

# Editorials

By  
Rt. Rev. Msgr. Wm. M. Nash, P. A., U. C.

## Simoneon And Anna

Our Christmas Picture would not be complete were it to confine itself merely to the day of Christ's birth or even to the few days immediately following it. All the days following Christmas gave to Mary and to Joseph an ever-increasing knowledge of the manifestations of His Divine and human life. The Gospel of this Sunday takes us to Jerusalem, to its Temple, to the visit of Mary and Joseph to that Temple to present Christ to God the Father. It was the 40th day after His birth.

Joy filled the heart of Mother Mary as lovingly she bore her Little Son up the steps leading to the portal of the Temple; joy filled her heart as she followed through the ways of that sacred building up to the very front where she was to kneel with the Priests of the Temple to make her offering, to bring back from that ceremony a memory of devout fulfillment of the Law of Moses.

Simoneon and Anna! Both of them witnesses appointed by God of the birth of the promised Redeemer. Simoneon taking the Child

In his aged hands, pronouncing his "Nunc Dimittite" because the promise made to him of old that he should not die until he had seen the salvation of Israel was now fulfilled. Happy in its fulfillment, Simoneon could now welcome the close of his long and dedicated life.

Anna, the holy woman, filled with the spiritual sense of the dignity and mission of the new-born Redeemer, now comes up. She looks on his baby features; talks to Mary and Joseph and to all who were in the Temple, who were looking for the salvation of Israel; talks to them about this Divine Child; talks to them of the blessings He would bring to the children of Israel and to all the people.

How many millions in the succeeding years have meditated on the contribution Simoneon and Anna have made to the complete picture of the Coming of the Lord! How many millions have found in the words of this holy man and of this dedicated woman a welcome addition to the Bethlehem picture!

## A Happy New Year

To all our subscribers and readers the Catholic Courier Journal and its staff extend best wishes for a Happy New Year. The happiness we wish you is a happiness based on the goodness of God to all His children, expressed in these happy moments by His new gift of a year in which we may serve Him faithfully and merit eternal salvation.

This is a happiness with proper foundation. It can never pass away any more than the goodness of God can fall. It is a happiness that stems from our faith in Christ, our Saviour; it is a happiness that is the natural and supernatural effect of our hope

In Jesus Christ. It is a happiness that is based on God's love for us and our love for God.

A Happy New Year to All! We bid the New Year's clarions sound forth their joyous peals; with the poet we say, "Ring out wild bells to the wild sky, to the flying clouds, to the frosty light. The year is dying in the night—Ring out wild bells and let it die." We follow through the prayerful verses of Lord Tennyson and sum it all up in the burden of the prayer of our Holy Father: "Ring out the thousand wars of old. Ring in the thousands years of peace."

## Our New Holy Year

Great joy and spiritual exaltation have come to our Holy Father, and to the millions of prayerful pilgrims from every corner of the world who during the Holy Year of 1950 made their journey to Rome. The sacrifice entailed in such a journey has been gladly made in every case.

The faith of loyal Catholics has taken on new strength through this visit to Rome, through this close approach to the Holy Father, the Cardinals, the great Bishops, the official headquarters of the Church of God on earth. The prescribed visits have been made and prayers have been devoutly set up to God. There has been Jubilee confession and Jubilee communion. There has been the ordinary spiritual effect of Jubilee prayers and also the special indulgences attached to the exercises of the Holy Year.

Now the pilgrims have returned. The Holy Door has been sealed up by the Holy Father against the opening of a new Jubilee Year of 1975. The Jubilee Year of 1950 has come and gone.

And now begins the New Holy Year of 1951. By proclamation of the Holy Father it has been set up for the benefit of all Catholics throughout the world who were unable to visit Rome during 1950. It carries with it special spiritual privileges and indulgences to be gained by fulfilling the prescriptions for this Holy Year at home.

Prayers for peace will be very much in order in accordance with the desire of Pope Pius XII. May all our people gratefully accept all the opportunities afforded them by this Proclamation of the Holy Year of 1951.

## A Christmas Call To A Priest

Our Holiday Season carries with it a solemn note of sorrow in the death of the Reverend Francis E. McCrone of Elmira. Our sorrow is mingled with the joy that must come to every man of faith in the beginning of the eternal life that is the ordinary and expected sequel of His here on earth.

Father McCrone has given many years of service to the Church. With his many active years of priestly service were mingled a great number of years in which fortitude and patient suffering enabled him to serve his Master as one "who only stands and waits." Years of intense activity gave way to later years of rest and retirement, but all

these years were priestly years, years of devotion, years of devout faith, years of nearness to the Great High Priest, Jesus Christ.

Father McCrone will be missed by his Bishop, his brother Priests and the thousands of the laity whom he has served at Owego, Elmira and the parishes in the Southern Tier. Our prayers will be with him while our words of sympathy go out to his bereaved family. We feel that the Christ Child has sent forth from Bethlehem a Christmas call for this worthy Priest. May his observance of Christmas be an eternal celebration with Christ Jesus in Heaven.

## A Personal Reckoning

The last Sunday of the year should prompt us to make a reckoning of our manner of life. No sense in waiting the coming of death to remind us that we must make to God a report on the use we have made of His blessings.

Many blessings have come to us in a spiritual way, many graces to guide and direct our spiritual life, many helps to gain eternal merit. Many blessings have come to us for our material needs, food and clothing and shelter. The fruits of fields, orchards and flocks, the income from our sharing in the industrial and commercial life of the nation. God has blessed us. God has given us of His Divine Abundance. God has a right to require of us proper, generous and loving use of all that He has given us.

Old Sorrow came to his senses before the end of his miserly life. Perhaps there has been some touch of the spirit of Old Sorrow in our way of living. We need no Christmas ghosts to remind us of our responsibility. We are bound to love our neighbors. We are bound to love God.

Charity and the needs of the poor should always have a call upon us, a call that is gen-

erously and constantly answered: a call that is never dismissed lightly. Education, care of the old, of the orphan, of the sick, call for our devoted help, both privately and publicly.

Our support of religion should be in keeping with the important place religion holds in our life. Our love for God, our appreciation of all that faith in God means to us, our membership in the Church at large and in our own Parish Church call for definite and lasting support of religion. There is no getting away from our responsibility in this matter. If we imitate our brethren in generous support of religion we shall share in the reward God has promised to them. If we do not support the Church, if we use none of our income in support of the institutions so dear to the heart of Christ, we may be sure that a day of reckoning awaits us.

Now is the time for serious thought on our stewardship; now is the time to measure up to all that God looks for from us. May our future life be made better in the sacrifice we gladly make. May this day of reckoning be to us a source of many blessings, temporal and spiritual!

## Catholic Nurse Unit Backs Training Plans

Washington (NC)—The National Council of Catholic Nurses has announced in principle, nursing school programs designed to train nurses in large enough numbers to meet the current nursing shortage.

The board's program for 1951 follows:  
1. To support in principle types of educational programs in schools of nursing which contribute to the preparation of qualified nurses in numbers designed to solve the problem of total patient care.  
2. To encourage members to become more aware of the contribution they can make in the field of nursing and health, through the realization of their part in the Mystical Body of Christ;  
3. To advise and promote, in charity and justice, sound public relations and personnel practices for their members;  
4. To urge recruitment of students for Catholic Hospital Schools of Nursing;  
5. To continue to encourage the growth of their affiliated councils.

## HIS NAME WAS CALLED JESUS



## THE TOP OF MY MIND

A hero, to command the respect of even the most irreligious mind, must be someone who sacrifices selfish interests for an ideal and for a rational ideal, for something which is ampler and grander and higher than human life. The hero lays down his life or risks laying it down, because some spiritual principle would be impaired if he did not.

The hero being partly body and partly spirit is thus a man who submits his body to his spirit. True, we are all expected to do this and at all times; but the hero is caught in a clutch of emergency circumstances in which the submission of body to spirit

people have ever shot to defend him, either. To give up people material goods alone, with no accompanying gift of their spirit, will either pauperize or pamper them; it will not turn them towards selfless heroism. The Communist agents rarely make the mistake we make although they call their philosophy "dialectical materialism"; they never ask the material to substitute for the spirit, as we sometimes do.

Gretta Palmer  
total destruction of the body to preserve the spirit.

It is an irrational and evil ideal; but it is certainly spiritual. Against this glorious bribery by a chance to "serve a cause" we Americans offer only the ridiculously meager bid of profit, comfort and enough to eat.

Men will fight for a flag replaceable for \$20 in any department store) when they will surrender rather than fight to save a \$200.00 bombing plane. And they are right.

AMERICAN MILITARY leaders are well aware of this spiritual aspect of bravery when they are dealing with our own forces. An Army morale study brought out the fact, in World War II, that our men will suffer appalling hardships quite cheerfully if they know that these are required for an end their minds approve. But if they are put to a task which seems foolish to them, no USO shows nor candy bars nor extra leaves will make them happy about their lot.

Men do not live by beer rations alone; they must have a cause to serve, a spirit to which their spirits are attuned. And more of them than we suspect may know that Spirit's name, another Army survey asked of combat soldiers, "Do you pray in battle?" and was answered "Yes" by 71 per cent of its GI's—men who are apt to be both bashful and hard-bitten about queries of this type.

Organized labor is prepared to accept wage stabilization, although it is opposed to wage freezing. Wage stabilization will keep labor costs down as much as possible without causing the injustices that wage freezing would bring. Living costs will rise and the workers, whose income at best allows little saving, must be protected from excessive price rises.

Knowing on the basis of experience that soldiers will fight well for nothing less than an ideal they approve, our generals have done a strange thing: they have, apparently, tried to put materialism against a dream in the Korean- versus-Korean portions of the war.

Union executives also made clear that any stabilization policy must allow room for the correction of substantial wages, and inequities that are bound to arise in wage scales between industries and within a given industry, and must equitably distribute the rewards of higher productivity between workers and capitalists. These principles were cornerstones of our World War II stabilization policy.

The difficulty to be faced by government administrators will be the relationship between farmers and industrial workers. Thus far nothing has been done to control the price of food, which is the largest item in the worker's budget. Together with rent, food costs take half of the family pay envelope.

IT IS A mistake which our government has made in other parts of the world and before now; we have attempted to win the support and sympathy of half-dozen European nations by means of handouts. We have forgotten the sad fact that, even if nobody shoots Santa Claus, few

problems is the question of price control and fear price control, labor leaders dread wage stabilization. While no one yet knows how both these problems will be solved, the meeting of our top labor leaders at the White House last week resulted in a statement of sound principles on which an emergency economy can be built.

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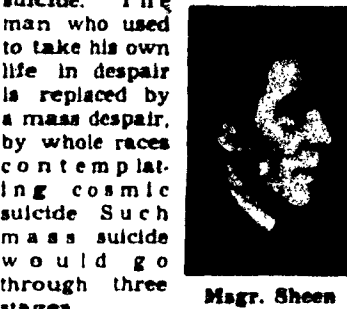
## Bishop Kearney's Appointments

- JANUARY
- 1 Monday — Reception for Priests, Bishop's Residence — 3 to 6 p.m.
  - 7 Monday — Holy Family Church, Auburn — Inauguration of Radio Program, Family Rosary for Peace — 10:00 p.m.
  - 14 Sunday — St. Joseph's, Soloma Pontifical Mass, Rochester Diocesan Holy Name Societies — 11:30 a.m.
  - 15 Monday — Rochester Council of Catholic Nurses Annual Banquet — 6:30 p.m.
  - 16 Tuesday — Sheraton Hotel, Nazareth College Alumnae Banquet — 7:00 p.m.
  - 25 Thursday — Shrine of the Immaculate Conception, Washington — Preside at Closing Exercises of the Chair of Peter Unity Octave.
  - 28 Sunday — St. Simon Stock, New York — Address to Knights of Columbus, Fourth Degree Communion Breakfast.

## MSGR. SHEEN WRITES . . . The New Year — And the New You

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At the beginning of a New Year, we should be realistic enough to face the dreadful alternatives which lie before us: mass suicide or personal re-birth.



But if they are to prevent it, they must be re-born.

FIRST, MEN must see that there is no inexorable fate driving them to disaster. The world is the way it is only because so many of us are the way we are. Wars start on the outside because war goes on already inside of our hearts.

The first stage would be atomic warfare. In the first few days of such a war, more people would be killed than in the two recent World Wars combined.

Peace begins by ordering ourselves to an absolute standard—not by judging ourselves according to what "everybody is doing," or by what we call "my own philosophy," for a personal philosophy can be as stupid as a personal system of mathematics.

An American General put the estimate at twenty-five million in the United States alone. Arnold Toynbee holds that "Whatever future we might be going to have would be with the Tibetans and Eskimos, because each of these people . . . are sheltered from the dangers arising from human folly and wickedness."

THE SECOND step in re-birth is the realization that the whole meaning of personality is not to be found exclusively in history, for such a view does violence to the infinite aspirations of man for Beauty and Love. Nor is it to be found outside history, as some believe, for this does violence to our obligations to society as we find it.

Politically, of course, there is a difference between State-ownership and State-control; but there is not much difference between a civilization which is anti-God and a civilization which is non-God.

Rather, the soul is to be in the world, but not of it. Every person, in every historical situation, should love God and neighbor, and thus work out his eternal salvation. The Lord of the Heavens, who showed He did not disdain history by being born into it, taught that history is the stage wherein we acquire merit for what is beyond history.

War will not come because Russia is anti-God, but because we are Godless—Godless in politics, economics, family life, and education, the four pillars of domestic society.

THE THIRD condition of re-birth is prayer and sacrifice. The excesses, the hates, the blasphemies of the world, must be atoned. As the hungry depend on others for their continued existence, so must the good outdo themselves in penance and reparation to make up for others. Capitalism is decayed; socialism is corrupted; but the God Who is Almighty is ready to hear us, if we call upon Him.

Every atheist is a potential Communist. The acceptance of political Communism comes after one has already, in his own heart, repudiated those ethical standards which the moral law of God demands!

After the first phase of war ends, the anti-religious on both sides will try to justify their consciences by persecution—as the Pilate who was indifferent to Truth ended by becoming the crucifier of Divine Justice! Political Communism will not survive the first stage of cosmic suicide, for there will be a revolution in Russia, the like of which the world has never seen. But its atheism will survive to try to make the world a vast funeral pyre of those who are guilty of no other crime than saying their prayers.

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## Anno Domini 1950

These were the "Days of Martyrs. Days of Blood and Tears" . . . When men died for ideals. Not from weight of years. These were the days of torture: Misery, and strife . . . Fraught with insecurity. And wantonness was rife. These were the days of loneliness. That misled peoples plod: Days others struggled valiantly To retide the world to God.

H. C. MILLS

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