Editorials

By

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

Our Trappists

Just an hour's ride from the City of Rochester a community of Trappist Monks has founded a Monastery under the title "Our Lady of the Genesee." Twenty-three men make up the community. Six are Priests, seventeen are lay-brothers or students for the Priesthood. Their life is an edification to all. It stands in contrast to the pagans of our day who are so taken up with God's works that they cannot find God.

Here are men whose every moment is given to God in prayer, in meditation, in work. Their day begins at two o'clock in the morning and continues until retiring time at seven p.m. Work for several hours at manual tasks, silence, study, prayer make up the rule for these men. Father Gerard is the Superior.

One monk deals with visitors and is allowed to talk to them. Poverty is the portion of these men. They are not allowed to eat meat or fish or eggs or butter. I asked the Superior on a recent visit if they were allowed milk. He said "Oh, yes, except during Lent"—their Lent begins September 12th and continues to Easter Sunday.

Their mainstay is homemade bread, made according to an age-old recipe and replete with nourishment. Their first meal is about 5:30 in the morning, after three hours of prayer. The full meal of the day comes at 11 o'clock, and is made up of vegetables and bread. Supper is around 5:30.

I saw one monk, perhaps over sixty, walking along with some lumber on his shoulder. His religious garb was adapted for a working uniform. The young Frater pointed him out to me as his Professor of Theology. Later I saw the classroom with the blackboard containing a lesson in the theological course on the grace of God. In the classroom, the study, in the dining room the stools have no backs on them. The chapel gives mute testimony to the poverty of the community, but it contains the benches and stalls for the monks and of course the altars at which Holy Mass is said.

Very large books containing the office and Cistercian prayers rest upon massive bookstands built by the Monks. There was an evident cheerfulness about them as they performed their manual tasks, as they studied, as they spent the long hours in the Chapel. They are men who have come close to God. They are men who depend on God. If you want a real picture of the monastic life at its best, take a trip out to this Monastery at Piffard.

Our Trappists are building from the ground up. Their headquarters is an old farmhouse which they have refinished for monastic use and they have added to it a sizeable building as a Chapel. Some distance away they are erecting a series of buildings which will be the permanent home of the Community.

They have many friends among the laity who have contributed gifts, large and small, to the building program. There is no solicitation of funds but the Monks will be glad to receive any gift their friends may be prompted to make. It is a wonderful grace for the Diocese of Rochester to have in its midst a Community of this kind, a real powerhouse of prayer and a glowing testimony to the joy that comes with deep faith in God.

Jubilee Of Cardinal Mooney

On Saturday of this week Edward Cardinal Mooney will celebrate the 25th Anniversary of his Consecration as a Bishop. Guests from far and near will join with him in the Jubilee Ceremonies at Detroit's Cathedral of the Blessed Sacrament. Only four years of his episcopate were spent in the Diocese of Rochester, but Bishop and Priests here join with the laity in sincere gratitude for devoted service that came to them from one who was destined to be numbered among the Princes of the Church.

An intense zeal for the things of God, for the welfare of the Church, a hearty interest in the spiritual and temporal welfare of clergy and people endeared him to all his subjects. The Diocese felt a real sense of loss at his departure, but rejoiced that he was called to a position where he could labor more fruitfully in a larger and more important field.

Cardinal Mooney has had a useful and interesting career as a Prelate. He has given signal service to the Church as Apostolic Delegate in India and also in Japan. He came to Rochester in 1933 and remained here until 1937, when he was made Archbishop of Detroit.

His elevation to the dignity of Cardinal gives him a place among the Princes of the Church who are closest to the Holy Father. The Jubilee observance prompts us to unite with the many other friends of Cardinal Mooney in congratulations on the many blessings that have come to him and on the great good he has done for Holy Mother Church in the course of twenty-five years. May his years be many and may he find added opportunity in the days ahead to continue to labor in the Vineyard of the Lord. Ad Multos Annos!

Thanksgiving Day

All Americans are called upon once in each year to give public thanks to Almighty God for his innumerable gifts. It has been traditional with us to mark the close of the harvest season by thanking God for the fruits of the field and the blessings of good flocks. Gladly do we join with our President, our Governor, our Mayor in adding our prayer to this great American act of thanksgiving to a bountiful Father.

In our prayers at home, in our thoughts throughout the day, let us mark Thanksgiving as a day of gratitude to the Almighty. Catholics would do well to hear Holy Mass on this day and to make it a real sacrifice to thank God for all that He has done for us. Happy Thanksgiving!

THINGS HIDDEN

The great body of truths revealed by Jesus Christ were hidden to all who lived before His time. From the foundation of the world up to the time of Christ these doctrines were unknown to the people.

Christ taught His hearers in parables. The parable gave a vivid setting to Christ's teachings. Today's Gospel pictures the Church as going from small beginnings to a condition in which it rules all the world. Christ pictures it as the mustard seed, smallest of seeds, but growing into a great tree. The Church has indeed gone forth from Palestine, smallest of countries, into all nations under Heaven.

Christ's second parable today speaks of the influence of His church. The kingdom of Heaven is likened to leaven. Just as the leaven or yeast affects all the measures of meal into which it has been placed, so the grace and power of God's Church enters intimately into the life of every Christian, individually, and into the life of every Christian community.

Christ's revelation concerning His Church has given to us a knowledge of that wonderful society which alone can bring sanctification and salvation to mankind. The majesty and power of the Church were hidden from the people of the Old Testament. Only to the children of Christ have been made known the depths of God's Grace and the glory of God's teaching as contained in the Church.

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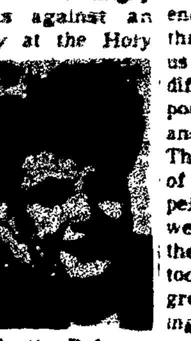
STRANGE BUT TRUE
Little-Known Facts for Catholics

By M. J. MURRAY

Beware The Bear

GRETTA PALMER
Hatred — Shortest Shortcut to Love

In all of the fervid, angry Protestant protests against an American Embassy at the Holy See a single emotion is hearteningly evident. It is the emotion of fear. For fear is the highest compliment that anyone can pay to the strength of a man or an institution.


Gretta Palmer

Egypt, a Moslem country, is not afraid to exchange Ambassadors with the Vatican. England, a country with a firmly established Church of which her king is titular head, is bold enough to set up diplomatic representation in Rome. France, once so fearful of the Faith that she suppressed convents and scattered their inmates, has plucked up sufficient courage to accredit an Ambassador to the Holy Father. The China of Chiang Kai Shek, a pagan country with some Protestant leaders, also dared to set up an Embassy in Rome.

But it is not that easy for certain other states in the modern world for Russia or Communist China for Tito's Yugoslavia or the puppet Polish government. The Soviets view the Church, in every land they occupy, with a fear out of all proportion to her apparent temporal strength. The Communists are taught to hate the Church and hatred is, as much as love, a passion which cannot live side by side in the same soul with calm indifference.

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THE COMMUNISTS pay one Church and only one the compliment of such an unremitting and passionate opposition. And this, according to those priests who understand the devious workings of the human soul, may be a heartening thing. Passions can be turned inside out. The reverse side of hate is love. And Saul was not the only zealous enemy of the Church in the Church's history who became a zealous Apostle of the Faith.

Here in America there is today a noisy and violent movement to prevent the diplomatic recognition of the Vatican. It, too, springs from fear: the fear men feel when they are confronted by Something which may threaten all their pleasant illusions and even demand a violent self sacrifice from them.

There is only one enemy whom we as Catholics need really dread: religious indifference in America. The lukewarm threaten us because they tempt us to softness and security. Indifference can be caught. But opposition and persecution, passion and animosity are bracing things. The Inter Nuncio Antonio Riberi of China said, when he was expelled to Hong Kong a few weeks ago, "If the persecution of the Faith in China does not last too long, it will have been the greatest possible help to spreading the Faith."

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WE ARE not asked, as American Catholics, to risk martyrdom today. All that we are meeting with is a tide of confused anti-Catholic bigotry on the part of men who seemed a few months ago to be our friends.

We are discovering that all the bland sermons preached on inter-faith Christianity from the Protestant pulpits aimed at tolerance on their terms not ours were predicated on the notion that we might all get together and shake hands in the passionless and unthinking area of indifferentism.

Let the non-Catholic American leaders be reminded that there is a Man in Rome who is able to speak to us ex cathedra and they will raise a storm of noisy and irrelevant protest against acknowledging the very fact that He still lives and reigns.

The countries which have exchanged diplomats with the Vatican because they are Catholic in spirit and recognize the Holy Father's status, in spiritual and temporal affairs are the fortunate ones: their leaders have no conflict over this political decision because there is no parallel conflict in their own hearts or minds.

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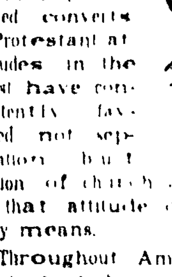
BUT IF A country is not Catholic in spirit, then it is surely a more hopeful thing to have its leaders locked in passionate debate about the question than to have it passed one way or the other, by a Senate of yawning men who do not care.

To hate a thing well you must think hard about that thing, fill your mind with it, dwell on it, study it. When the Thing you hate is the Mystical Body of Christ, hatred may be the shortest of all short cuts to love and the furor raised over the appointment of General Mark Clark may well be the prelude to the greatest decade of conversions that America has ever seen.

JOSEPH BREIG
Churchmen Creating Uproar

I wish we could feel sure that the Protestant churchmen who are talking so much about separation of the church and state really believe in it. They would be welcome, if belated converts.


Joe Breig

Protestant attitudes in the past have consistently favored not separation but union of church and state. Nor is that attitude dead today by any means.

Throughout American history Protestant hierarchs have repeatedly used, or tried to use the power of the state to promote their own theology and to coerce people of other religions.

Most of us are old enough to remember the Prohibition era, when the police were called out to impose on everybody the queer hatred of Methodist bishops for any beverage stronger than tea.

That repressive period was a logical [illegible] from the days of the [illegible] and the [illegible] ingstools, when the Puritans had the law on husbands [illegible] wives who dared to kiss on Sundays.

In those [illegible] of the union of state and Protestantism, colonial governments established Protestant churches by law and required all citizens to pay taxes on them or else.

Two states granted [illegible] freedom and neither [illegible] estant state. One was [illegible] Maryland the other Quaker Pennsylvania.

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IN OUR OWN day [illegible] many decades before Protestant churchmen have wherever possible used the public school system as a Protestant school system promoting Protestantism.

It is so in many small towns and rural areas and in the South. It was so in the public school which I attended in my home town where there was then no Catholic school.

The school atmosphere was Protestant, not public. Classes opened each morning with Protestant prayers and readings from a Protestant version of the Bible. Protestant hymns were sung.

Some teachers did not conceal their opposition to the Catholic and Jewish faiths. Protestant ministers preached at school functions; especially at baccalaureate services which were held in Protestant churches.

I suspect that some Protestant churchmen who oppose released time religious instruction of children do so because they feel that the prevailing climate of the public schools is still Protestant. Why take the child out of school to be taught Protestantism when he is breathing Protestantism out of the air in the school?

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BUT NO ONE need take my word for all this. Alexander F. Jones, president of the American Society of Newspaper Editors, said the other day in a signed editorial in the Syracuse Herald Journal, of which he is executive editor:

"As a matter of cold fact, in spite of the Constitution, there has never been separation of the church and state in the United States. The country has been Protestant since the first Pilgrim stepped on Plymouth Rock and its affairs have been governed by Protestants since. There has never been a Catholic President. There has never been a Catholic majority on the Supreme Court or in the Congress."

And the New Hampshire Sunday News, commenting on the appointment of an ambassador to Vatican City, said:

". . . the ensuing white hot resentment shows that . . . large numbers of Americans appear to be living still in a 16th century atmosphere of blind and violent religious animosity."

Large numbers of Americans? My guess is that it is rather a relatively small but publicity conscious group of Protestant spokesmen who are living in that atmosphere and trying to delude the rest of us that we live in it too.

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LAST YEAR, the American Institute of Public Opinion polled a cross section of Americans on whether they thought it a good idea or a poor idea for the President to have a representative at Vatican City.

Forty five per cent answered "good idea." Five per cent said "fair idea." Thirty five per cent had no opinion. Only 13 per cent said "poor idea."

That [illegible] as [illegible] group of Protestant [illegible] who are creating the uproar against the Vatican envoy do not represent the people.

But I think that [illegible] of us will be glad [illegible] are now ready to stop demanding that the government be Protestant [illegible] come around to [illegible] separation of church and state. It is high time.

A LOOK AT LABOR
Phil Murray Is Church-Labor Link

By A. C. Tuohy

For all the huffing and puffing that went on last week at the CIO convention in New York [illegible] the A.F.L., [illegible] the White House, and the GOP elephant are still standing. While the convention itself was not very newsworthy, two events were of history making importance.

This convention marked the first official break between the CIO and the national administration in Washington. For more than fifteen years now, the CIO and the New Deal lived [illegible] like devoted spouses. [illegible] its development [illegible] if not its existence, to the bright young men who ran the government from 1933 onward.

In return the government received the loyalty of CIO leaders to governmental social and economic policy.

This marriage of convenience [illegible] government and labor [illegible] American [illegible] has been strong [illegible] as [illegible] has paved the role of [illegible] political economy [illegible] of government as well as [illegible]. At one time the relationship was so close that when the New Deal coughed, the CIO sneezed.

• • •

THE HONEYMOON is over [illegible] and henceforth national administrations, whether Democrat [illegible] find the [illegible] with the A.F.L. no [illegible] whipping boy or lackey. The politicians who feel that labor has no place to go may wake up one morning to find that they are going nowhere either.

This convention also added to the legend of Philip Murray. Murray, now an old and sickly man, was a strong and righteous a labor leader as this convention or any other convention has ever seen. Murray brings to the platform a sincerity and a faith that few men in public life have or can manifest. Murray really believes what he says and what Murray believes is written in his Christian heart and springs from his Christian and Catholic faith.

As no public figure in recent years, as no labor leader before, Murray bases his practical judgments on religious and moral convictions. Because of that sincerity, faith and honesty Murray has a unique personal [illegible] with the labor movement and is the object of much admiration in business and political circles.

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UNFORTUNATELY, Murray has not always been properly appreciated by his own Catholic people. There is a tendency in Catholic literary circles to snipe at his person, his faith [illegible] his integrity. Most of these antagonists do not know Murray personally or are not students of his life or his work. The sources for their judgment are frequently men like Westbrook Pegler or George Sokolsky, no fair critics of labor in the first place.

Philip Murray may [illegible] criticized as a [illegible] of human [illegible] but he [illegible] ized [illegible] ed. His [illegible] time [illegible] may be questioned but his [illegible] goodness [illegible] his faith [illegible] be impugned.

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WHEN THE history of American labor is being written it is my feeling that Philip Murray's name will be joined to that of Samuel Gompers [illegible] order of time [illegible] Murray's contribution [illegible] the cause of labor is [illegible] more permanent than that of John L. Lewis.

When this period [illegible] is being incorporated into the history of the American church, church historians are going to make Philip Murray one of the lay lights of our time. As a son of the Church, history will recognize him for his accomplishments.

Murray has never hidden or compromised his faith for any personal advantage it might bring him. He publicly kisses a Cardinal's ring even though the enemies of the Church and his enemies will make political capital of his obedience to the Church.

It is too bad that we honor so many of our great men when they are dead. Murray has done as much to advance the social teachings of the Church as any man in modern times. He deserves recognition now.

Gandhi's Marriage Views Similar To Holy Father's

New Delhi, India (NC)—The recent pronouncements on marriage by His Holiness Pope Pius XII are being compared here with statements by the late Mahatma Gandhi and show strong similarity of thought.

The Pontiff's pronouncements were made to delegates of the Catholic Union of Midwives whom he received in audience. Both the Pontiff's and the great Hindu leader's statements are being examined with great interest here because of the nationwide birth-control propaganda that is being planned for India.

An examination of the Pope's address and writings on marriage by Gandhi bring out these striking similarities.

THE POPE: ". . . . In very delicate cases in which the risk of motherhood must be completely avoided . . . you will leave no doubt that every contraceptive act and every direct attempt on the germ of life is forbidden. There is but one way open: complete abstinence in the use of the natural faculty."

GANDHI: "There can be no two opinions about birth control. The only method handed down from ages past is self control or 'brahmacharya.'"

THE POPE: "The marriage contract which confers upon husband and wife the right to satisfy the inclinations of nature set them up in a certain state of life, the married state. But upon couples who perform the act peculiar to their state, nature and the Creator impose the function of helping the conservation of the human race . . . Therefore, to embrace the married state and [illegible] to use the faculty [illegible] but always [illegible] to remove oneself [illegible] its primary duty without [illegible] reason would be sin against the very meaning of conjugal life."

GANDHI: [illegible] meant [illegible] bringing [illegible] union is [illegible] for progeny is absent."

THE POPE: [illegible] be objected that abstinence is impossible. The [illegible] argument is offered: 'No one is obliged to the impossible and [illegible] presumed that a [illegible] legislator wishes by his law to oblige to the impossible. But [illegible] abstinence is impossible for married couples. Therefore they are not obliged to abstinence. Divine law cannot have this meaning.'

The premises are only partially true. To be convinced of this it is only necessary to invert the terms of the argument: 'God does not oblige to the impossible. But God obliges spouses to abstinence if their union cannot be fulfilled according to the norms of nature. Therefore in these cases abstinence is possible.'"

GANDHI: "If we begin to believe that indulgence in animal passion is necessary, harmless and sinless we shall want to give rein to it and shall be powerless to resist it. Whereas if we educate ourselves to believe that such indulgence is harmful, sinful, unnecessary and can be controlled, we shall discover that self-restraint is perfectly possible."