth. There is a community of spiritual goods between all the members of the Church of Christ whether in Heaven, in Purgatory, on earth. We cannot call it communism today, because that word has fallen on evil times. But in happier days, before unbelievers usurped a decent usage, it could well have been called a Christian Communion, a communism based on faith, dedicated by God to the highest welfare of all mankind.

Charity is the source of Christian Communism. It is based on the love of our neighbor, which God has taught us. The saints above love their brethren on earth and their suffering brethren in purgatory, they help them constantly by their prayers and petitions made before God's throne. The souls in purgatory help their fellow-Christians on earth by their prayers, all-powerful before God; they give honor to their brethren who have gone before them into heaven.

Faithful Christians on earth honor the saints by their prayers and devotions, particularly by the holy lives they lead under the help of the prayers and examples of these holy men and women. At the same time they secure untold help for the souls in purgatory by their prayers and suffrage and Masses.

Hypocrites

A strong term—hypocrites! It has its use only on special occasions; it is not an everyday word. When it is used by Christ, it hits with a strong impact those addressed. Its implications are many, its meaning unmistakable. It connotes dishonesty, deceit, shamming, pretense.

You hypocrites! Here were proud men, men of professed culture and standing in the community. Yet Christ calls them hypocrites! Students of the ways of the Pharasees, disciples of a leading group among the Jews; and also certain Herodians, who were inclined to favor the creature of the Roman Emperor then ruling over Jerusalem. Men high in civil life, men likewise of important position in the religious life of the community.

Quietly, secretly, insidiously the Pharisees planned to destroy the confidence the ordinary man had in Christ. They planned to make Him odious to the followers of the Roman governor. A peaceful, a seemingly respectable approach—an acknowledgement of His standing as a true teacher, of His accepted dignity as one who taught the word of God fearlessly.

Then the question, the loaded question, the hazardous question: "Is it lawful to give tribute to Caesar?" To say yes would alienate the Jewish population, who did not want to recognize the Roman Emperor as their lawful master. To say no, would call for punishment by followers of Rome. Sly men, skillful men, they felt they were making a masterful stroke.

"You hypocrites? Why do you test me?" Christ knew them for what they were; Christ knew their deceit, their malice. His answer gave them little satisfaction: a statement of the general principle of lawful obedience to God and to civil authority was the answer Christ had for them.

Hypocrites! All the centuries since the birth of Christ have had their list of hypocrites: men who pretend to respect Christ while they refuse Him what is His right—their faith, their obedience, their reverence for His divinity and for His humanity. Note well the people who say they know Christ is the "best man of all time," but that He is not the Son of God. If He is not the Son of God, He is the greatest imposter who ever lived!

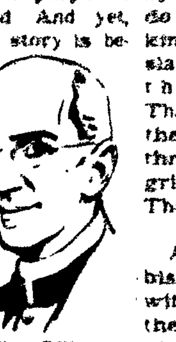
Hypocrites! Honesty and double-tongued statements about Christ cannot go together. Let us see with Christ's vision the insincerity, the hypocrisy of all who would with sweet words talk away the life-history of the God-man; who would strive to hide His mercy and grace and saving power from the eyes of the faithful.

LIFT UP YOUR HEARTS

Buried Alive—But the Cardinal Doesn't Die

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

"To all intents and purposes, the Cardinal is dead. And yet, little by little, as his story is becoming known, it stirs the consciences of millions of people and awakens deep in them a true sense of history For they know that they have witnessed a man playing one of the major roles



Fr. Gillis

— the crimson-clad role of the martyr — in that miserable and lofty tragedy. The Redemption of Man, which we call 'history.'"

The quotation is from Clare Boothe Luce's review of Bela Fabian's life of Cardinal Mindszenty in the excellent monthly magazine Plain Talk for October.

To put the matter otherwise no matter how much good the doomed Cardinal did while alive he will do even more when they have finally killed him. Was it Voltaire who gave the advice to a would-be founder of a new religion, 'Go get yourself crucified and rise again, then you will succeed.'

• • •

YOU MIGHT imagine that by this time Mindszenty would be forgotten. Though not dead, he is buried alive. But Mindszenty is most decidedly not out of mind. Bela Fabian's recently published biography of him is only one evidence among many that the man whom the Communists have imprisoned, tortured, drugged, and whom they are at this moment slowly starving and perhaps poisoning, is better known in all the world than he was before the murderers contrived what they thought would be his extermination.

The nearest parallel to his case is that of St. Thomas of Canterbury. "Will no man rid me of that impudent priest!" exclaimed King Henry II.

Whether he meant what he said or was merely giving way to a burst of impatience the sycophants at his court rushed to do what they took to be the king's command. They brutally slaughtered the Archbishop in the sanctuary at Canterbury. That was the end of him. No, not the end but the beginning. All through the Middle Ages pilgrims flocked to the shrine of St. Thomas from all over the world.

• • •

AS WITH the English Archbishop in the twelfth century, so with the Hungarian Cardinal in the twentieth. His grave will be visited the prison in which he is now enduring torture will be preserved as a shrine; men will come from far lands to kiss the stones in its walls.

Meanwhile the mummified, varnished cadaver of Lenin in front of the Kremlin will be blasted out of its sarcophagus, the bits of it blown about and finally swept up with other debris of the streets. The martyrs live but those who killed the martyrs would be forgotten were it not that their immortality is borrowed from association with their victims.

No reader of this column, nor its writer, nor anyone knows where Pontius Pilate is buried. We would never have heard of him unless his name were in the creed to be said at our prayers and sung in our churches. Strange kind of immortality You kill a man to get rid of him He lives again and makes you live again simply because you killed him

• • •

I HAD MET Mr Fabian, a member of the Hungarian cabinet which was ousted when the Communists came into Budapest. Some of the material in his book I had heard from his own lips before it was published or permitted to be used. Together with him I had met Monsignor Varga, who had been president of Hungary and Laslo Boras, former editor of Hungarian paper in New York which was taken over by Hungarian-American leftists.

Anyone interested in Mindszenty could have met Mr. Fabian or Monsignor Varga or Mr Boras in New York. Mrs. Eleanor Roosevelt didn't bother to meet any one of those men or even to phone and check up on the gossip she was to print about Cardinal Mindszenty's being pro-Nazi and anti-Semite. Those were nasty accusations.

But the lady columnist didn't take the precautions that are a matter of course with all but the most unprincipled newspapermen. She could have discovered, at the expenditure of a nickel phone call or a three-cent postage stamp, that Mr. Fabian is a Jew and that he was to relate in his book, as an intimate friend of Mindszenty, that the Cardinal was a consistent benefactor of the Jews. She could easily have found out that the Cardinal had suffered first at the hands of the Nazis much of what he was later to endure from the Communists.

THE DEAR lady must have been in too much of a hurry rushing for a plane, dashing off to give a lecture attending a dinner party, unveiling a statue or attending to some other of her incessant multitudinous activities. So she put the libelous misinformation on paper and let it go out to millions of readers who would presume that she had taken the customary precautions before releasing a piece of harmful news.

• • •

BUT THESE things will be rectified. Mr Fabian's book is being read by thousands. The motion picture of the Cardinal's life will soon be released Mr Mooring in his "Hollywood in Focus" column for October 8, wrote .

"'Guilty of Treason,' made in calm defiance of many obstacles set up by Communist calumny was completed in record time Director Felix Feist, a Jew, tells me he read several books on Mindszenty They all prove that the Cardinal, far from being anti-Semitic as the Commies have suggested, risked his life to aid persecuted Jews during the Nazi occupation."

In the end the truth will out. Mindszenty, though he dies, will live.

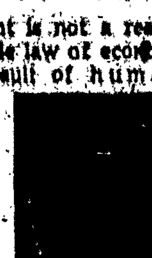
TOWARD INDUSTRIAL PEACE

Some of the Causes of Chronic Unemployment

By Richard M. McKeon, S. J.

Director, Le Moyne College School of Industrial Relations

Unemployment is not a result of the inexorable law of economics. It is a result of human minds and wills. Therefore it is a matter of properly disciplining those minds and wills responsible. That is a big order.



Fr. McKeon

It calls for the rejection of materialistic principles and the adoption of moral ones in industry. It proclaims the recognition of the individual and of the family. It holds that "the material goods of this world are primarily intended by Divine Providence to satisfy the essential needs of all."

• • •

WHAT, THEN, are the causes of unemployment? There are the constant changes in technology which allow industry to produce far more goods with the same or a less amount of labor.

It is true that in time certain inventions create new jobs. But that argument has no appeal to the unemployed who lose their immediate jobs because of such a change.

Again automatic machinery has caused many a skilled worker to lose his job and to be supplanted by unskilled labor at a lower rate of pay. There has been great progress through union-management agreements in keeping older workers employed when new machinery is installed in a plant.

New products displace old ones. Production efficiency, lower prices, and good salesmanship may allow the old article an extended lease in the market. But when the new products win out, more people in certain communities will be without work.

Many factories have moved to new sites where cheaper power or labor has been made available. Lower taxes also enters into this migration. But what of the workers who cannot move without great loss to themselves? Today alert Chambers of Commerce and special foundations have brought in new factories and products to keep the community secure and stable.

BUT WHAT is the one basic reason for unemployment? Our studies and references on this point cover a twenty year period The simple answer is the lack of purchasing power by the masses of our people. This follows from the unfair distribution of the total wealth of the nation.

A comparison of the income figures for family groups for the year ending June 30, 1936, made by the former National Resources Committee, and a like study for the year 1945 by government bureaus proves how unequally these incomes are distributed. And certainly many incomes have dropped since 1945.

The 1945 study showed 9,300,000 families receiving less than $1,000, 12,400,000 receiving less than $2,000, and 17,300,000 with an income between $2,000 and $4,000.

This means that fifty per cent of our spending units have less than $2,000 and seventy per cent less than $3,000 to purchase the products of the nation.

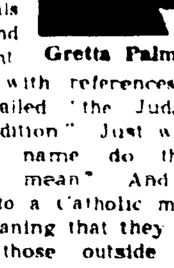
The eight per cent of families with incomes over $5,000 would show very many not needing to spend all their money for the ordinary things of life Consequently the majority is not able to buy all the things which they sorely need and the minority with surplus buying power do not buy because their needs are satisfied.

THE TOP OF MY MIND

Just What Do We Mean When We Speak of 'Christians'?

By Gretta Palmer

Outside of the tortured vocabulary of the Marxists it would be hard to find a more unwieldy and graceless phrase than one which has gained a curious ascendancy in religious writing today It is ugly It lacks precision. Yet our periodicals are more and more frequent-



Gretta Palmer

ly peppered with references to something called "the Judaeo-Christian tradition." Just what in Heaven's name do these words really mean? And do they carry to a Catholic mind the same meaning that they will convey to those outside the Faith?

The mere linking of two proper names, each descriptive of a whole culture, hints at a vast synthesis of understanding—at that glib grouping-together of distinct entities which underlies the subject generally called "Comparative Religion."

There may be courses in "Comparative Religion" which are orthodox and truthful to reality if so they are in bad company For the very name suggests that a comparison can be made without blasphemy between Christ Our Lord and Osiris . between the Christian God and Jupiter or Thor.

* * *

THE WORDS "Judaeo-Christian tradition" are similarly tricky words. If they had been used in the thirteenth century, their meaning would have been quite clear Everyone at that period knew that the Old Law was a preparation for the New and that the history of mankind had been broken in two by the Incarnation

But when the twentieth-century Catholic writer picks it up, he is in danger of glossing over a somewhat significant event in human history: the tragedy known as the Reformation.

He is ignoring the fact that the word "Christian" now belongs to many cults outside the Church and that it embraces half a hundred systems of belief which have been formally branded as anathema

* * *

WHEN WE speak of "Christians" today, just whom do we mean? If we limit the word to professing Catholics, we are being too narrow we are denying the name of "Christian" to many who, through invincible ignorance, are kept out of the Church.

But if we allow the name of "Christian" to all those who claim it, there is grave danger that we shall be misunderstood. We shall seem to be blessing the false beliefs and mistaken dogmas of every group that professes admiration for the Sermon on the Mount as an "ethical" ideal. We shall find ourselves linked, in the public mind, with the Unitarians and others who see Our Lord as a mere "good man" of the Confucius type. And it will be nobody's fault but ours.

There is not, today, a "Christian tradition" there is a Catholic tradition and there are dozens of Protestant traditions, ranging from the Puritanism of Boston's Back Bay to the Christian Scientists' quarrel with the medical societies There is the traditional pacifism of the Quakers and the traditional scruple against buttons of the Pennsylvania Amish When we lump these various sects together under the tent of "Christianity" and then try to smuggle the Church under one of the flaps we are simply distorting the facts of theology.

* * *

CERTAINLY A residue of truth remains in most of the heretical churches of our time but it is not the same truth in this denomination as in that Some Protestant sects have preserved many of the Catholic values; others, very few

But when we speak of them as sharing the "Christian tradition" we are approving a great deal more than their humanly-good lives. We are tacitly sanctioning their beliefs—their undogmatic dogmas—their untheological theism—their intellectually preposterous interpretation of what the Gospels mean.

That is exactly what non-Catholics intend to do when they make use of the phrase "Judaeo-Christian tradition." For it is the Protestant premise that each man must act as his own private theologian, discovering a "truth" which may not be true for anyone but him. To men with such a viewpoint, the "Christian tradition" has some meaning . . . it means that everyone will search the same Bible as a source for a number of widely differing religions.

* * *

CATHOLICS TODAY need not be set apart from our society by moral judgment of our neighbors, or by a refusal to associate with them; but we are most uncompromisingly set apart from all the other "Christians" by our belief in the Mystical Body of Christ. We are most relentlessly set apart from all the rest by the validity of our sacraments.

There may be a thing properly called the "Judaeo-Christian tradition" in the world today. But if there is, it is not a Catholic tradition: it is a tradition of license and false tolerance which has led post-Reformation man to the tragic impasse of confused disbelief in which he finds himself today.

WOMAN'S VIEWPOINT

Death Only a Sleep? The Rub's in the Dreaming

By Marie Weidman

It seems as if thoughts on death leave people cold in direct proportion to the heat and ardor with which such thoughts are presented for consideration.

Marie Weidman

And, for the most part, many of us are only in the frame of mind to think of our final end during missions, retreats and such spiritual rallies when the faithful expect to be chilled and curdled by zealous preachers.

Awaiting a kind of asbestos [illegible], we listen on these occasions, to reminders of death, justice and judgment. However, after the heavy silence of awe has lifted, we go back, each to his own struggles again to think of death only in terms of rich [illegible] when we have to con[illegible]

[illegible]

must wear funeral faces or vaunt crepe-hung spirits.

Man's last end has no ghoulish connotations If more of today's folk thought reverently on death there would be bound to be fewer self-confessed atheists, agnostics and other motley skeptics who think they're going ultimately into some vacuum-packed Nirvana with hot and cold running Buddhas.

• • •

THE WILL TO live, to survive, which is so strong in every living thing as well as in man, makes us unwilling to tarry long in speculations on the hereafter. Death, indeed, is among the triest of subjects, so closely woven is it into the human pattern.

It is irrevocable, unknowable, frighteningly final. You cannot, somehow, muster many new thoughts on death, although from era to era, many new attitudes toward man's final destiny do develop.

Nowadays great portions of resources and human energy have gone into increasing our longevity. Towards this end, astounding medical and scientific discoveries have been effected; we are constantly concerned with saving lives, increasing life span.

To balance this, as it were, great portions of resources and energy [illegible] into perfecting the science of bacteriological warfare, atomic warfare and [illegible] of probably not-so-secret weapons designed to wipe out a race which has been rendered free from plague, dental caries, diabetes and tonsils

Truly we are in an age that fights to live possibly because the idea of dying is too fearsome to contemplate, we belong to that moment of time when men are of little faith

• • •

AND THE LITTLE faith these men do possess seems to enable them to believe in that world-weariest of cliches that the future will take care of itself, that whatever Being does exist outside our ken would not "let them down."

And they mean "down" rather literally, since the modern disbelief in Hell as an actual place of Eternal punishment is amazingly widespread. Today Hell is regarded somewhat as a legend, a word of distaste to use in conversation, a place where vast numbers of individuals glibly consign other vast numbers of individuals. Today, Hell is just a picturesque word.

The sobering truth however, is, that all modern non-believers and advanced thinkers in the world denying a life after death, and ridiculing Hell has no effect on the Divine Plan or man's Absolute and Final Judge.

The Holy Lord told man once that He had the words of Eternal Life. If there are some who prefer not to listen, that is their choice, but they may find later that Hell is more than an amusing legend.

THE CATHOLIC
Courier Journal
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

VOL. 21—No. 44 NOVEMBER 3, 1949

MOST REVEREND JAMES EDWARD KEARNEY D.D., President

This newspaper is a member of the Audit Bureau of Circulations and the Catholic Press Association. It subscribes to the full reports of National Catholic Welfare Conference News Service, Religious News Service.

Published every Friday by the Catholic Courier and Journal Inc.

MAIN OFFICE — 35 Scio St.—BAker 4210—Rochester 4, N. Y.

AUBURN OFFICE — 126 Genesee St., Phone 340-W

ELMIRA OFFICE — 323 Realty Bldg.—Phone 2-5688 or 2-3422

Entered as second class matter in the Post Office at Rochester, N. Y. As required under the Act of Congress of March 3, 1879. Single copy 10c; 1 year subscription in U S $2.50 Canada, $3.50; Foreign Countries, $4.50.

Rt. Rev. Msgr. W. M. Hart, V.G., P.A., Editor-in-Chief; Very Rev. Msgr. John S. Randall, Managing Editor; Rev. Patrick J. Flynn, Editor; Rev. Richard T. Tormey, Associate Editor; Thomas H. O'Connor, News Editor. Harold E. Connor, Advertising Manager; Elmer G. Grapensteter, Circulation Manager; Martin G. Noll, Public Relations Director.