Editorials

By

Rt. Rev. Msgr. Wm. M. Hart, P. A., V. G.

Communing With The Saints

[illegible] can be more real to us than the [illegible] of the Saints with whom we are [illegible] communion. Heaven lies about us in our infancy; Heaven remains near to us through our life. Heaven awaits us as our eternal reward. We have the daily guardianship of an angel whom God has assigned to us, but we have the constant interest of the great body of Saints in general, perhaps of particular Saints, or groups of Saints, connected with our country, our community, our parish. Above all, we have the close interest and devotion of the Saints whose names were given to us in Baptism or Confirmation.

Close communion with all the Saints is our ordinary experience. Visions of the Saints, our extraordinary manifestation, God grants them when He judges that the spiritual condition of the world will be bettered by such apparitions. Meanwhile, every day sees Catholics on earth praying to the Saints, asking for their intercession. They are the friends of God. They are our friends. God makes our prayers known to them. It is a healthy manifestation of a strong and fervent faith to live consciously with the Saints of God. Trying to think their thoughts, trying to view worldly affairs in the light of their celestial knowledge, we make ourselves worthy of their help while we honor them by imitating their virtues.

Communing with the Saints! This should be our daily practice. They have attained to their reward; the same reward awaits us and must claim our active and constant attention. All Saints Day gives us joy here on earth. Every day is All Saints Day in Heaven.

Our Beloved Dead

The Day for the Commemoration of the Faithful Departed is commonly known to us as All Souls Day. It is a work of Christian virtue to remember the dead. Even in the Old Testament we have the inspired statement: "It is therefore a holy and a wholesome thought to pray for the dead that they may be loosed from their sins."

The teaching of the New Testament and the ancient doctrine of the Church is that the prayers of the faithful help the souls in Purgatory by shortening the period in which they are kept out of Heaven. The faithful are urged to pray for the dead, to offer good works and indulgences for their benefit and to have Masses said for them. All Souls Day comes to us once a year to emphasize our duty of praying for the dead.

Purgatory is their portion today. Purgatory will be our portion at some future day. The help we give the Poor Souls now will be the measure according to which help will be available for us when we are in Purgatory. May every Catholic mark All Souls Day by hearing Mass for their beloved dead, by securing a remembrance for them in Holy Mass, by gaining the many indulgences granted for this day with the requirement of prayers for the departed, visits to a Church or to a cemetery. God rest the souls of all the faithful departed!

An Ambassador To The Vatican

President Truman has done well for America in sending an Ambassador to the Vatican. He is following the precedent set by President Roosevelt during the war years in sending his personal representative to Vatican City in the person of Myron Taylor. He is following the example of so many countries in the world who have long maintained diplomatic relations with the Vatican to the evident benefit of their countries.

The United States has been helped by its association with the Vatican. The help has always been of a kind that does not involve religion. The normal way of using the good offices of the Vatican to help American interests throughout the world is through diplomatic connections. Mr. Truman uses good judgment in naming General Clark as the American Ambassador to Vatican City.

No American need feel that this appointment is contrary to the policy of the separation of Church and State. As we find diplomatic relations with other countries are a practical necessity in ordinary times, so President Truman judges that diplomatic relations with the Vatican will help the United States to greater efficiency in dealing with the many problems presented in these warlike times.

An American's Duty

Every American is bound in conscience to live up to the duties incumbent on a citizen of a free country. We have inalienable rights as citizens and we have obligations corresponding to those rights. It is not enough to love our Country and its institutions. We should study the needs of our Government and should be prepared to do our part in selecting the incumbents for various political offices.

Election Day is approaching. Every American should vote according to his conscience. Millions of people in the world today have no part in their Government. They do not vote. A Dictator votes for them. The true American will vote.

There are other duties that belong to an American. He should be interested in the welfare of his community. He should be an advocate of law and order. He should refrain from any dealings with gamblers, gangsters and other dishonest people. He should support the authorities in their efforts to maintain decent government. He should be ready to serve in public office when the good of the community calls for it. He should be thoroughly honest with himself in responding to the call for jury duty. It means a sacrifice. It means an unwelcome absence from home and business, perhaps for many days. But it is a sacrifice he should make for the sake of the community of which he is a member.

Justice is guaranteed to all through our jury system. The conscientious citizen will insist on doing his full share in maintaining the effectiveness of this system. This will require him not to dodge jury duty but to accept it as an obligation.

An American's Duty! There are many other obligations to the community that rest upon the individual citizen. These are cited as some of the outstanding obligations that rest upon us as citizens of the United States.

THE DARKNESS OUTSIDE

Darkness is the portion of those who know not God. Light for the soul during its life on earth belongs to the man who believes in God; the light of eternal happiness belongs to that soul after death. The darkness of paganism that a man brings on himself through wilful disbelief goes with him through life; and the darkness outside, outside of heaven, becomes his eternal punishment after death.

Christ showed his joy at the example of faith given to him by two men in this Sunday's Gospel. An afflicted one, a leper, most lowly among the people of earth, showed his faith in Christ, worshipped him and stated that the Lord if He so desired could make him clean. Christ was pleased with his manifestation of faith and He cured him.

The other man was a soldier, a military official, a gentile. He showed his faith in the Lord by his petition for the cure of his servant. The servant was confined to the house, a victim of paralysis and in great suffering. The centurian insisted it was not necessary for Christ to leave his work and visit the home of sickness. The centurian told Him just a word from Christ would bring about the cure. And the centurian put his plea in the words that are repeated daily all over the world: "Lord I am not worthy that thou should come under my roof; but only say the word and my servant will be healed."

This act of faith pleased Our Lord. He had not found so great faith in Israel. And the Lord told them what faith would do for the many converts from the Gentiles. It would bring them the reward in Heaven that went to Abraham and Isaac and Jacob, but the unbelieving, children of the Kingdom, were to be put forth into the darkness outside.

We please God when we believe and when we practice what we believe. Let us imitate the two men of faith in today's Gospel.

The Long, Long Trail

GRETTA PALMER ● Beware Fifth Columns!

What is the greatest danger to the American Church today? The answer may be found by studying the statements of those who would destroy the Church. "Know your enemies" is a useful slogan; and "know your enemies' purposes" is even more informative.

Gretta Palmer

Those whose duty it is to perform this work of intellectual slumming report that the writers who attack the Church in print have in this country a single, clear cut goal: to stir up anti clericalism among the Catholic faithful.

"Anti clericalism" has an antiquated ring, when we voice it the echo rebounds from the 18th century church walls of revolutionary France. It has always been a termite philosophy, a password shared by baptized Catholics who wished to weaken the Body to which they themselves belonged. Pagans and atheists and Communists and the kind of Protestant who hates Rome would storm the Church from without; but the anti clerical belongs to a Catholic Fifth Column, which betrays the Church of Christ from inside its walls.

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NO ORGANIZED group of the American laity today adheres to the name of "anti clerical." The few splinter movements of the laity apostolate seek a theological endorsement from at least one priest, although they refuse full obedience to the advice of their Bishops. Even a group in open rebellion and under sanctions from Rome still maintains that it is loyal to the Holy See: the spokesmen for Boston's St. Benedict Center pick and choose, contumaciously, among the Bishops whom they will obey but still pay lip service to the authority of the Holy Father. No American group has voiced the full formula of European anti clericalism which said: "We are Catholics, but we will not accept the guidence of our priests, our Bishops or the Holy See when it departs from the field of dogma and morality."

And thank God for that! For it is the strategy of those who hate the Church to divide the laity from the clergy, to separate the weaker clergy from their Bishops, to try even to confuse some Bishops into disagreement with Rome. It does not much matter to the Church's enemies which level of the priestly hierarchy they can induce a group of Catholics to defy.

Intransigence against the parish priest serves their purpose very well; but so does acceptance of the parish priest, if it is accompanied with a rebellious spirit towards the local Bishops and so does acceptance of the American clergy IN TOTO, if the laity can be made to resent "European interference" in the affairs of Catholics in the United States.

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DO NOT read the writing of those who are trying to split us from our pastors and to leave us shepherdless, they would disgust and disturb you. Keep such venom kept locked in the "Poison" compartment of the libraries. But believe this truth whenever a Paul Blanshard, a Pierre Van Paasen, a George Seldes dips his pen in bile for one more literary assault upon the Church of Rome, his efforts are directed towards a single end: to drive a wedge of distance between lay Catholics and their priests, their Bishops of their Holy Father.

Our enemies assume that such a wedge exists that all they have to do is to widen it. The writings of these men tell us that "liberal" Catholics, or "intellectual" Catholics "resent" this or that ruling of the clergy. They have searched through all the shelves of modern Catholic literature and skilfully distilled the bit of lead that can be found in its great nuggets of gold.

They treasure a sentence that Harry Sylvester wrote in an angry mood, and pretend that it represents a ground swell of Catholic indignation against our much loved clergy. They sit at the feet of any poor, deluded apostate Catholic they can find, and listen to him rationalize his own sins, then take down his statement as if they were the sentiments shared by Catholics in a state of Grace.

There is a form of persecution practiced in Communist China which involves placing the missionaries under "house arrest" so that they cannot fulfill their full priestly role. The writers who hate the Church in America today would place the whole clergy under "house arrest" allowing the faithful to use them as mere conveyors of the sacraments, preventing them from employing their special knowledge or their Grace of Office in any temporal affairs.

Modern anti-clericalists are strong for "democracy" they tell you so themselves. They maintain that any law passed by a State Legislature stands supreme, above the natural and the Divine Law, and that Catholics, as good Americans, should listen to the voice of the politicians when their decisions run counter to the laws of the Church. They would have Catholics marry and divorce in accordance with our lax civil laws and in defiance of the commandments of God; they would have all Americans send their children to secularized public schools where religion cannot be taught young and plastic minds; they would accomplish this by confining the clergy to the small enclosure of the altar and the confessional.

Watch out for anti-clericalism, wherever it appears! It is the spiritual poison gas most favored by the cruelest enemies of Christ in our America today—the men who hate the priests.

Medical Mission

New York (NC)—Appointment of the Rev. Anthony F. La Bau, S.J., formerly of the Fordham University faculty, as full time assistant to the Rev. Edward P. Garesche, S.J., founder and director of the Catholic Medical Mission Board, Inc., has been announced here.

Censorship Thwarts Only Catholic Paper In Hungary

Vienna—(NC)—The only remnant of a string of once flourishing Catholic papers in Hungary is the Uj Ember (New Man) supposedly the weekly organ of Hungarian Catholic Action.

But newsprint restrictions—it is limited to four pages—and severe censorship have long ago thwarted the paper's original purpose: to present and defend the Church's viewpoint.

THE NEW MAN was not permitted to print a single word in defense of His Eminence Josef Cardinal Mindszenty, imprisoned Primate of Hungary, when he was "tried" in 1949; nor in defense of Archbishop Josef Groesz of Kalocsa, when he was "tried" earlier this year by the same Budapest court.

A more recent instance of censorship silence by the paper is the case of Msgr. Istvan Helpert, dean of Vasvar, whom the communist press has reported suspended by his Bishop. The Red report was carried in Szabad Nep, Budapest communist daily, on September 4. The New Man, which must know the true facts, has still not been permitted to set the record straight.

BISHOP SANDOR Kovacs of Szombathely, the Red press stated, had suspended Monsignor Helpert because of his "continued and stubborn disobedience, hostility toward the state and contempt for the Church-state agreements." The Monsignor's activities, the Red press continued, "tended to mislead the faithful and interfere with their harvest work and delivery of farm products." Therefore, Bishop Kovacs saw fit to take "disciplinary measures against the recalcitrant dean."

The facts are these: Monsignor Helpert was "suspended," but not by his Bishop. The "suspension" order came from the government office for church affairs which appended the Bishop's name without his knowledge or consent. No paper in Hungary would dare or could print these facts, but their knowledge has spread quickly among the faithful by word of mouth.

Bishop Kearney's Appointments

NOVEMBER

1 Thursday—St. Francis de Sales, Geneva—Confirmation—7:30 p.m.

2 Friday—Nazareth Motherhouse, Low Mass—6:30 a.m.
St. Joseph's, St. Monica Sodality Mass—9:00 a.m.
St. Bernard's Seminary, Students' Conference—5:30 p.m.
St. Charles Borromeo, Confirmation—7:45 p.m.

4 Sunday—Cenacle Convent, Mass in thanksgiving for the Beatification of Mother Terese Couderc, Foundress of the Religious of the Cenacle—9:00 a.m.
Blessed Sacrament, Preside and Preach at Parish Golden Jubilee Mass—11:00 a.m.

5 Monday—St. Peter's Cathedral, Erie, Pa.—Sacerdotal Golden Jubilee Celebration of the Most Rev. John Mark Gannon, Bishop of Erie.

6 Tuesday—St. Joseph's, Rush—Confirmation—7:45 p.m.

7 Wednesday—St. Bridget's Confirmation—7.30 p.m.

8 Thursday—11 Sunday—Chicago, National Convention of the Confraternity of Christian Doctrine.

14 Wednesday—18 Friday—Washington, D.C.—Annual Meeting of the American Hierarchy.

17 Saturday—Blessed Sacrament Cathedral, Detroit—Episcopal Silver Jubilee Celebration of His Eminence, Edward Cardinal Mooney, Archbishop of Detroit.

25 Sunday—St. Francis of Assisi, Low Mass—9 a.m.
St. Charles Borromeo, Preside and Preach at Parish Silver Jubilee Mass—11:00 a.m.
St. Salome's, Point Pleasant—Confirmation—2:00 p.m.
St. Philip Neri, Confirmation—3:30 p.m.
Our Lady of Mt. Carmel, Confirmation—7:45 p.m.

26 Monday—St. Fidelis Friary, Interlaken—Dedication of Capuchin Novitiate—10:00 a.m.
Holy Trinity, Webster—Diamond Jubilee Banquet of the St. Monica Christian Mothers Society—7:00 p.m.

27 Tuesday—St. Mary's Hospital, Low Mass—8:30 a.m.
St. Felix, Clifton Springs—Confirmation—7:30 p.m.

28 Wednesday—St. Gregory's, Marion—Confirmation—7:30 p.m.

29 Thursday—Academy of the Sacred Heart, Low Mass and Confirmation—9:00 a.m.
St. Mary's, Scottsville—Confirmation—7:30 p.m.

30 Friday—St. Andrew's Seminary, Solemn Pontifical Mass, Patronal Feast—9:00 a.m.
St. Margaret Mary's, Confirmation—7.45 p.m.

JOSEPH BREIG ● The Sound Of Weeping

"During the first few days the children wept day and night."

Thus wrote Max Jordan, correspondent for NCWC News Service, concerning 25 German youngsters, all under five years of age, who were sent by the East German Communist rulers to a hospital in Leipzig as "government wards."

Joe Breig

The 25 little ones, said Jordan were the children of women doing forced labor in the coal mines, and of other women who had been violated by the Red guards in the Communist concentration camp of Sachsenhausen.

It is hard for me not to hate the Communists.

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IT IS AN effort to separate the sinner from the sin and to obey the commandment to 'love my neighbor' including these neighbors who callously enslave and mistreat women and take their little children away from them.

"During the first few days the children wept day and night."

I have to keep reminding myself that I too have sinned, and that God did not therefore stop loving me, although He hates sin with an infinite hatred.

But it is hard not to hate the Communists, hard to love the Communists, hard to go on praying for them.

"The children wept day and night."

There has been times when I have risen in the dark and gone to stand near some house in the neighborhood, wondering whether there was anything I could do about a child crying inside. It is a wonder that I was never arrested as a prowler.

"The children wept day and night."

It is hard not to want to wipe out every Communist alive. I have to call up thoughts about the Virgin Mary standing at the foot of the cross, not hating any one, while her Son died for three hours.

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COULD I SEE my son crucified, or my wife sent to slave lobar, and not hate any one?

Could I go on loving Communists if my children wept day and night because they had been cruelly separated from their mother?

I would have to. I would have to plead for grace to hate only the sin and not the sinner, because if I yielded to hatred of the Communists, that would only be another sin.

It is a trap set for all of us by Satan, this cold grinding devilish cruelty of the tools of Stalin.

Lucifer would like to set all of us to hating one another. He wants us to hate the Communists. He desires us to sin as the Communists sin. He would like to fill the earth with hatred; to destroy the last vestiges of love.

'We must have hatred!" That is the cry out of hell.

This Stalin, this Devil, would have us hate God, hate religion, hate justice, hate mercy, hate our own country and other countries, hate our fellowmen, hate ourselves.

But we are not deceived. We can be intelligent enough, and good enough, to hate communism without hating the poor Communists who are its victims.

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IF MARY ON Calvary could pray for us whose iniquities sent her Son to the cross, then we can pray for Communists whose hearts of stone cause children to weep day and night.

But that does not mean that we are not going to do anything about the weeping. If we love the Communists, we love the children more. We cannot stand idly by while cruelty has its cruel way.

That is why we are making ourselves strong. We are going to become strong enough to put a stop—by force if necessary—to this international enslaving of men and women, this world-wide kidnapping of little children.

In one way or another, either peaceably through prayer or—if Communist hearts cannot be touched even by the finger of God—then violently, communism is about to be brought up short. We cannot go on letting this wicked philosophy fill the earth with abominations. We cannot forever abide the sound of children, weeping day and night.

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